THE

WORKS

OF

JOSEPHUS.

With great Diligence Reviſed and Amended, according to the Excellent

French Tranſlation

OF

Monſieur *ARNAULD D'ANDILLY*

Alſo the EMBASSY of

PHILO JUDÆUS,

To the EMPEROR

CAIUS CALIGULA.

Never Tranſlated before.

With the References of the SCRIPTURE, A New Map of the HOLY LAND, And divers COPPER-PLATES, ſerving to Illuſtrate the HISTORY.

Franciſ. Patricius de Regno, Lib. II. Cap. 10.

Hiſtoriarum cognitio Regibus, Ducibus, Imperatoribus & omnibus Principibus perquam neceſſaria habenda eſt: quam Cicero *appellat Teſtem Temporum, Vitæ Magiſtram, veram Memoriæ & veritatis Nunciam.*

Bernardus, Epiſtola ad Suggerium.

Tunc recentia jucundius bona clareſcunt, cum fuerint malis comparata prioribus.

LONDON,

Printed for *T. Baſſet. N. Ranew, R. Chiſwell, J. Wright, J. Robinſon, M. Wotton,* and *G. Conyers.* MDCXCIII.

IOSEPHUS,
The Learned & Warlike Jew.

Printed for H: Herringman, T: Baſet, R: Chiſwell, [illegible]: Ranew. I: Wright, & I: Robinſon, 1683

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French Translation

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CAIUS CALIGULA.

ADVERTISEMENTS
CONCERNING THE
WORKS of Joſephus.

I. Of the Jewiſh Antiquities.

THE Title alone of this Hiſtory ſeems to recommend the ſame more than any Preface could do; inaſmuch as, profeſſing to deduce things from the Creation of the World, to reach as high as the Reign of Nero, and to derive the greateſt part of its Relations from the Records of the Old Teſtament, it implies that no other can equal it, in Antiquity, in Continuance and in Authority.

But that which further renders it (after the Holy Scripture) preferable to all other Hiſtories, is, That whereas thoſe have no other ground-work but the Actions of Men, this repreſents to us the Actions of God himſelf. There is ſeen reſplendent every where in it his Power, his Government, his Goodneſs and his Juſtice. His Power opens Seas, and divides Rivers, to give a dry paſſage to whole Armies, and cauſes the Walls of the ſtrongeſt Cities to fall down without battery. His Government regulates all things, and gives ſuch Laws as may be ſtil'd the Fountain from which has been drawn whatever Wiſdom there is in the World. His Goodneſs makes to fall from Heaven, and to iſſue from the boſom of Rocks, wherewith to ſatisfie the Hunger, and allay the Thirſt of a great People in the drieſt Deſarts. And all the Elements being as the Miniſters of the Decrees which his Juſtice pronounces, the Water deſtroys by a Deluge thoſe which it condemns, the Fire conſumes them, the Air overthrows them by its Tempeſts, and the Earth opens it ſelf to devour them. His Prophets foretell nothing, but they confirm the ſame by Miracles. They who command his Armies, undertake nothing but they atchieve it. And the Leaders of his People, being fill'd with his Spirit, act liker Angels rather than Men.

Moſes alone may be a Proof of all this. Never did ſo many eminent Qualities meet together in one Perſon; Nor did God ever ſhew in any Man under the Old Law, ſince the Fall of the Firſt, how high the perfection of a Creature may riſe, whom he vouchſafes to accumulate with his favors. Wherefore, ſince a great part of this Hiſtory may in ſome ſort be ſaid to be the Work of that incomparable Lawgiver, becauſe the ſame is wholly taken out of him, it ought to be read not only with Eſteem, but alſo with Reſpect; and the ſequel to the end of what is contained in the Bible deſerves no leſs, in regard it was dictated by the ſame Spirit of God which guided the Pen of Moſes when he writ the five firſt Books of the Sacred Hiſtory.

But moreover, what might not be ſaid of thoſe admirable Patriarchs, Abraham, Iſaac and Jacob; of David that great both King and Prophet, who deſerv'd the unequal Elogium, of being a Man according to God's own Heart; of Jonathan, that moſt accompliſh'd Prince, whoſe Soul the Scripture ſaith was inſeparably ty'd to that of that holy King; of the illuſtrious Maccabees, whoſe Piety, equal to their Courage, effected an Union of the Supreme Power attending Royalty, with the moſt Sacred Functions of the High-Prieſthood; and laſtly of Joſeph, of Joſhua, of Gideon, and of divers others, who may paſs for perfect Models of Vertue, Conduct and Valor. If the Heroes of Pagan Antiquity never atchiev'd any thing comparable to theſe Heroes of God's People, whoſe Actions might paſs for Fables, if it were not impiety to refuſe credit to them, there is no reaſon to wonder, ſince thoſe Heathens had only human Force; but the hands of thoſe whom God choſe to fight under his Command, were arm'd with his invincible help: and the Example of Deborah, ſhews that even a Woman may become, in a moment, a great General of an Army.

Now if the Favors wherewith God cheriſhes thoſe that are his, ought to induce Monarchs not to truſt but in his Aſſiſtance, the dreadful Puniſhments which he executes on thoſe that lean on their own ſtrength, oblige them to tremble; and the rejection of Saul, and divers other great Princes, inſtructs them, by the terrible repreſentation of their Fall, to have recourſe to God, that they may eſcape the like Misfortunes.

Yet not only Princes, but Princeſſes alſo may find in this Book Examples both to avoid and to imitate. Queen Jezabel *is a diſmal one both of Impiety and Puniſhment. And Queen* Eſther *is a rare one of all the Perfections, and of all the Rewards which can render the Vertue and Felicity of a great and holy Princeſs admir'd.*

If great Perſonages find ſo great Examples here to lead them to avoid Vice, and embrace Vertue, there is no Perſon of any Condition whatſoever, but may profit likewiſe by ſo uſeful a Book. 'Tis of general benefit for all, ſo proper to imprint a reſpect of the Divine Majeſty, by the view of ſo many effects of his infinite Power, and of his adorable Providence, that his Heart muſt be very hard that is not affected therewith.

And how can Chriſtians but be mov'd with ſuch a holy reſpect, ſince the ſame Hiſtory teaches us, that thoſe illuſtrious and ſo celebrated Conquerors, Cyrus, Darius *and* Alexander, *though Idolaters, could not forbear having a Veneration for the Majeſty and the Ceremonies of that Temple which was but a Figure of the Chriſtian Church.*

But if this Hiſtory be ſo excellent in it ſelf, it muſt be confeſs'd that no man was ſo fit to write it, as he that gave it both to his own Age and to Poſterity. For who could be better inform'd of the Cuſtoms and Manners of the Jews, *than a* Jew? *Who could be better inſtructed of all the Ceremonies and Obſervations of the Law, than a Prieſt? Who could better relate the Events of ſo many Wars, than a great Captain? And who could better comprehend things, and make judicious Reflections upon them, than a man of great Quality, and a great States-man? Now all theſe Qualifications center in* Joſephus. *He was a Jew by Birth. He was not only a Prieſt, but of the firſt of the four and twenty Races of the Prieſts, who held the chief rank amongſt thoſe of their Nation. He was deſcended from the* Aſmonæan *Kings. His great Exploits in War had made him admir'd even by the* Romans. *And the ſeveral great Employments, of which he ſo worthily acquitted himſelf, leave no room to doubt of his Experience in Affairs.*

Laſtly, His Life written by himſelf, join'd with his Hiſtory of the Jewiſh *Wars, make him ſufficiently known. And as for his manner of writing, I think it needleſs to commend it, ſince this Work manifeſts it ſo excellent every where; particularly in the Nineteenth Book, where he relates the Actions and Death of the Emperor* Caligula, *which no* Roman *Author has done ſo accurately; I think I may ſay, without fear, that there is not in* Tacitus *any Hiſtory which ſurpaſſes that eloquent and judicious Narration. I know ſome will wonder, that after having mention'd the greateſt Miracles, he diminiſhes the belief of them, by ſaying,* That he leaves every man at liberty to have ſuch Opinion thereof as he thinks fit. *But in my Judgment he does it only on this account, That having compos'd this Hiſtory chiefly for the* Greeks *and* Romans, *as 'tis eaſie to gather, by his writing the ſame in* Greek, *and not in* Hebrew, *he fear'd their incredulity would render it ſuſpected to them, if he affirm'd poſitively the truth of things which ſeem'd to them impoſſible.*

But whatever Reaſon induc'd him to uſe that Caution, I pretend not to defend him either in thoſe places, or any others, where he is not conformable to the Bible. This alone is the Divine Fountain of written Truths, which cannot be ſought elſewhere without hazard of Error; and one cannot excuſe himſelf from condemning whatever is found contrary thereunto. I do it with all my Heart; and there is no Perſon but ought to do it, in order to read this excellent Hiſtory with Satisfaction, and without Scruple.

Neither yet do I pretend to juſtifie this Author, in ſome places where he ſpeaks of the ſeveral ſorts of Government; nor as to ſome other particular Sentiments, which no body is oblig'd to follow. Nor do I engage my ſelf in any matter of Criticiſm, the conteſts whereof I leave to ſuch as are exerciſ'd in that ſort of ſtudy.

If in ſome places, as amongſt others, in the deſcription of the Tabernacle, and of the Table of Shew-bread, ſome difference be found between this Tranſlation and the Greek, *the cauſe thereof is, that thoſe paſſages are ſo corrupted in the* Greek *Text, that all I could do, was to bring them into the condition wherein they are.*

II. Of the Hiſtory of the *Jewiſh* War againſt the *Romans*, &c.

If, the Hiſtory of the Jews, *advances its Author into the rank of the beſt Hiſtorians, 'tis plain that in that of their War againſt the* Romans, *he has ſurpaſs'd himſelf. Several reaſons have concurr'd to render this Hiſtory a Maſter-piece; the greatneſs of the Subject; the Sentiments excited in his breaſt, by the ruin of his Countrey; and the ſhare he had in the moſt conſiderable Events of that bloody War. For what other Subjects can equal this great Siege, which manifeſted to all the Earth, that one City alone would have been the Rock of the* Roman *Glory, had not God, for puniſhment of its ſins, overthrown it by the ſtorms of his wrath? What ſentiments of Grief can be more lively, than thoſe of a* Jew, *and of a Prieſt, who ſaw ſubverted the Laws of his own Nation, whereof no other was ever ſo jealous, and that magnifi-*

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cent Temple, the object of his Devotion and of his Zeal, reduc'd to Aſhes? And what greater Intereſt can an Hiſtorian have in his Work, than to be oblig'd to bring into it the principal Actions of his own Life; and to labor for his own Glory, by an unflattering advancement of that of the Conquerors; and by acquitting himſelf at the ſame time of what he ow'd to the Generoſity of thoſe two excellent Princes Veſpaſian *and* Titus, *to whom the honour of having finiſh'd this great War was due.*

But foraſmuch as there are ſo many remarkable Occurrences in this Hiſtory, I think to do the Readers a pleaſure, in preſenting them here with an Abſtract thereof, from which general Idea they may afterwards proceed to the particulars depending thereupon. It is divided into ſeven Books.

The firſt Book, and the ſecond, to the twenty eighth Chapter, are an abridgment of the Jewiſh Hiſtory, *from* Antiochus Epiphanes *King of* Syria *(who ſpoiled the Temple, and went about to aboliſh Religion) to* Florus, *Governour of* Judea, *whoſe Avarice and Cruelty were the chief occaſion of that War which they maintain'd againſt the* Romans. *This abridgment is ſo delightful, that* Joſephus *ſeems to have deſign'd to ſhew that he could, like excellent Painters, repreſent the ſame objects in different manners, with ſo much Art, that it ſhould be hard to know to which to give the Preference. For whereas theſe Hiſtories are ſometimes interrupted by the Narration of things hapned at the ſame time, they are here written in a continued ſeries, and give the Readers the pleaſure to behold in one Table, what they ſaw before ſeperately in ſeveral. From the twenty eighth Chapter of the ſecond Book to the end,* Joſephus *relates what paſs'd in conſequence of the Troubles rais'd by* Florus, *till the defeat of the* Roman *Army commanded by* Ceſtius Gallus, *Governour of* Syria.

In the beginning of the third Book, Joſephus *ſhews the Conſternation of the Emperor* Nero *upon this ill ſucceſs of his Arms, which was likely to be follow'd with a revolt of all the Eaſt; and how caſting his Eyes on all ſides, he found only* Veſpaſian *fit to bear the weight of ſo important a War, and accordingly gave him the Conduct thereof. He relates afterwards in what manner this great Captain, accompany'd with* Titus *his Son, enter'd into* Galilee, *whereof our Author himſelf was Governor, and beſieg'd him in* Jotapat; *where, after the greateſt reſiſtance imaginable, he was taken and led Priſoner to* Veſpaſian: *and how* Titus *took divers other Places, and perform'd Actions of incredible Valor.*

The fourth Book brings in Veſpaſian *conquering the reſt of* Galilee; *the* Jews *beginning to tumultuate in* Jeruſalem, *the Factious, who took the Name of Zealots, becoming Maſters of the Temple under the Conduct of* John *of* Giſcala, Ananus *the High-Prieſt ſtirring up the People to beſiege them there; the* Idumæans *coming to their aſſiſtance, exerciſing horrible Cruelties, and afterwards retiring;* Veſpaſian *taking ſundry Places in* Judea, *blocking up* Jeruſalem, *in order to beſiege it; und forbearing that deſign, by reaſon of the Troubles riſen in the Empire, before and after the death of the Emperors* Nero, Golba *and* Otho; Simon, *Son of* Gioras, *another Head of the Factious, receiv'd by the People into* Jeruſalem; Vitellius, *who had ſeiz'd upon the Empire after* Otho's *death, rendring himſelf odious and contemptible for his Cruelty and Debauchery; the Army commanded by* Veſpaſian, *declaring him Emperor: And laſtly,* Vitellius *aſſaſſinated at* Rome, *after the defeat of his Forces, by* Antonius Primus, *who had embrac'd* Veſpaſian's *Party.*

The fifth Book relates how a third Faction, of which Eleazar *was Head, was form'd in* Jeruſalem; *That afterwards thoſe three Factions were again reduc'd to two, and in what manner they made War one againſt another. It contains alſo the Deſcription of* Jeruſalem, *of the Towers* Hippicos, Phazael *and* Mariamne, *of the Caſtle* Antonia, *of the Temple, of the High Prieſt, and of ſundry other remarkable things; the Siege of that great City form'd by* Titus; *the incredible Works, and prodigious Exploits of Valor done on both ſides; the grievous Famine wherewith the City was afflicted, and the ſtrange Cruelties of the Factious.*

The ſixth Book repreſents the horrid Miſeries whereinto Jeruſalem *was reduc'd; the continuation of the Siege with the ſame ardor as before; and how, after many Fights,* Titus *having forc'd the firſt and ſecond Wall of the City, took and ruin'd the Caſtle of* Antonia, *and aſſaulted the Temple which was burnt, notwithſtanding all this Prince could do to prevent it; and how at laſt he became Maſter of all the reſt.*

In the ſeventh and laſt of theſe Books, 'tis ſhew'd how Titus *caus'd* Jeruſalem *to be deſtroy'd, ſaving only the Towers* Hippicos, Phazael *and* Mariamne: *In what manner he commended and rewarded his Army; what Spectacles he gave to the Nations of* Syria; *what horrible Perſecutions were exerciſ'd upon the* Jews *in ſeveral Cities; with what incredible Joy the Emperor* Veſpaſian *and* Titus, *who was declar'd* Cæſar, *were receiv'd into* Rome; *what a magnificent Triumph they made; how the Caſtles of* Herodion, Macheron *and* Maſſada, *the only Places remaining to the* Jews *in* Judea, *were taken; and how thoſe that defended this laſt, all kill'd themſelves with their Wives and Children.*

This is in general what this Hiſtory of the Jewiſh *War againſt the* Romans *contains. And there are no Ornaments wherewith this great Perſon has not enrich'd it. He has omitted no occaſion of embelliſhing it, by elegant Deſcriptions of Provinces, Lakes, Rivers, Fountains, Mountains, ſeveral Rarities and Buildings, whoſe Magnificence would ſeem fabulous, if what he relates thereof could be call'd in doubt, when we ſee no Perſon found that has dar'd to contradict him, though the Excellence of his Hiſtory, rais'd no ſmall Envy againſt him.*

It may be ſaid with Truth, that whether he ſpeaks of the Romans *Military Diſcipline, or whether he repreſents Battels, Tempeſts, Shipwracks, a Famine or a Triumph, every thing is ſo lively ſet forth, that he charms the Attention of his Readers. And I fear not to add that no other, not excepting even* Tacitus *himſelf, has excell'd more in Orations; they are ſo noble, ſtrong and perſuaſive, always reſtrain'd within their own ſubject, and proportion'd both to the Perſons to ſpeak, and to thoſe that are ſpoken unto.*

Moreover, can the Judgment and Faithfulneſs of this Hiſtorian be too much commended, for the Moderation which he uſes between the Praiſes deſerv'd by the Romans *for finiſhing ſo great a War, and thoſe due to the Jews for having withſtood the ſame, although vanquiſh'd at laſt, with invincible courage? ſo that neither his Gratitude for the Obligations he had to* Veſpaſian *and* Titus, *nor his love for his Countrey, biaſs'd him contrary to Juſtice more on the one ſide than the other.*

But that which I account moſt eſtimable in him, is, that he never fails upon any occaſion to praiſe Vertue, to reprehend Vice, and to make excellent reflections upon the admirable Providence of God, and upon the fear which we ought to have of his dreadful Judgments.

It may be boldly affirm'd, That never was ſeen a greater Example thereof, than the ruin of that ungrateful Nation, of that proud City, and of that venerable Temple; ſince although the Romans *were Maſters of the World, and that this Siege was the work of one of the greateſt Princes they glory to have had for Emperors, the power of this victorious People, and the heroical Valor of* Titus, *would have in vain undertaken this deſign, if God had not choſen them to be the Executioners of his Juſtice. The blood of his Son ſhed, the moſt horrid of all Crimes, was the only true cauſe of the ruin of that unhappy City. The heavy hand of God upon that wretched People, caus'd that how terrible ſoever the War was that aſſaulted them without, it was yet much more dreadful within, by the cruelty of thoſe unnatural* Jews, *who more like Devils than Men, deſtroy'd by the Sword and the Famine, of which they were the Authors,* 1100000 *Perſons; and reduc'd the remainder to that paſs, that they could hope for no ſafety but from their Enemies, by caſting themſelves into the Arms of the* Romans. *Such prodigious effects of vengeance for the death of a God, might paſs for incredible with thoſe who have not the happineſs to be enlightned with the light of the Goſpel, if they were not related by a Man of that very ſame Nation, as conſiderable as* Joſephus *was, for his Birth, for his Quality of Prieſt, and for his Vertue. And methinks 'tis viſible, that God minding to make uſe of his Teſtimony to authorize ſuch important Truths, preſerv'd him by a Miracle, when after the taking of* Joſaphat, *of forty which were retir'd with him into a Cave, the lot being caſt ſo often to know who ſhould be ſlain firſt, he only and one other remain'd alive.*

This ſhews that this Hiſtorian is to be conſider'd with a different reſpect from all others, ſince whereas they relate only human Events although dependent on the Orders of the Supreme Providence, it appears that God caſt his Eye upon him to make him ſubſervient to the greateſt of his Deſigns.

For we muſt not only conſider the deſtruction of the Jews *as the moſt dreadful effect that ever was of Gods Juſtice, and as the moſt diſmal Image of the vengeance which he will exerciſe at the laſt day againſt the Reprobate; we muſt alſo behold it as one of the moſt illuſtrious proofs which it hath pleas'd him to give Men of the Divinity of his Son; inaſmuch as this prodigious Event had been foretold by our Saviour in preciſe and intelligible terms. He had ſaid to his Diſciples ſhewing them the Temple of* Jeruſalem, That all thoſe goodly buildings ſhould be ſo deſtroy'd, that there ſhould not be left one ſtone upon another, *S. Matth. 24. v. 2. S. Mark 13. ver. 2. S. Luke 19. ver. 44. And alſo,* That when they ſhould ſee *Jeruſalem* encompaſs'd with Armies, they ſhould know that its deſolation was at hand, *S. Luke 21. ver. 20.*

He had mention'd particularly the dreadful circumſtances of this deſolation. He had ſaid to them, Wo to thoſe that ſhall be with Child, or give ſuck in thoſe days; for there ſhall be great diſtreſs in the Land, and Wrath upon this People. And they ſhall fall by the edge of the Sword, and ſhall be led away captive into all Nations, and *Jeruſalem* ſhall be troden down by the *Gentiles*, S. Luke 21. v. 23, 24.

And laſtly he had declar'd, that the accompliſhment of theſe Propheſies was ready to come to paſs; That the time was drawing nigh that their houſe ſhould be left unto them deſolate: *and that even ſuch as were then living ſhould ſee it*, Verily I ſay unto you, All theſe things ſhall come upon this Generation, *S. Matth. 23. ver. 38, & 36.*

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All these things had been foretold by our Saviour, and written by the Evangelists before the revolt of the Jews, *and at that time when there was not yet the least appearance of so strange a Revolution.*

Now inasmuch as Prophecy is the greatest of Miracles, and the most powerful way whereby God Almighty authorizes his Doctrine, this Prophecy of Jesus Christ, to which no other is comparable, may be justly accounted the chief and most irrefragable evidence to Mankind of his Divine Birth and Mission. For as no other Prophecy was ever more clear, so neither was any more punctually accomplish'd. Jerusalem *was destroy'd to the ground by the first Army that besieg'd it; there remain'd not the least footsteep of that proud Temple, the wonder of the Universe, and the object of the* Jews *vanity; and the Calamities which ruin'd them, answer'd precisely to that dreadful Prediction of our Saviour.*

But to the end so great an Event might serve as well for the Instruction of those that were to be born in after-times, as for those that were Spectators of it, it was necessary, as I have said, that the History should be written by an irreproachable Witness. To which purpose 'twas fit the Writer should be a Jew, *and not a Christian, lest he might be suspected to have accommodated the Events to the Prophesies. 'Twas fit he should be a Person of Quality, to the end he might be fully inform'd of all things. 'Twas fit he should see with his own Eyes the wonderful things which he was to relate, to the end he might be capable of credit. And lastly 'twas fit he should be a Man, whose Eloquence and Judgment might be suitable to the greatness of such a subject.*

All which Qualifications, so necessary to render this History compleat in all points, meet so perfectly in Josephus, *that 'tis evident God Almighty chose him expresly to persuade all reasonable persons of the Truth of this marvellous Occurrence.*

'Tis certain, that having contributed in this manner to the Confirmation of the Gospel, it appears not that he made any benefit thereof for himself, or that he had any share in the blessings so plentifully poured down in his time upon all the Earth. But if there be reason to commiserate his unhappiness in this point, there is some also to bless the Providence of God, who has made his blindness serve to our Advantage; since the things he writes concerning his own Nation, are, in respect of the incredulous, incomparably of more force for Confirmation of the Christian Religion, than if he had embrac'd Christianity; so that we may apply to him in particular what the Apostle saith of all the Jews.

III. *Josephus's* Answer to *Appion.*

The next of the Works of Josephus, *besides his Life written by himself, is an Answer in two Books to what* Appion *and some others had written against his History of the* Jews, *against the Antiquity of their Race, against the Purity of their Laws, and against the Conduct of* Moses. *Nothing can be more solid than this Answer, wherein* Josephus *proves invincibly the Antiquity of his Nation by the* Egyptian, Chaldean, Phenician, *and even by the* Greek *Historians themselves. He shews that all which* Appion *and those other Authors have alledg'd to the disadvantage of the* Jews, *are ridiculous Fables, as well as the plurality of their Gods; and he excellently sets forth the greatness of the Actions of* Moses, *and the sanctity of the Laws which God gave the* Jews *by his Intervention.*

IV. The Martyrdom of the *Maccabees.*

The Martyrdom of the Maccabees *follows next. 'Tis a piece which* Erasmus, *so famous among the Learned, calls a Masterpiece of Eloquence; and I confess I understand not, why having with reason so advantagious an Opinion of it, he paraphras'd it, and not translated it. Never was Copy more different from its Original. 'Tis hardly any of its principal Lineaments; and, if I mistake not, nothing can more advance the Reputation of* Josephus, *than to see that so able a Man intending to embellish his Work, has, on the contrary, so much diminish'd the beauty of it, and thereby shew'd how much* Josephus *is to be esteem'd for writing, not after the manner of most of the* Greeks *in a long-winded style, but closely and compendiously, as affecting to say nothing but what is necessary. And I cannot sufficiently wonder, that no person hitherto has made a Translation of it from the* Greek *either into* Latin *or* French, *at least to my knowledge. For* Genebrard, *instead of Translating* Josephus, *has only Translated* Erasmus. *For my part I have faithfully adhered to the original Greek, without following that Paraphrase of* Erasmus *any where which invents Names that are neither in* Josephus, *nor the Bible, for the Mother of the* Maccabees. *It should seem* Josephus *did not write this famous Martyrdom, authoriz'd by the Holy Scripture, but to prove the truth of a discourse which he makes in the beginning, to shew* that Reason is the Mistress of Passions; *and he attributes to it a power over them, which there would be reason to wonder at, if it were strange that a* Jew *should be ignorant that this power belongs only to the Grace of Jesus Christ. He is contented to declare that he means only a Reason accompany'd with Justice and Piety.*

V. The

V. The Embassy of *Philo* to *C. Caligula* the Roman Emperor.

This is a brief Account of all the Works of Josephus. *Now because* Philo, *although a* Jew *as well as he, writ also in* Greek *upon part of the same Subjects, but handles the same rather as a Philosopher, than an Historian; and because none amongst all his Writings is so esteem'd as that of his Embassage to the Emperor* C. Caligula, *of whom* Josephus *speaks particularly in the* 10th *Chapter of the* 18th *Book of the* Jewish Antiquities, *I conceiv'd that this Piece having so great Affinity therewith, it would not be amiss to shew by a Translation of it, the different manner of writing of these two great Persons. That of* Josephus *is undoubtedly more compendious, and has nothing of the* Asiatic *Style; so that he expresses that in few words, which* Philo *doth sometimes in as many Lines. The History of that Emperor may be made up from the Writings of these two famous Authors, inasmuch as* Philo *relates as particularly and eloquently the Actions of his Life, as* Josephus *has written nobly and excellently the passages of his Death. Both the one and the other were so extraordinary, that 'tis an advantage there remains such Images thereof to Posterity, to animate good Princes to merit by their Vertue as great Affection for their Memory, as People have horror for those who have shew'd themselves unworthy of the rank which they held in the World.*

It remains only to add, That as this Volume comprehends all the ancient holy History, so the Readers are desir'd to peruse it not only for Divertisement or Curiosity, but also with an aim to profit by the useful Considerations for which it affords so much matter. And that whereas the old Translation of Doctor Lodge *was not undeservedly, complain'd of on many accounts; much Pains hath been taken in this Edition to amend it, as the Reader will easily find by comparing it with the former. If it be not so complete as could be wish'd, the Reader is desir'd to accept candidly what has been done for his Satisfaction; and to consider, that though an old repair'd Building can hardly have all the Beauty, yet it may have all the Conveniency of a new Fabrick.*

A brief

A brief Computation very useful to the understanding of the History.

FRom *Adam* till the Deluge, were years	1656
From the Deluge till *Abraham*'s time	291
From *Abraham* till the Departure out of *Egypt*	500
From the Departure out of *Egypt*, till the Building of the Temple by *Solomon*	480
From the Building of the Temple, till the *Babyloniſh* Captivity	410
From the Return from the Captivity, till the *Maccabees* time	432
From the *Maccabees* time, till that of *Herod*	134
From *Herods* time, till the final and fatal deſtruction of *Jeruſalem*	103

The *Jews* have two ſorts of years; the Civil, which begins in *September*; and the Sacred or Eccleſiaſtick, which begins in *March*.
They have twelve Months or Moons; and every third Year hath a thirteenth Month of 22 days; and the fourth hath a thirteenth Month of 23.

Before the Captivity of *Babylon*, they accounted the Months ſucceſſively by 1, 2, 3, &c. ſince their Return, they have named them rather after the manner of the *Chaldees*, than the *Hebrews*.

The Hebrew	*The Engliſh*	The Greek
Niſan.	March.	*Andineen.*
Siu or *Jar.*	April.	*Veritien.*
Sivan.	May.	*Diſtre.*
Tamuz.	June.	*Xantique.*
Ab.	July.	*Arthemiſien.*
Elul.	Auguſt.	*Deſien.*
Ethanin or *Tiſri.*	September.	*Paneme.*
Bul or *Marksuan.*	October.	*Loie.*
Caſleu.	November.	*Gorpian.*
Thebet.	December.	*Hyperberete.*
Sebath.	January.	*Dien.*
Adar.	February.	*Apelleen.*

This Nation in their beginning, was governed by Judges.

Moſes	*Jar*
Joſhua	*Jeptha*
Othoniel	*Abſan*
Adol	*Elon*
Baruc and *Debora*	*Abdon*
Gedeon	*Samſon*
Abimelech	*Eli*
Thola	*Samuel.*

After them they had theſe Kings.

Saul	*Ochozias*
David	*Athalia*
Solomon	*Joas*
Roboam	*Amaſias*
Abia	*Ozias*
Aſa	*Jonathan*
Jehoſhaphat	*Achaz*
Joram	*Ezechias*
Manaſſes	*Eliacim*
Amon	*Joachim*
Joſias	*Zedechias.*
Joachas	

The Captivity of *Babylon* continued ſeventy years. Governors after the Captivity were

Zorobabel	*Nagge*
Rheſa	*Hagaieli*
John Ben Reſa	*Naum*
Judas Hircanus	*Amos*
Joſeph	*Mattathias*
Abner	*Joſeph Arſe*
Heli	*Jannes Hircanus*
Maha.	*Mattathias.*

The *Maccabees*, who were both Princes and Prieſts,

Judas	*Simon*
Jonathan	*John Hircanus.*

These following were both Kings and Princes.

Ariſtobulus 1.
John Alexander
Alexandra
Ariſtobulus 2.
Hircanus
Ariſtob. Son of *Ariſtob.*
Ariſtobulus 3.
Hircanus.

The Race of *Herod.*

Antipater
Herod the Great.
Archelaus the Great
Agrippa Son of *Agrip.*

The Names of the High-Prieſts from the Departure out of *Egypt*, till the building of the Temple by *Solomon.*

Aaron
Eleazar
Phinees
Abiſua
Buſqui
Oſes
Heli
Achitob
Achimelech
Abiathar
Sadoc
Achimaas
Azarias.

From the building of the Temple, till the Captivity of *Babylon.*

Joram
Joſes
Axioram
Sudeas
Joathan
Urias
Nerias
Odeas
Sellum
Helcias

From the Return out of *Babylon*, till the *Maccabees* time.

Saraia
Joſedech
Joſua
Joachim
Eliaſib
Eleazar
Manaſſes
Onias 2.
Simon 2.
Onias 3.
Joiada
Jonathan
Jadus
Onias 1.
Simon 1.
Jaſon
Onias 4.
Lyſimachus
Alcimus.

High-Prieſts from the *Maccabees* time, till the final deſtruction of *Jeruſalem.*

Simon Boethus
Joſeph 1.
Joſeph 2.
Joazar
Eleazar
Joſhua the Son of *Sias*
Joazar
Ananus
Iſmael
Theophilus
Simon
Mattathias
Elion
Joſeph 3.
Ananias
Iſmael
Joſeph
Annas
Eleazar
Simon
Joſeph Caiaphas
Jonathan
Joſuah Son of *Danneus*
Joſuah Son of *Gamaliel*
Matthias
Phinees or *Panaas.*

Kings of *Iſrael*, otherwiſe called Kings of the ten Tribes, or of *Samaria.*

Jeroboam 1.
Nadab
Baaſa
Ela
Zamri
Amri
Achab
Joram
Jehu
Joachaz
Joas
Jeroboam 2.
Zachary
Manahem
Pecha Son of *Manahem*
Pecha Son of *Romelia*
Oſeas.

Kings of *Aſſyria* and *Babylon.*

Phulbelocus
Phulaſſer
Salmanaſſer
Senacherib
Aſſaradon
Berodach Benmerodach
Nebuchodonoſor 1.
Nebuchodonoſ. the great
Evilmerodach
Nerigloſſorar
Laboſardach
Baltaſſer.

Kings of *Perſia.*

Cyrus
Cambyſes
Smerdas Magus
Darius Son of *Hiſtaſpis*
Xerxes Son of *Darius*
Artabanus the Tyrant
Artaxerxes with a long hand
Xerxes
Sogdianus
Darius the Baſtard
Artaxerxes Mnemon
Artaxerxes Ochus
Arſames
Darius Son of *Arſames.*

Kings of *Syria* after the death of *Alexander* the Great.

Seleucus Nicanor
Antiochus Soter
Antiochus ſirnam. *God*
Seleucus Callinicus
Seleucus Ceraunus
Antiochus the Great
Seleucus Philopater
Antiochus Epiphanes
Antiochus Eupator
Demetrius Sotor
Alexander Epiphanes
Demetrius Nicanor
Antiochus Sedetes
Demetrius Nicanor
Alexander Zebina
Antiochus Gryphus
Antiochus Cyzicenus
Seleucus Gryphus
Antiochus Pius.

Kings of *Egypt*, after the death of *Alexander* the Great.

Ptolomey Soter
Philadelphus
Evergetes
Philopater
Epiphanes
Philometor
Evergetes Phiſcon
Lathyrus
Alexander
Auletes
Cleopatra.

Kings of the *Tyrians.*

Abibalus
Hiram
Belaſtartus
Abdaſtartus
Aſtartus
Aſtarimus
Phelletees
Ithoballus
Badezor
Merimus
Pigmalion.

An

An Explication of the Coins and Measures mention'd in this History.

Sath was the measure containing about some seven quarts *English.*
The *Epha* contained three *Saths.*
The *Core* or *Homer* contained ten *Ephas*, that is to say, thirty *Saths*, and was the same measure both in dry and liquid things.
The *Log* contained a *French* measure.
The *Hin* contained twelve *Logs.*
The *Bath* contained as much as the *Epha.*
The *Cad*, was a kind of Pitcher, containing such a quantity as a young Maid might well carry.
The *common Sicle* contained the weight of four Ounces, whether it were of Gold, Silver, or any other Metal.
The *sacred* or *holy Sicle* weighed half an Ounce of any Metal whatsoever.
The *common Sicle of Silver* was valued at about one Shilling of our Money.
The *holy Sicle of Silver* was valued at about two Shillings.
The *common Drachm* was the eighth part of an Ounce.
The *sacred Drachm* was the fourth part of an Ounce.
The *Pound* weighed twelve Ounces.
The *ordinary Talent* contained fifty four Pounds eight Ounces and a quarter of *Troy* Weight in any Metal; yet it was not minted Money, but a Mass made up after the manner of an Ingot.
The *sacred Talent* contained one hundred pounds.
Furthermore Note, That when *Josephus* mentions the *Olympiads*, without any specification of the years therein contained, he ordinarily means the space of four years compleat.
The *Stadium, Stade,* or *Furlong*, according to the *Greeks* account (which I suppose *Josephus* most respected in this History) either of 600 Foot as the Olympique, that is, of 120 Paces; or as the Pyrrhique, which contained 1000 Foot, that is, 200 Paces.

The Names of the AUTHORS alledged in this History.

A.

Acusilaus
Agatharcides
Alexander
Andrew
Apion
Apolonius Molo
Apollodorus
Ariphanes
Aristæus
Aristotle.

B.

Berosus.

C.

Cadmus
Castor
Chæremon
Cherilus
Clearchus
Conon.

D.

Demetrius Phalereus
Dim.

E.

Ephorus
Euhemeras
Eupolemus.

H.

Hecatusæus
Hellanicus
Hermippus
Hermogenes
Herodotus
Hesiodus
Hestiæus
Hierom of *Egypt*
Homer
Hyperocides.

I.

Isidore.

L.

Titus Livius
Lysimachus.

M.

Manethon
Menander
Mnaseas
Mochus.

N.

Nicholas of *Damas.*

P.

Pherecydes
Philon
Philostratus
Polybius
Polycrates
Possidonius
Pythagoras.

S.

Strabo.

T.

Thales
Theodotus
Theophilus
Theopompus
Theophrastus
Thucydides
Timæus.

Z.

Zophyrion.

THE

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A

The LIFE of FLAVIUS JOSEPHUS,

The Son of *MATTHIAS*, Written by himself.

B

FORASMUCH as I derive my Original, by a long ſeries of Anceſtors, from the Sacerdotal Race, I may, with ſome reaſon, value my ſelf upon the Nobleneſs of my Birth; ſince, as every Nation places the Grandeur of a Family in ſome certain marks of Honour that accompany it, ſo amongſt us 'tis one of the moſt ſignal to have the adminiſtration of Holy things. But I am not only deſcended of the ſtock of the Prieſts; I am alſo of the Firſt of the Four and twenty Families of which it conſiſts, and whoſe Dignity is eminent above the reſt. To which I may add, That, by my Mothers ſide, I reckon Kings amongſt my Anceſtors, For the Branch of the *Aſmoneans*, from whom ſhe deſcended, C for a long time exerciſed both the High Prieſthood and Princely Power among our Nation. In this manner ſtands the order of the laſt of my Predeceſſors. My great Grandfathers Grandfather *Simon*, ſirnamed *Pſyllus*, the Stutterer, lived at ſuch time as *Hircanus* was High Prieſt, the firſt of that Name, and the Son of *Simon* the High Prieſt. This *Simon Pſellus* had Nine Sons: the one of which was *Matthias*, ſirnamed *Aphlias*. This *Matthias* took to Wife the Daughter of the High Prieſt *Jonathan*, by whom he had one Son, who was *Matthias*, ſirnamed *Curtus*, who was born in the firſt year of *Hircanus*'s Prieſthood. *Matthias* begat *Joſeph* in the Ninth year of *Alexander*'s Government; and of *Joſeph* came *Matthias* in the Tenth year of the Reign of *Archelaus*; and *Matthias* begat me in the Firſt year of the Empire of *Caius Cæſar*. I likewiſe have D Three Sons, mine eldeſt is *Hircanus*, who was born in the Fourth; my next *Juſtus*, who was born in the Seventh; and *Agrippa* my laſt, who was born in the Ninth year of *Veſpaſians* Empire. This Genealogy of mine do I in this manner propoſe, according as I have found it written in the Publick Regiſters, to the end to confound the Calumnies of my Enemies.

Joſephus's Lineage.

Joſeph the Son of *Matthias* was born in the firſt year of *Caius Cæſars* Empire, and the 4001 year of the World, and the 39 after Chriſts birth.

My Father *Matthias* was conſiderable for his Extraction, but more for his Juſtice and Authority in *Jeruſalem*, which is the Metropolis of our Country. My bringing up, during my tender years, was with *Matthias*, who was my Brother by the ſame Father and Mother; with whom I happily profited in all kind of Science, having a good Memory, and a quick Apprehenſion: ſo that, being yet a Child of Fourteen years of E Age, I was praiſed by all Men in regard of the good Affection I had to Learning; and the Prieſts and Nobleſt Citizens vouchſaf'd to ask my Opinion of things that concerned our Laws and Ordinances. About the Age of Sixteen years, my deſire was to have a ſearch and inſight into the Sects of our Nation, which are Three: The firſt of the *Phariſees*, which is the chiefeſt: The ſecond of the *Sadduces*: And the third of the *Eſſeans*. And this I did, to the end I might chooſe the better of the Three, when I underſtand them all. For which cauſe, with great Auſterities and Labours, I paſſed thorow them all: and not content with this Experience, after I had heard that a certain man called *Banus* lived in the Deſart, clothing himſelf with that which the Trees brought forth, and feeding on no other kind of meat, but what they freely yielded, F and waſhing himſelf oftentimes by day and night in cold water to keep himſelf chaſte, I began to imitate his courſe of Life: and after I had lived with him for the ſpace of Three years, and ſatisfied my deſires, I returned to the City at the Age of Nineteen years.

Joſeph from his infancy very ſtudious, and addicted to learning.

At this time I began to engage my ſelf in the exerciſe of a civil Life, following the Sect of the *Phariſees*, which very nearly reſembled that Sect among the *Grecians*, who are called *Stoick*. After I was Six and Twenty years old, it was my fortune to repair to *Rome* upon this occaſion. Whilſt *Fœlix* governed *Judea*, certain Prieſts, my familiars, Men of much Honour, and more Vertue, were, upon ſome ſlight occaſion, bound and ſent to *Rome* by his commandment, to anſwer what ſhould be objected againſt G them in *Cæſar*'s preſence. Whereupon being deſirous to do them ſervice, and having ſpecial intelligence, that the Torments wherewith they were Martyred, leſſened not their Piety, but that they lived contentedly on Figs and Nuts: for this cauſe I departed

Joſeph a Phariſee.

for *Rome*, and was encountred with many great and grievous hazards by Sea. For the H
Joseph's ship-wrack. Ship, wherein I sailed, was wracke in the midst of the *Adriatick* Sea, and about six hundred of us were forc'd to swim all Night long, and at Day-break, by God's Providence, a *Cyrenean* Ship came in sight, and both I and certain others, to the number of Fourscore, out-swiming the rest, were taken up into it, and saved. After I had in this sort escaped, I came to *Dicæarchia*, which the *Italians* call at this day *Puteoli*, and grew acquainted with *Aliturus* a Jew born, who was a Comedian, and in good reputation with *Nero*; by whose means insinuating my self into the Empress *Poppea*'s
Joseph obtaineth the Priests Liberties. knowledge, I determined to beseech her to procure the liberty of those Priests with all expedition, which she accordingly did; and being gratified likewise by her with many great gifts, I returned into my Country. There I found the Commonwealth I
The *Jews* seditious. much disquieted with Factions and Troubles, and divers too prone and ready to Rebel, and withdraw their Allegiance from the *Romans*. I inforced my self to repress the seditious, and exhorted them to change their Opinions, representing, before their Eyes, the quality of those, against whom they enterprized War, with whom they could neither compare in experience of War, nor in good Fortune: For this cause I advised them, not to hazard the overthrow of themselves, their Children, and their Countrey,
Joseph dehorteth the *Jews* from Sedition, is suspected by them of Treason. by their rashness and rage. To this effect I spake to them, and instantly intreated them to desist from their unhappy Resolution, for that I foresaw that the end of this War would prove to our utter Ruine, but I prevailed nothing with them. The fury of desperate and dissolute men prevailed above reason: for which cause fearing lest by K
continual inforcing of one thing, I should grow into hatred and suspition amongst them, as if I favoured their Enemies, and they should put me to death; seeing that the Fort of *Antonia* was already seized upon by the seditious, I retired my self into the Sanctuary. From whence, after *Manahem*, and the cheifest Revolters were put to death, I came out again, and join'd my self with the Priests, and chiefest *Pharisees*; whom I found surprized with great fear, when they saw the People in Arms, and uncertain what to do, wanting the means to pacifie these mutinies. But apparently perceiving the danger, both I and the *Pharisees* feign'd our selves of their Mind, and counselled them to contain themselves in Peace, and let the *Roman* Forces depart, in hope, that *Gessius* would, with all Expedition, draw out great Forces, and chastise these L
Peace-breakers. But as soon as he arrived, and fought with them, he was overcome, and a great number of his men slain; whereupon follow'd the utter ruine of our whole Nation. For such as desired the War, were puffed up with that Victory, and conceived assured hope, that in the end they should overcome the *Romans*. Besides,
The *Jews* are plagued both by Strangers and their own Country-men. this ensuing occasion presented it self: The Inhabitants of the Cities that border upon *Syria*, laid hands on those Jews that dwelt among them, and slew them, with their Wives and Children, without any just cause or crime committed by them. For they had not conspired any ways, or intended to revolt from the *Romans*, or to use any Hostility, or any secret Conspiracy against any of those, with whom they were conversant. But amongst all the rest, the Citizens of *Scythopolis*, exceeded all other in M
Impiety and Wickedness. For being besieged by certain of the Jews, they inforced those Jews that inhabited amongst them to take Arms, and fight against those of their own Nation (which is expressly prohibited by our Laws) and having overcome, by their Assistance, they, by a detestable perfidiousness, forgot the Obligation they had, the Faith which they had engag'd to them, and slew every one of them, to the number of many Thousands. The like misfortune also fell upon those Jews that inhabited *Damascus*. But of this we have more amply spoken in those our Books, which we
The *Jews* constrained by necessity to make War. have written of the Wars of the Jews: and at this present I make mention hereof, only to signifie to the Reader, that our Nation became engaged in War with the *Romans*, not out of voluntary intent and purpose, but in great part by necessity and con- N
straint.

After that *Gessius* was overcome (as is before declared) the chiefest men of *Jerusalem* perceiving that the Seditious were strongly armed and provided, they began to fear lest if they should be found disarmed, they should suddenly be overthrown by their Enemies (as in effect it fell out afterwards) and hearing that all *Gallile* was not as yet wholly revolted from the *Romans*; but that a part thereof as yet remained in Peace, they sent me with two other Priests, *Jozar* and *Judas*, who were both vertuous and honourable men, to perswade the mutinous to lay down their Arms, and to let them know that it was more advantagious for the Nation, that such Men as were in Authority and Reputation, should have the keeping thereof. The resolution that was taken O
by them was, that they had them always ready upon all occasions, but that they expected until they were certified, what the *Romans* intended to do.

With

A With this Commiſſion, and the like Inſtructions, I repaired into *Galilee*: where I found the *Sephorites* were ready to come to a Battel with the *Galileans*, for that theſe latter had threatned to ravage their Country, in regard of their League of Friendſhip with the *Romans*, contracted and ratified by *Senius Gallus*, Governour of *Syria*. But I delivered them from that fear, and appeaſed the Common People, by permiting them to ſend at all times when they pleaſed, their Hoſtages to *Geſſius*, who lay at *Dora* a City of *Phœnicia*. I found likewiſe that the Inhabitants of *Tiberias* were already in Arms upon this occaſion: There were in that City three different Factions, the one of the Nobility, whoſe chief was *Julius Capella*, to whom were joined *Herod* the Son of *Miarus*, *Herod* the Son of *Gamal*, and *Compſus* the Son of *Compſus*. For *Criſpus* the Brother of *Compſus*, who in times paſt had been made
B Governor of the City for *Agrippa*, ſirnamed the Great, was in his own poſſeſſions on the other ſide of *Jordan*. All theſe, I ſay, were of opinion to remain under the *Romans* Authority, and to obey their King. But *Piſtus* alone of the Nobility, would no ways accord to this advice, by the perſuaſion of his Son *Juſtus*. The ſecond Faction was of the common ſort, who concluded upon War. *Juſtus*, Son of *Piſtus*, who was the Ringleader of the third Faction, carried himſelf very doubtfully touching the War; yet notwithſtanding he ſecretly thirſted after Innovation, hoping that by a change he ſhould encreaſe his Power. " Preſenting himſelf therefore in the midſt of the Multitude, he en-
" deavoured to perſuade them that their City was always one of the chief of *Galilee*;
" and that during the days of *Herod* the Tetrarch, who founded the ſame, it was the
C " chiefeſt City, whoſe pleaſure it was that the City of *Sephoris* ſhould yield obedience to
" that of *Tiberias*. That they had not loſt that preheminence in the time of King *Agrippa*
" the Father, but had continued the ſame, till *Fælix* obtained the Government of *Judæa*.
" But for the preſent ſince they had been given by *Nero* to the younger *Agrippa*, they
" had fallen from and loſt their Superiority. For the City of *Sephoris* obtained the Sove-
" reignty of *Galilee*, after that ſhe acknowledged the *Roman* Government, which had re-
" moved the Treaſure of the Charters and the Receipts of the Kings Money. By theſe
words, and others of like nature againſt King *Agrippa*, he incited the People to Rebellion, ſignifying to them, " That an opportunity invited them to take Arms, to the end
" that being aſſociated with the *Galileans*, they might recover the advantages which
D " they had loſt unjuſtly. To which purpoſe, all the Province would willingly join with
" them, through the hatred they bare the *Sephorites*, on whom they would revenge
" themſelves with great power, becauſe they continued in their Allegiance, which they
" promiſed to the *Romans*.

By theſe words he won the Peoples Hearts to him: for he was a Man very eloquent, and by his ſubtilty and politick diſcourſe, eaſily overthrew all that which his Adverſaries produced againſt him. He was alſo skilful enough in the Greek Language, to attempt the writing of the Hiſtory of thoſe Tranſactions, to the end to diſguiſe the truth thereof. But in the proceſs of this diſcourſe, I will ſhew more particularly what his ill deſigns were, and how by his and his Brothers means, he wanted little of utterly over-
E throwing his Countrey. When therefore this *Juſtus* had perſuaded the Citizens of *Tiberias* to take Arms, and had conſtrained divers Men likewiſe, who were of the contrary Opinion, to do the like, he iſſued out with them, and burnt the Villages of the *Gadarenians* and *Hippenians*, that are ſcituate in the Confines of *Tiberias* and *Scythopolis*. In this eſtate was *Tiberias*: And as for *Giſchala*, their Affairs were brought to this paſs; *John* the Son of *Levi* ſeeing ſome of the Citizens reſolv'd upon a Revolt from the *Romans*, laboured to reſtrain them, and required them to continue in their Allegiance: but notwithſtanding all his perſuaſion and diligence, he could not contain them. For the Nations round about them, as the *Gadarenians*, *Gabarenians* and *Tyrians*, aſſembled a great Army, and with the ſame aſſailed *Giſchala*, and took it by force: and after they had con-
F ſumed by Fire and utterly deſtroyed the ſame, they returned home. *John* being much diſpleaſed with this act, armed all thoſe that were with him, and ſet upon the above-named Nations; and having obtained the Victory, he Re-edified *Giſchala* in better ſort than it was before, incloſing it with a Wall, to the intent it might be the better fortified againſt future Invaſions.

But thoſe of *Gamala* perſevered in their faith towards the *Romans*, as I ſhall now declare. *Philip* the Son of *Jacim*, who governed under King *Agrippa*, eſcaping beyond all Opinion, from the Royal Palace of *Jeruſalem* at ſuch a time as it was beſieged, fell into another great danger, to wit, to be ſlain by *Manahim*, and thoſe Seditions that were with him: but certain *Babylonians* his Kinſmen being at that time in *Jeruſalem*, hindered the
G Revolters from executing their purpoſe at that time. When therefore *Philip* had lay hid there for the ſpace of four days, on the fifth he fled away diſguiſed in a falſe hair, for fear he ſhould be diſcovered. And as ſoon as he arrived in a Village, which was of his

The danger of the *Sephorites*.

Sedition in the City of *Tiberias*.

Three Factions in the City of *Tiberias*.

The Oration of *Juſtus*, *Piſtus*'s Son, to the multitude.

Juſtus incites the People to Rebellion.

Juſtus the offſpring of War.

Giſchala burned and ſpoiled.

Gamala faithful to *Rome*.

The danger whereinto *Philip*, *Jacim*'s Son was fallen

own poſſeſſion, ſcituate near *Gamala*, he ſent for certain of his Subjects to repair unto H
him. But God, for *Philip*'s greater good, croſſed the ſcope of his intent, which otherwiſe had been the ruine of many: for being ſurprized by a ſudden Fever, he committed certain Letters of his written to *Agrippa* and *Bernice*, who were yet but young, to one of his Freed-men, commanding him to deliver them to *Varus*, who was put in truſt, by the King and Queen, to adminiſter the Affairs of that Kingdom, whilſt they were gone to *Beryth* to meet with *Geſſius*. *Varus* receiving *Philip*'s Letters, and underſtanding that he was eſcap'd, was ſorry for it, becauſe he thought the King and Queen would have leſs uſe of him after *Philip* was arriv'd. He therefore made the People believe that his Freed-man was a Traytor, and brought them forg'd Letters, it being certain that *Philip* was in *Jeruſalem* with the *Jews*, who were revolted againſt the *Romans*: and ſo he commanded him to be executed. *Philip* being ignorant of the cauſe why his Freed-man did not return, ſent another with Letters, to the intent he might diſcover what was become of his firſt Meſſenger, and for what cauſe he ſtayed ſo long. But *Varus* accuſing his ſecond Meſſenger alſo after the ſame manner commanded him to be executed, as he had done the firſt. The *Syrians* that inhabit *Cæſarea*, had puffed him up, by telling him that *Agrippa* ſhould be put to death by the *Romans*, for the Rebellion of the *Jews*, and that he who was Royally deſcended, ſhould poſſeſs his Government. And indeed *Varus* was of the Blood-Royal, deriving his Pedigree from *Sohemus* King of *Libanus*. For theſe cauſes, he retained *Philip*'s Letters, hoping by theſe means that the King ſhould have no knowledge thereof; and he ſet watch in every paſſage, for fear leſt any man ſhould flie, and certifie the King of what had hapK
ned; and to give the *Syrians* the better content who dwelt in *Cæſarea*, he put divers of thoſe *Jews* that dwelt among them to death. He intended alſo to undertake a War againſt the *Jews* of *Bathanæa*, who were called *Babylonian Jews*, by confederating himſelf with the *Trachonites* of *Barthanæa*. For which cauſe, ſending for twelve of the *Jews* of moſt eſtimation amongſt the Inhabitants of *Cæſarea*, he enjoined them to repair to *Ecbatane*, and ſignifie to thoſe of their Nation there, that *Varus* underſtanding that they pretended to take Arms againſt their King, and ſcarcely believing it, had ſent them thither, to perſuade them to lay down their Arms. And that this ſhould be a certain proof, by which they might perfectly clear their Innocence, that ſeventy of the chiefeſt of them ſhould be ſent to him. Theſe twelve arriving in *Ecbatane*, and being entertained by thoſe of L
their Nation, found that they neither imagined nor intended any commotion: for which cauſe, they perſuaded them to ſend their ſeventy men; which they did, little ſuſpecting what would happen.

Varus unjuſtly executeth him that brought the Letters.

Varus's tyranny in governing the Countrey.

Varus ſeeketh to conceal his power and tyranny.

As ſoon therefore as theſe, with the other twelve Ambaſſadors, came to *Cæſarea*, *Varus* having notice of their coming, met them on the way with the Kings Forces, and ſlew them, together with the aforeſaid Ambaſſadors, and took his way towards the *Jews* of *Ecbatane*. But one of the ſeventy who had eſcaped, reſorted thither with all Expedition, preventing *Varus*, and certified the reſt what had hapned. Whereupon, they incontinently fell to Arms, and with their Wives and Children retired themſelves to the Fort of *Gamala*, abandoning their Villages, with all their Goods, and great numbers of M
Cattel. When *Philip* had Tidings hereof, he repaired alſo to the Fort of *Gamala*. The People rejoycing at his coming, exhorted him to take the Sovereignty, and to make War againſt *Varus*, and the *Syrians* of *Cæſarea*. For they had Intelligence that the King was ſlain. But *Philip*, to moderate their impetuoſity, recounted to them what benefits the King had beſtowed on them, and of what power the *Romans* were, againſt whom it was but a folly for them to take Arms; and in the end, he perſuaded them to Peace. In the mean time, the King underſtanding that *Varus* was determined to kill all the *Jews* that were in *Cæſarea*, with their Wives and Children, all in one day, he ſent *Equus Modius* to ſucceed him, as it hath been, by us, declared in another place. And *Philip* kept the Fort of *Gamala*, and the Countrey thereabouts, in their Fidelity and Loyalty to the *Romans*. N

Varus killeth the ſeventy *Jews* with the Ambaſſadors.

The *Jews* retire themſelves into the Fortreſs of *Gamala*, and thither reſorteth *Philip* alſo.

Gamala ſtill faithful to the *Romans*.

As ſoon as I arrived in *Galilee*, and learned all Occurrences that had hapned, by thoſe who reported the ſame to me, I preſently ſignified the whole matter by Letters, to the Council at *Jeruſalem*, deſiring to know what their pleaſure was I ſhould do. They gave me this anſwer, that I ſhould remain where I was, and retain my Collegues that I had with me, if they thought good to take charge of *Galilee*. But they, after they had gather'd great Summs of Money for the Tenths and Tithes that were due to them, reſolved with themſelves to return to their own Houſes. But for that I entreated them to remain with me, till ſuch time as we had ſetled Affairs, they willingly conſented unto me. I therefore departed with them to the City of *Sephoris*, and came into a Borough called *Bethmaus*, diſtant from *Tiberias* ſome four Furlongs, and from thence I ſent a MeſO
ſenger to the Council of *Tiberias*, deſiring the chiefeſt among the People, to come and ſpeak with me; They came, accompanied with *Juſtus*; I told them that I was ſent Am-

Joſeph, by the commandment of the Council, remaineth in *Galilee*.

baſſador

A baſſador to them, with my Collegues, by the Commonalty of *Jeruſalem*, to perſuade them to deface that Palace that was erected by *Herod* the Tetrach, wherein divers figures of living Creatures were painted; for that our Law forbad ſuch things; and I exhorted them to ſuffer us to ſet about that Execution as ſoon as poſſible.

Capella, and thoſe of his Party, did for a long time refuſe to conſent thereunto: but in the end, we preſs'd them ſo much, that they condeſcended. Now whilſt we debated this matter, *Jeſus* the Son of *Saphias* (of whom we have ſpoken heretofore, declaring how he was the Chief of the Faction of Sailers and poor men) took with him certain *Galileans*, and ſet fire on the Palace, in hope to get great Riches thereby (for that B there were certain Roofs of the Houſe covered with Gold) and they pillag'd many things againſt our Conſent. After we had thus conferred with *Capella*, and the chiefeſt *Tiberians*, we retired from *Bethmaus* into the higher *Galilee*. In the mean time, *Jeſus*'s Men ſlew all the *Greeks* that remained there, and all who before the War had been their Enemies. Which when I was certified of, I was much diſpleaſed, and went down to *Tiberias*, to ſecure the King's Moveables, for fear they ſhould be carried away by the Robbers; and having recovered divers Candleſticks of *Corinthian* work, rich Tables, and no ſmall quantity of maſſive Silver, I reſolved with my ſelf to reſerve it to the King's uſe. Calling therefore ten of the chiefeſt Senators, and *Capella*, Son of *Antillus*, to me, I delivered the Veſſels into their Hands, charging them to deliver the ſame to C no Man but my ſelf.

The Palace ſet on fire that was in *Tiberias*.

Joſeph procureth the ſafety of the King's Goods.

From thence, with mine Aſſociates, I went to *John* at *Giſchala*, to know what his Mind and Reſolution was, and I preſently diſcover'd, that he affected Innovation and Tyranny. For he deſir'd me to grant him Liberty to Tranſport *Cæſar*'s Wheat that was ſtored up in the Villages of higher *Galilee*, telling me, that he would beſtow the price of the ſame, in re-edifying and repairing the Walls of his City. But I perceiving his drift, denied him that Liberty. For I thought that that Wheat would either ſerve the *Romans*, or the Province, the care of which was committed to my Hands by the City of *Jeruſalem*. When therefore he could get nothing at my hands, he addreſſed to my Companions, of whom not foreſeeing thoſe Troubles that were likely to come, and greedy of D Rewards, he obtained a Liberty to diſpoſe of all the Corn that was in the Province, in that I my ſelf was unable to contradict them both. After this, *John* uſed another ſubtlety: for he ſaid, that thoſe *Jews*, who inhabited *Cæſarea Philippi*, being by the Command of their King, reſtrain'd within their Walls, and wanting Virgin Oyl, deſired to buy the ſame of him, for fear leſt contrary to their Cuſtom, they ſhould be compelled to uſe that of the *Greeks*. This he ſaid, not out of reſpect to Religion or Devotion, but for his filthy lucres ſake. For knowing that among the *Cæſareans*, two Sextaries were ſold for a Drachm, and that at *Giſchala* eighty Sextaries were ſold for four Drachms, he ſent all the Oyl that was in that Town to them, pretending my Permiſſion. I dar'd not withſtand the ſame, leſt the People ſhould ſtone me to death. By this craft, *John* ga- E thered a great Sum of Money.

John's acts in *Giſchala*, and his Covetouſneſs.

From this place, I diſmiſſed my Companions back to *Jeruſalem*, employing my ſelf wholly afterwards in preparing Arms, and fortifying Cities. In the mean time, calling the ſtouteſt Libertines before me, and having in vain exhorted them to quit their Arms, I perſuaded the People to pay them Contribution, which was more advantagious for them, than to ſuffer their Countrey to be ſpoiled by their Excurſions. And thus having taken their Oaths, I diſmiſs'd them, on condition that they ſhould not come into our Region, except they were called, or wanted their due pay, nor ſpoil either the Lands of the *Romans*, or the Inhabitants of the Countrey. But above all things, my Care was to keep *Galilee* in Peace. To which purpoſe, I got ſeventy pledges of their F Loyalty, choſen out amongſt their Nobility under pretext of Friendſhip. I made them my Companions and Fellow-Judges, and decreed many things according to their Opinions, having eſpecial care, leſt through raſhneſs I ſhould injure Juſtice, or for Rewards ſtain mine incorrupted Honour. I was now thirty years old; and though a Man who bridles himſelf from unlawful Affections, can hardly eſcape the poyſoned ſting of Detraction, eſpecially if great Authority be annexed to his green years; yet none ever durſt ſay, that I ſuffer'd Violence to be done to any Woman, or receiv'd a Bribe from any Man; yea, I refuſed thoſe Tenths, which in right of Prieſthood I might have receiv'd. Yet after the Conqueſt of the *Syrians*, I took part of the Spoil, which, I freely confeſs, I ſent to *Jeruſalem* to my Kinſmen. And though at two times I forcibly over- G came the *Sephorites*, the *Tiberians* four times, and the *Gadarenians* once, and had brought *John* under my Subjection, who had oftentimes ſought to entrap me; yet could I not

Joſeph ſends back his Companions to *Jeruſalem*.

Joſeph Preſident of *Galilee*.

Joſeph joined ſeventy of the Nobility with him.

Joſeph at thirty years of Age offered no Woman Violence, and would not be bribed.

Joſeph's bounty towards his Enemies.

endure to revenge my ſelf on him, or any of the above-named People, as in the ſequel of this Story I will make manifeſt. H

The *Galileans* Faith and Love towards *Joſeph.* *John* deſireth that he might bathe himſelf in the hot Bathes of *Tiberias.*

For which cauſe I ſuppoſe, that God, who is the Tryer, and Searcher of all Hearts, both delivered me at this time out of the hands of mine Enemies, and afterwards many times from ſeveral Dangers and Misfortunes, as hereafter ſhall appear. But ſo great was the Fidelity and Benevolence of the common People of *Galilee* towards me, that their Cities being overthrown, and their Families led into Captivity, they were leſs toucht with their own Calamities, than concern'd for my Preſervation. Which when *John* perceived, he began to envy me. And he writ to me, that I would give him Licenſe, for his Health-ſake, to bathe himſelf in the hot Bathes of *Tiberias*: I ſuſpecting no Treaſon, willingly granted him that which he demanded. Moreover, I wrote to thoſe, I to whom I had committed the Truſt and Adminiſtration of the City, to prepare him a Lodging, and to furniſh him, and all his Followers, with things neceſſary for Diet and Entertainment. In the mean ſpace, I paſt my time in a certain Village of *Galilee*, called *Cana.* But after that *John* came to *Tiberias*, he perſuaded the Townſmen to forget their Faith and Duty to me, and revolt unto him; many of them lent a willing ear to his Entreaties, eſpecially ſuch as were prone to change, and deſirous of diſſention, and in particular *Juſtus*, and his Father *Piſtus*, willingly entertained this occaſion to revolt from my Obedience, and to ſubmit themſelves to *John*; yet was this Conſpiracy of theirs prevented by my ſpeedy acceſs. For a certain Meſſenger came to me from *Silas*, whom I had formerly preferred to the Government of *Tiberias*, who certified me of the K Citizens intent, and exhorted me in all haſte to repair thither, otherwiſe the City would ſhortly fall into another mans hands. As ſoon as I had peruſed *Silas*'s Letters, I travelled all Night with two hundred choſen Men; and ſending a Meſſenger before me, to ſignifie my approach to the Citizens, I neither loſt time nor way: and in the Morning when I drew near the City, the People came out to meet me, and amongſt the reſt, *John*; who after he had ſaluted me with a ſuſpitious Countenance, fearing leſt his Treaſon being diſcovered, he ſhould come in danger of his Life, he ſpeedily retired himſelf into his Lodging. When I came to the great Piazza, and had diſmiſs'd all my Train but one Servant, and retained only ten armed Soldiers with me, I began to repreſent to the *Tiberians*, from a certain high place, from whence I might be heard, how L important it was for them to remain faithful, ſince otherwiſe I could no longer truſt them, and they would one day repent that they had fallen from their Duty.

John's Treaſon.

The People of *Tiberias* came out to meet *Joſeph.*

Joſeph's Exhortations to the *Tiberians.*

Scarcely had I ſpoken this, but one of my Friends advertis'd me to deſcend, telling me that this was no time to reconcile the *Tiberians*, or to perſuade them, but rather to ſeek mine own Security, and how I might eſcape mine Enemies. That *John* having learned that I was deſtitute of Followers, had ſent a Thouſand of his choſen Soldiers to kill me; that they were at hand, and ready to commit the Murther; which they had done, had I not ſpeedily leapt down with the help of my Servant *Jacob*, and *Herod* the *Tiberian*, who carried me to the Lake; where finding a Bark by M chance, and putting forth to Sea, I eſcaped, contrary to mine Enemies Expectation, and came to *Taricheas.*

John ſeeketh to betray and murther *Joſeph.*

As ſoon as the Inhabitants of that City underſtood how perfidiouſly and trayterouſly the *Tiberians* had dealt with me, they were much diſpleaſed, and betaking themſelves to their Weapons, perſuaded me to lead them forth againſt them, telling me, that they would revenge the injury that was offered unto their Governor, of which they ſent Advice thorow all *Galilee*. Hereupon a great number of armed *Galileans* came to me, and perſuaded me to attack *Tiberias*, and deſtroy it, and ſell the Inhabitants, with their whole Families, under the Spear. The like did my Friends, who eſcaped with me out of the City, perſuade me. But I, in no ſort, would admit their Advice, out of fear to revive a Civil War, and judging it beſt to N accommodate the matter. To which end, I ſhew'd them, that ſuch revenge would be prejudicial to themſelves alſo, if the *Romans*, at their coming, ſhould find them in Civil Diſcords. By this Diſcourſe, at length, the *Galileans* Rage was appeaſed.

The *Galileans* requireth that they may invade *Tiberias.*

John excuſeth himſelf to *Joſeph.*

But when *John* ſaw that he had failed of his purpoſe, he began to fear for himſelf, and taking with him thoſe armed Men that he had about him, he left *Tiberias*, and went to *Giſchala*, from whence he wrote Letters to me, excuſing the Fact, as if he had been no ways guilty thereof, and deſiring me not to ſuſpect him; and he confirmed his words with execrable Oaths, to the end to get more Credit to them. O But the *Galileans* who were gathered in great Multitudes from all parts of the Region,

A gion, knowing that he was a wicked and perfidious Man, preſs'd me to lead them forth againſt him, promiſing me to ruin both him, *Giſchala*, and all his Countrey. After I gave them Thanks for their Love towards me, and promiſed them, that mine Offices of Love ſhould be anſwerable to their Kindneſs. But I pray'd them to reſtrain themſelves, and to allow me to appeaſe this Trouble without effuſion of Blood.

This Requeſt of mine the *Galileans* granted: Whereupon we preſently went to *Sepphoris*. But the Townſmen, who were reſolved to continue faithful towards the *Roman* People, fearing my approach, endeavour'd to divert me elſewhere. To which purpoſe, ſending a Meſſenger to *Jeſus* the Captain of eight hundred B Thieves, that kept upon the Confines of *Ptolemais*, they promiſed him a great Summ of Money, if with his Army of eight hundred Men, he would make War againſt me. He, allur'd by their Promiſes, reſolv'd to ſurprize me unawares; to which end, he deſir'd me, by a Meſſenger, to grant him leave to come and ſalute me; which when he had obtained, for that I was wholly ignorant of his Treaſon, he took with him a Troop of his Thieves, and haſted ſpeedily towards me; yet failed he of his purpoſed Treaſon; for when he was not far off from me, a certain Fugitive of his Troop diſcovered his intent towards me. Which when I heard, I went out into the Market-place, feigning that I knew nothing of his ſacred Fraud, being attended with a multitude of armed *Galileans*, C and among them with certain *Tiberians*. I ſent abroad certain parties to guard the High-ways, and commanded the Keepers of the Gates, that they ſhould only ſuffer *Jeſus* to enter with the foremoſt of his Company, and exclude the reſt: and if they attempted to break in by force, they ſhould beat them off. *Jeſus* entering with a few, was requir'd, by me, preſently to lay down his Weapons, except he deſir'd to be ſlain; he, ſeeing himſelf invironed with armed Souldiers, obeyed. Whereupon, they that follow'd him, and were excluded, perceiving that their Captain was apprehended, ſuddenly betook themſelves to flight; and leading *Jeſus* apart, I told him I was not ignorant of thoſe Treaſons which he intended againſt me, nor by whoſe Provocations he attempted the ſame. Yet I told him that D I would pardon him, if ſo be by changing his manners, he would be faithful to me hereafter. He promiſed me all that I demanded, and I diſmiſſed him with his Weapons; yet threatned to puniſh the *Sephorites*, except hereafter they deſiſted from their Treaſons. About the ſame time there came to me two Noblemen, who were Subjects to the King of *Trachonites*, bringing with them both Horſemen, Armor and Money: whom when the *Jews* would have conſtrain'd to be circumciſed, if ſo be they would remain amongſt them; I would not permit them to be troubleſom to the *Trachonites*, alledging, that every Man ought to ſerve God according to his own Mind, and not by other Mens Impulſion: and that it was not to be ſuffer'd, that they, who for their Security fled unto us, ſhould repent themſelves of the truſt they put in us. E And thus having perſuaded the Multitude, I freely and abundantly furniſhed theſe Men with all things neceſſary.

Jeſus Captain of Thieves.

Jeſus ſeeks to betray *Joſeph*.

Joſeph politickly ſurprizeth *Jeſus*.

Joſeph's Bounty towards *Jeſus*.

Joſeph's Care of Religion.

In the mean ſpace, *Agrippa* ſent out his Forces under the Conduct of *Equus Modius*, to take the Caſtle *Magdala* by force; which for that they durſt not aſſault, they beſet the ways, and only troubled *Gamala* by placing Forces upon the Avenues. But *Ebutius Decadarcus*, who had the Government of the great Plain, hearing that I was come to a certain Village called *Simonias*, ſcituate on the Confines of *Galilee*, and diſtant from the ſame ſome ſixty furlongs, took with him by Night an hundred Horſe that attended him, and about two hundred Footmen, with certain Inhabitants of the City of *Gaba* their Aſſociates, whom he conducted by F Night, and beſet the Borough where I was. Againſt whom, after I had drawn forth a valiant Band of Men, *Ebutius* laboured all he could, to toul us into the Field, for that he truſted very much in his Horſemen: but I would not give him that advantage; conſidering we were but Foot-men, and reſolv'd to fight in the place where we were, and accordingly *Ebutius* charged us for a while very valiantly. At length, perceiving that he had no uſe of his Horſemen in that place, he ſounded a Retreat, and departed back again with loſt labour to *Caba*, having only loſt three Men in the Battel. But I preſently purſued him with two thouſand Men: and when I came to *Beſara*, which is ſcituate on the Confines of *Ptolemais*, ſome twenty furlongs from *Gaba*, where *Ebutius* encamped at that time; I G beſet all the Paſſages with Corps of Guard, whereby we might be more ſecure from the Excurſions of our Enemies, till we had carried out the Wheat, whereof there

Ebutius againſt *Joſeph*.

Ebutius departeth without performing any thing.

Joſeph tranſporteth Corn to *Galilee*.

Joſeph againſt *Neopolitanus*.

there was a great quantity ſtored up in that Place, which was gathered out of the Townſhips thereabout, belonging to Queen *Bernice*: and loading divers Camels and Aſſes, which to that end I had brought with me, I ſent the ſame into *Galilee*. Having finiſhed this buſineſs. I offered *Ebutius* Battel: and whereas he detracted the ſame, being terrified by our boldneſs, I took my courſe to encounter with *Neopolitanus*, who (as it was reported) was in the Territory of the *Tiberians*, and foraged there. This *Neopolitanus* was a Captain of Horſemen, and had undertaken to defend *Scythopolis* againſt their Enemies. I hinder'd him from doing any wrong in the Country belonging to the *Tiberians*, and provided for the Security of *Galilee*. H

John Maligneth *Joſeph*'s good Succeſs.

But *John* the Son of *Levi*, who (as I ſaid) lived at *Giſchala*, after he heard that all things fell out fortunately with me, that I was loved by the People, and feared by mine Enemies, he conſider'd my good Fortune as an obſtacle to his own, and being filled with no ſmall Envy, and greater hope to hinder my good Succeſs, if ſo be he could bring me in hatred with the People; he ſollicited thoſe of *Tiberias* and *Sephoris*, and the *Gabarenians*, to revolt to him, which Cities are the chiefeſt in *Galilee*. For he told them, that under his Conduct, they ſhould be more happily govern'd. But amongſt the reſt, the *Sephorites* gave leaſt ear unto him, and neglecting us both, only held for the *Romans*. I

The *Gabarenians* revolt upon *John*'s Perſuaſion.

As for the *Tiberians*, they would not conſent to Rebel; yet promiſed him ſome Friendſhip. But the *Gabarenians* wholly addicted themſelves to *John*, by the means of one *Simon*, a principal Citizen, who was *John*'s Friend. Yet did they not openly declare for him, becauſe they feared the *Galileans*, whoſe good will towards me they were long time aſſured of, but privily they ſought other means to entrap me. And truly I fell into great danger upon this occaſion. For when certain *Debarittenians* (being audacious young Men) had Intelligence that *Ptolomy*'s Wife the King's Steward, was traveling along the great Plain with a great Equipage, out of the King's Countrey into the *Roman* Government, they ſuddenly ſet upon her, and putting the Woman to flight, they ſeized on all the Baggage which ſhe carried with her. Which done, they came to *Taricheas*, where I then was, with four Mules laden with Apparel, and Houſhold-ſtuff of divers ſorts; among which were divers ſilver Veſſels, and five hundred pieces of Gold. Intending therefore to reſerve theſe things for *Ptolomy*, as being a Jew (becauſe our Law permitteth not to take any from thoſe of our own Nation, though they be our Enemies) I told thoſe that brought the Goods, that the ſame ſhould be kept to be ſold, and the price beſtowed upon repairing the Walls of *Jeruſalem*. This motion of mine, the young men interpreted very hardly, becauſe they were depriv'd of the prey which they hoped for. For which cauſe, diſperſing themſelves in the Streets of *Tiberias*, they ſpread a Rumor, that I deſign'd to betray the Countrey to the *Romans*, and that I only feigned that the Prey was deſtinated to repair the Walls of *Jeruſalem*; but the truth was, I kept the ſame, to the intent to reſtore it to *Ptolomy*. In which matter they were not deceived. For after the departure of the young Men, I called to me two chief Citizens, *Daſſian* and *Jannæus* the Sons of *Levi*, true Friends to the King, and commanded them, to take the Houſhold-ſtuff, and convey it to the King, threatning them with Death, if they revealed this ſecret to any Man. K

The *Debarittenians* ſpoil *Ptolomy*'s Wife. L

Joſeph labours to reſtore *Ptolomy* to his Goods. M

But when the rumor was ſpread thorow *Galilee*, that I would deliver the Province into the hands of the *Romans*, all the People were incens'd againſt me, and reſolv'd to deſtroy me. They of *Taricheas* alſo giving credit to the young Mens feigned Speeches, perſuaded my Guard, and the reſt of the Soldiers, to take a time whilſt I was aſleep, and come to the Horſe-race; there to conſult with others how to effect their deſign. At the appointed place, they found many others aſſembled; and all of them determin'd with one Conſent, to treat me as a Traytor, to the Common-wealth. But he that moſt of all incited them to this, was *Jeſus* the Son of *Saphias*, who at that time was a principal Judge in *Tiberias*, a Man given over to all Wickedneſs, and born to breed Troubles and Sedition. N

Sedition againſt *Joſeph*.

Jeſus the Son of *Saphias*, conſpireth againſt *Joſeph*.

This Man, holding the Law of *Moſes* in his hand, in the midſt of the Aſſembly, ſpake thus with a loud Voice: *If* (ſaid he) *you be touched with no care of your ſelves, yet at leaſt contemn not theſe Sacred Laws, which that perfidious* Joſeph *your Governor, hath not feared to violate, and for ſo great a Crime cannot be too ſeverely puniſh'd.* O

After

A After he had thus ſpoken, and ſaw he was approved by the acclamations of the People, he took ſome armed men with him, and repaired to the Houſe where I lodg'd, with intent to put me to death. I ſuſpecting nothing of all this Tumult, and tired with labor, was at reſt; when ſuddenly *Simon*, one of my Guard, who at that time only remained with me, ſeeing this furious Troop of people, came and awakened me; and certifying me of the imminent peril, he counſel'd me rather generouſly to kill my ſelf, than ſhamefully die by mine Enemies hands. I recommended my ſelf to God, and putting on a black Garment to diſguiſe me, and having only my Sword by my ſide, I went forth, and paſs'd thro' the midſt of theſe people, and ſo went ſtrait to the *Hippodrome* by a by way. There falling proſtrate on my Face, in view of all the people, I water'd the earth with my tears, B to move all men that beheld me to compaſſion. And when I perceived the people begin to melt, I laboured all I could, to divide them in opinion, before the armed Soldiers returned from my houſe. I confeſs'd that I had kept the booty for which I was accus'd, but I deſir'd them to hear to what uſe I had reſerved it; after which, if they pleas'd, they might kill me. Hereupon the multitude commanded me to ſpeak; and the armed men being returned back at the ſame time, and beholding me, would have fallen upon me to murther me: But they were reſtrained by the peoples exclamations; and they ſuppos'd that after I had confeſs'd that I deſign'd to reſtore the booty to the King, I ſhould paſs for a Traytor, and they might kill me without oppoſition.

Simon, one of *Joſeph*'s guard, awaketh him.

Joſeph moves the people to compaſſion.

Now ſilence being made to hear me, I ſpake thus: If in your opinion I deſerve death C I refuſe not to die: Yet permit me, before my death, to certifie you of the whole truth: When I obſerved that this City was moſt commodious and fit to entertain ſtrangers, and that many forſaking their own Countries, came to dwell here, and were willing to partake with you in all ſorts of Fortune; I reſolved to employ this Mony to build you Walls to your City, for which being thus deſtinated to do you good, your indignation is provoked againſt me. Upon theſe words, the *Taricheans* and ſtrangers cried out, that I deſerv'd thanks, and wiſh'd me to be of good courage. But the *Galileans* and *Tiberians* continued in their animoſity, ſo that they fell to diſſent betwixt themſelves, the one threatning me with puniſhment; the other, contrariwiſe, willing me to aſſure my ſelf of ſecurity. But after I had promiſed the *Tiberians*, and thoſe of other Cities, that I would D build their Walls, where it was convenient, they credited my words, the multitude ſeparated, and I, beyond all expectation, having eſcap'd ſo great a peril, with certain of my Friends, and ſome twenty Soldiers, returned to my houſe.

Joſeph's oration and confeſſion before his Adverſaries.

Joſeph eſcapeth from danger.

But once again the Authors of this Sedition, fearing leſt they ſhould be puniſhed for their offence, begirt my Lodging with ſix hundred armed men, intending to conſume it with fire. Of whoſe arrival, as ſoon as I had intelligence, imagining with my ſelf that it would be much diſhonour for me to flie, I reſolved to uſe valor and courage againſt them: For which cauſe, commanding the Gates to be ſhut, I required them from the top of the houſe, to ſend in ſome of them to me, to receive that Mony, for which they had been drawn into this Mutiny: Whereby they might have no further cauſe to be incenſed againſt E me. Which done, laying hold of one of the moſt troubleſom Fellows, that with the reſt came into me, I cauſed him to be beaten with many grievous ſtrokes, and his hand to be cut off, and hung about his neck; and thus handled, we thruſt him out of doors, to return to thoſe that had ſent him. So bold an action made them wonderfully afraid, and ſuſpecting I had a great number of armed Souldiers in my houſe, they ſuddenly all of them fled away: And thus by my reſolution and addreſs I eſcaped this ſecond danger. Yet wanted there not ſome, who incited the people once more againſt me; ſaying, that the two Lords, who fled to me for refuge, ought not to live, except they ſubmitted themſelves to their Laws and Cuſtoms, from whom they required protection. They likewiſe accuſed them, that they were of the *Roman* Faction and Priſoners; and preſently the people be- F gan to mutiny, being deceived by their words, who laboured to flatter them. Which when I heard, I once more informed the people, that they ought not to perſecute thoſe who reſorted unto them for ſuccor: that the poyſoning they ſpoke of, was a *Fancy*, and a *Chimera*, and that the *Romans* would not vainly nouriſh ſo many thouſands of Soldiers, if they pretended to make away their Enemies with poyſon. Being by theſe words ſomewhat pacified, they had ſcarcely withdrawn themſelves awhile, but that by certain outcaſts and wicked men, they were incited againſt the two Lords, ſo that with Weapons they went to their Lodging, intending to Murther them. Which when I heard, I was afraid, that if this wickedneſs ſhould be committed, no man hereafter would dare to truſt his Life in my hand. For which cauſe, being aſſiſted by divers others, I preſently reſort- G ed to their Lodging, and ſhut up the Gates: and cutting a Trench betwixt it and the Lake, I called for a Bark, and entring into the ſame with them, I conducted them to the Confines of the *Hippenians*: And furniſhing them with Mony to buy them Horſes, be-

Joſeph's Stratagem.

Another Sedition.

Joſeph privately diſmiſſeth the *Taricheans*.

cauſe

cauſe they could not tranſport their own with them in their flight, I diſmiſſed them, deſi- H
ring them to bear their preſent misfortune with a conſtant mind. But indeed it troubled me, that I was once more forced to expoſe thoſe men in the Enemies Country, who had committed themſelves to my truſt: Yet thinking, that if it ſhould ſo fall out, that they fell into the *Romans* Hands, they would be ſafer, than if by ſuffering them to remain in my Country, I ſhould ſee them oppreſt: I adventured them thus. Yet were they ſaved, and the King pardon'd them. And this was the end of this Tumult.

The *Tiberians* Letters to *Agrippa*. Seven ſtadia maketh almoſt a *German* mile.

But they of *Tiberias* wrote to the King, deſiring him to ſend a Garriſon into their Country, on which condition they would ſubmit to him. As ſoon as I knew of it, I went to them, and they deſired me that I would build them thoſe Walls which I had promiſed them: For they had already heard that *Tarichea* was invironed with Walls. Where- I
unto I condeſcended, and gathering Materials, I ſet the Workmen to their Task. But ſome three days after, departing from *Tiberias* toward *Tarichea*, which was thirty ſtades diſtant from thence, by chance a Troop of *Roman* Horſemen were diſcovered, not far from the City, which the Inhabitants believ'd were the Kings Army: Whereupon they preſently began to utter many things in honour of the King, and more in my reproach. And preſently a certain friend poſted to me, and told me what their mind was, and how they intended to revolt from me. Which when I underſtood, I was wondrouſly troubled: For I had ſent back my men of War from *Tarichea* to their houſes, becauſe the next day was the Sabbath: For I would by no means, that the Citizens of *Tarichea* ſhould be charged or troubled with entertaining Soldiers. And at all times, when I remained in that City, I took K
no care of the guard of mine own perſon, having had often proof of the affection of the Inhabitants towards me. Being therefore at that time attended only with ſeven Soldiers, and a few of my Friends, I knew not what to determine. For I thought it not fit to call back my Forces, becauſe the day was well nigh paſt; and although they ſhould have been with me the next morning, yet they might not have taken Arms, becauſe our Law forbids the ſame, how great ſoever the occaſion be that is offered. And although I ſhould have drawn forth the *Taricheans*, and the ſtrangers that were retired thither, and under hope of prey, have led them forth, yet *I* ſaw that they were feeble to reſiſt the Enemy. On the other ſide, *I* already perceived, that if *I* ſtayed over-long, the Army which was ſent by the King, being already entred the City, would have excluded me. *I* therefore determined to L
uſe this ſtratagem; *I* preſently ſet a Guard at the gates of the City, conſiſting of my moſt truſty Friends, ſuffering no man to paſs out of them: and aſſembling the chief of every Family, *I* commanded them to lanch their Boats into the Lake, and to follow me with the Maſters of their Ships. After which, both *I* and my Friends, and ſeven other Soldiers, betook us to a Bark, and ſailed toward *Tiberias*. But when the *Tiberians* ſaw that no Forces were come from the King, and that the whole Lake was covered with Barks, amazed, and fearing the ruin of their City, for that they ſuppoſed the Ships to be full of Soldiers, they changed their Sentiments. And laying by their Weapons, themſelves with their Wives and Children came forth to meet me, and receiv'd me with joyful acclamations (for they thought *I* had had no notice of their intents) beſeeching me that for the ſafety M
of their City, *I* would enter the ſame. But *I* drawing near the City, commanded the Maſters of the Barks to caſt Anchor far off the ſhore, leſt the Townſmen might perceive that the Ships were empty: And *I* my ſelf drawing near with mine own Bark to them, reproached them, that contrary to their Oaths, they had been ſo fooliſhly induced to revolt. After which, *I* promiſed them pardon, if ſo be they would deliver me ten of their chiefeſt Nobility: Which when they had incontinently performed, *I* ſhipt them in a Bark, and ſent them Priſoners to *Tarichea*. Then *I* demanded ten more, and *I* continu'd to uſe the ſame artifice, till *I* had by little and little got all the Senate of *Tiberias*, and many of the chiefeſt Citizens, and ſent them thither.

Sedition and Rebellion in *Tiberias*.

Joſeph in danger for the *Tiberians* ſake.

Joſeph faileth to *Tiberias*.

At length, the reſt of the multitude, perceiving in how great danger they were, they N
beſought me that *I* would puniſh the chief Author of this Conſpiracy, who was called *Clytus*, a bold and raſh young man. *I* was unreſolv'd what to do, being loth to kill one of my own Nation, and yet it was expedient to puniſh him; wherefore *I* commanded *Levias*, one of my Guard, to ſeize on him, and cut off his hand. *Levias* not daring, for that he was alone, to enter into ſo huge a multitude, *I*, for fear leſt his Cowardiſe ſhould be diſcovered by the *Tiberians*, called *Clytus* unto me, and ſaid unto him:

Clytus the Author of the Sedition in *Tiberias*.

Ungrateful and perfidious man, as thou art, ſince thou deſerveſt to loſe both thy hands, I charge thee to become thine own Executioner, leſt through delay thou procure thy further puniſhment. And whereas with many prayers he beſought me to grant him one of his hands, *I* hardly con- O
deſcended. At length, of his own accord, for fear he ſhould loſe both, he took a Knife, and cut off his left hand: And thus was this Tumult appeaſed.

Clytus cuts off his own left hand.

As

A As ſoon as I returned to *Tarichea*, and the *Tiberians* underſtood what ſtratagem I had uſed with them, they were all amazed, ſeeing how I had puniſhed their ingratitude and diſobedience without any bloodſhed. Afterwards I ſent for ſuch of the people of *Tiberias* as were in Priſon, amongſt whom was *Juſtus* and his Father *Piſtus*, and invited them to ſup with me: And during the repaſt, I told them that I was not ignorant, that the *Roman* Army excelled all Men of the World in power and force: Notwithſtanding, that I kept my ſelf ſilent, in reſpect of the Seditious that were round about, and I counſelled them that they alſo would do the like in expectation of better days; and yet that in the mean time they would not think amiſs of my Government, becauſe no other could treat them better. I reminded *Juſtus* alſo, that before I came from *Jeruſalem*, the *Galile-*
B *ans* had cut off his Brothers hands, accuſing him to have forged falſe Letters before the War; and that after *Philip*'s departure, the *Gamelites*, being at odds with the *Babylonians*, ſlew *Cares*, *Philip*'s own Kinſman; whereas I had moderately puniſhed his Brother-in-law *Jeſus*, who had married his Siſter. After this diſcourſe during ſupper time, I ſet *Juſtus* and his Friends, early in the Morning, at liberty. But before this came to paſs, it hapned that *Philip* the Son of *Jacim* departed from the Fort of *Gamala* upon this occaſion: As ſoon as he underſtood that *Varus* was revolted from King *Agrippa*, and that *Modius Equus*, who was his Friend, was ſent to ſucceed him, he certified him of his Eſtate by his Letters: which when he had received, he highly rejoyced at *Philip*'s ſafety, and ſent thoſe Letters to the King and Queen, who lived at *Berytus*. Whereupon the King underſtand-
C ing the falſe rumor that ran touching *Philip*, that he was the Chieftain of the *Jews* Army, who undertook the War againſt the *Romans*; ſent certain Horſemen to *Philip* to bring him to his preſence: before whom he no ſooner arrived, but he embraced him very kindly, and ſhewed him to the *Roman* Captains, telling them, that that was *Philip* of whom it was commonly reported, that he was in Rebellion againſt the *Romans*. After which, he ſent him with a party of Horſemen, in all diligence to the Fort of *Gamala*; to draw his houſhold ſervants from thence, and re-eſtabliſh the *Babylonians* in *Batanæa*, and travel, to his uttermoſt power, that the Subjects might be conitnued in obedience and peace. After *Philip* had received this commandment from the King, he haſted to perform the ſame.

Joſeph diſmiſſeth the *Tiberians*.

Philip the Son of *Jacim*.

Agrippa's kindneſs and humanity towards *Philip*.

Hedio, *Gadara*.

D But one *Joſeph* a pretended Phyſitian or Treacle-ſeller, gathering together a ſort of bold young Men, and inciting the Nobility of *Gamala*, perſwaded the People to fall from the King, and take Arms, for recovery of their former liberty. Having thus drawn many to his party, he fell to killing of all thoſe that durſt contradict him. Amongſt theſe, died *Cares*, *Jeſus* his Kinſman, and the Siſter of *Juſtus* the *Tiberian*, as we have heretofore declared. After this, they requeſted me by Letters, that I would ſend them aid, and Labourers to build Walls for their Town. To both which Requeſts of theirs, I eaſily condeſcended. About this time the Country of *Gaulonitis*, as far as the Borough of *Solyma*, rebelled againſt *Agrippa*. I alſo incloſed with Walls *Seleucia* and *Sogon*, which were two ſtrong places unacceſſible, and fortified by Nature; I did the like alſo by *Jemnia*,
E *Ameritha* and *Charabe*, a Borough of higher *Galilee*, although they were ſcituated among the Rocks. I fortified in like ſort *Taricheas* alſo, and *Tiberias*, and *Sephoris*, Cities of *Galilee*; And the Cave of the *Arbalians*, *Berſobe*, *Selemen*, *Jotapa*, *Capharath*, *Comoſogona*, *Nepapha*, and the Mountain *Itabyrim*. In which places I ſtor'd up great plenty of Corn, and laid up much of Armor and Munition for defence.

One *Joſeph* ſtirred up a ſedition in *Gamala*.

Many *Jews* revolt from the *Romans*.

Mean-while, *John* the Son of *Levi*, increaſed his hatred daily more and more towards me, being greatly grieved to ſee my proſperity: And whereas he was fully reſolved to rid me of my Life, after he had encompaſſed his Country *Giſcala* with Walls, he ſent *Simon* his Brother with an hundred Soldiers to *Jeruſalem*, to *Simon* the Son of *Gamaliel*, deſiring him to labour the matter in ſuch ſort with the City, that my Authority might be
F diſanulled, and that *John*, by common conſent might be ordained Governour of *Galilee* in my place. This *Simon* was born in *Jeruſalem*, Noble in Birth, and in Sect a *Phariſee* (which Sect, of all other, is moſt ſtrictly obſervant in the Laws of our Country) a Man of excellent wiſdom, who, by his counſel, was able to repair the decaying Ruins of his Country, and who of long time had made uſe of *John*'s Friendſhip, becauſe he was at that time mine Enemy.

John laboureth to ſupplant *Joſeph* in his Government.

This Man, ſollicited by the interceſſion of his Friends, perſwaded the High-Prieſt *Ananus*, and *Jeſus* the Son of *Gamala*, and other of his Faction, to ſtop my increaſing honors, before I attain'd to a higher degree of power. For it ſhould be very advantagious for them alſo, if I were removed from the Government of *Galilee*. Further, he told *Ananus*,
G and the reſt, that they were not to delay the matter, leſt upon diſcovery of their counſel, I ſhould attack the City with an Army. *Ananus* the High-Prieſt replied, That it could not eaſily be done, for that divers Prieſts and Governours of the People bare witneſs for me,

Simon's counſel againſt *Joſeph*.

me, that I behaved my ſelf honeſtly in that Government; and that it was ill done to bring an Accuſation againſt a Man, who could not be charged with any Miſdemeanor. When *Simon* heard what *Ananus* ſaid, he pray'd him, and the reſt, at leaſt, to ſpeak nothing thereof, nor to make his motion known: for he himſelf would undertake the Execution of it. And calling unto him the Brother of *John*, he charged him to tell his Brother that the way to accommpliſh his deſign, was to ſend Preſents to *Ananus* For (ſaid he) they will work ſo much with him, that they will make him change his opinion. In the end, *Simon* obtained that which he long time ſought after. For *Ananus* and his Adherents being corrupted with Mony, accorded to remove me from the Government of *Galilee*, without the conſent ot allowance of any other of the Citizens. For which cauſe they thought good to ſend certain perſons Noble in Birth, and no ways inferior to one another in Learning, whereof two were of the common ſort, and *Phariſees*: the one called *Jonathas*, the other *Ananias*; the third was *Jozarus* of the Tribe of *Levi*, who was alſo a *Phariſee*, and of the race of the Prieſts. To theſe they joined *Simon*, who was alſo deſcended of the High-Prieſts, and the youngeſt of them all. Theſe they commanded to call together a Council of the *Galileans*, and demand of them, why they loved me ſo well? If they anſwered that it was becauſe I was of *Jeruſalem*, they ſhould ſay that *Jeruſalem* was their Country likewiſe. But if they ſaid it was becauſe of my knowledg in the Law, they were willed to ſay, that they underſtood the ſame as well as I. If they ſaid it was in regard I was a Prieſt that they loved me, they ſhould likewiſe averr, that two of them were Prieſts. Being thus Inſtructed, and receiving forty thouſand Silver drachms of the Publick Treaſure, with their Fellow and Collegue *Jonathan*, they ſet forwards.

Simons ſecond counſel againſt *Joſeph.*

Ambaſſadors with Soldiers ſent to *Joſeph.*

And for that at the very ſame time a certain man called *Jeſus* of *Galilee*, was come to *Jeruſalem* with a band of ſix hundred Soldiers, they ſent for him, and hired him, and gave him three Months Pay, commanding him to follow *Jonathan* and his Companions, and to do as they ſhould command them: And to theſe they adjoyned three hundred Citizens, whom they hired with Rewards. With this preparation the Legates ſet forward, being accompanied with *Simon*, *John*'s Brother, who had one hundred Soldiers with him, with Commiſſion from thoſe that ſent them, that if I willingly laid down Arms, they ſhould ſend me alive to *Jeruſalem*: And if I reſiſted, by their Authority, they might lawfully kill me. They had Letters alſo directed to *John*, which incited him to make War againſt me. Moreover, they charged the *Sephorites*, *Gabarites* and *Tiberians*, to maintain *John* againſt me. After I had intelligence hereof, by my Fathers Letters, who had notice thereof by *Jeſus* the Son of *Gamala*, one of thoſe who were preſent at the deliberation, and who intirely loved me. I was much grieved, ſeeing with how much ingratitude my Countrymen requited me, and of malice had decreed my death; and for that my Father invited me by moſt affectionate Letters to draw my ſelf homeward, telling me how much he deſired to ſee me, who was his Son, before he left this Life. I imparted theſe things to my Friends, and certified them, that within three days I would forſake their Country, and retire my ſelf into mine own. Whereupon they were ſurprized with great ſadneſs, and beſought me with tears, that I would not forſake them; for that they ſhould be utterly overthrown, if ſo be they were left deſtitute of my conduct. But whereas they could by no means perſwade me, and the care of mine own ſecurity prevailed very much with me; the *Galileans* fearing leſt I ſhould leave them, and by that means the Thieves ſhould be encouraged to ſet upon them, they ſent Meſſengers thorow all *Galilee*, to ſignifie unto them the reſolution of my departure. Whereupon divers underſtanding the News, reſorted unto me from all parts, bringing with them their Wives and Children; not ſo much, as I ſuppoſe, for the ſorrow they conceived at my departure, as the fear that they had for themſelves. For they perſwaded themſelves, that if I remained among them, there could no miſchief befall them. They aſſembled therefore in a great Plain, called *Aſochim*, where I remained.

Joſeph's Father ſignifieth all theſe News unto him.

Joſeph reſolveth to return home.

That night in my ſleep I had a ſtrange dream. For lying in my Bed, and being wholly diſconſolate and troubled with the News I had received, methought a certain Man from above ſpake unto me after this manner: *Comfort thy ſelf, and fear not. For the diſtreſs in which thou art, ſhall be the cauſe to make thee great and happy, beyond thine expectation. For not only theſe things ſhall turn to a fortunate Iſſue, but alſo many other. Be not thou therefore diſmayed, but remember the advice that I give thee to make War againſt the* Romans. After this dream, I awak'd; and as I prepared to go down into the Plain, the people of *Galilee*, with their Wives and Children, humbling themſelves to the Earth, and weeping, beſought me that I would not leave them for a Prey to their Enemies; or abandon their Country to their Diſcretion. But ſeeing that I made ſmall reckoning of their Prayers, they uttered a thouſand Curſes againſt the people of *Jeruſalem*, that envied them the peace and happineſs which they enjoyed under my conduct. After

Joſeph's admirable Dream.

A number of *Galileans* beſought *Joſeph* that he would not forſake them.

A After I had heard these words, and seen the desolation of the People, my heart was melted with Compassion, and I resolved in my self, that in respect of so great a multitude, my Life could not be better hazarded than for their Preservation. I therefore gave my consent to remain with them, and gave order that five thousand of the best Soldiers, with fit Provisions, should attend me: as for the rest, I sent them back to their own Houses. When these five thousand presented themselves, I join'd them to the other three thousand that I had with me, and drew out with them fourscore Horsemen, and marched on towards *Chabalon*, a Borough upon the marches of *Ptolemais*, where I undertook to prepare them for the Battel, expecting some assault from *Placidus*, who was come with two Companies of Footmen, and one of Horsemen, sent by *Cestius Gallus* to B burn the Country-towns of *Galilee*, and other little Boroughs that border on *Ptolemais*. And for that he was entrenched before the City of *Ptolemais*, I encamped my Army likewise not far from the Borough *Chabalon*, some sixty stades off: and divers times drew I out my Forces to bid him Battel, but there pass'd nothing but Skirmishes. For *Placidus*, perceiving my forwardness to fight, was dismay'd thereat, and retired himself: yet he departed not from *Ptolemais*.

Joseph consenteth to stay in *Galilee*.

Placidus against *Joseph*.

About this time came *Jonathan*, with the other Ambassadors, who (as we have heretofore declared) were sent by *Simon*, and the High Priest *Ananus*; they labour'd to entrap me by Policy, for that they durst not assail me in open field. To which purpose they writ a Letter to me to this effect: *Jonathan* and the Ambassadors with him, who C are sent by those of *Jerusalem*, to *Joseph*, Greeting. *The chief Men of* Jerusalem *being informed, that* John *of* Gischala *hath oftentimes sought to betray you, we are sent to repress his Malice, and to exhort him hereafter to submit himself unto you. And being desirous to confer with you, touching what concerneth the publick good, we pray you to resort to us as soon as you can, with some few Attendants, because the Borough is not able to entertain many.* To this effect they writ to me, hoping that one of these two things would fall out: either that coming disarmed, I should be easily surprized by them; or else bringing with me a great Company, I should be condemned for an Enemy to my Countrey. The Messenger that brought me this Letter, was a valiant young Man, mounted on Horse-back, and had in times past born Arms for the King. The time at which he came to me, was two hours D within night, when I was banqueting with my Friends, and the chief Governors of *Galilee*. After that, one of my Houshold Servants had certified me, that a certain Jew on Horseback was come to speak with me, I commanded he should be brought in; who saluted me but coldly, and delivering me the Letter, said unto me, *They that are come from* Jerusalem, *send you this Letter; give them a speedy answer: For I am commanded to make a speedy return.* They that sate at the Table with me, were amazed at the Soldiers Insolence. But for my self, I willed him to sit down and sup with us: but he refusing the same, I open'd the Letter without the observation of any present, and having seen what it contain'd, I folded it up again, and held it in my hand, in such manner as I had received it, and began to talk with my Friends of other Affairs: and not long after rising E from Supper, and dismissing the rest to their repose, I only retained with me some of my most intimate Friends, and gave order that the Soldier should receive twenty drachms to bear the charges of his Voyage. He having received the same, and giving me thanks, I perceived well that he lov'd Money, and consequently might easily be wrought upon with it. Whereupon I said unto him, if thou wilt drink with me, thou shalt have a drachm for every glass thou drinkest. To this the Soldier listned willingly, and having drunk good store of Wine, to get the more Money, he became drunk; so that he was unable any longer to conceal his Secrets: but of his own accord he declared the Treason that was prepared, and how the Sentence of death was given by them against me. Which when I understood, I answer'd them to this effect: *Joseph* to *Jonathan*, and those that accom- F pany him, Health. *I am very glad to hear that you are arrived in* Galilee *in good health, especially because I may now deliver into your hands the government of the Affairs thereof, to the end (according as I have long time desired) I may return into my Countrey. I am willing not only to come to you at* Xallon, *but to any further place also, though you should not send for me. But you will please to pardon me, though I come not at this present: for I am now at* Chabalon, *to attend* Placidus, *who pretendeth to invade* Galilee. *Resort you therefore unto me, after you shall have read these my Letters.* Farewel.

Jonathan's Letter to *Joseph*.

A Horseman brought the Letters.

Joseph's Policy.

Joseph's answer to *Jonathan*.

After I had written this answer, and deliver'd it to the Soldier to carry it to them, I sent with him thirty of my most approved Friends of *Galilee*, commanding them to salute the Deputies, without any further speech of any business whatsoever. I assigned also to G each of these, one of my most resolute and best Soldiers, to watch carefully if any of those I sent should confer with *Jonathan*'s Men. They therefore set forward on their way: and *Jonathan* and the other seeing their first purpose failed them, they sent me another

Jonathan's Meſſage and Letter to *Joſeph.*

Letter to this effect: *Jonathan* and his Company to *Joſeph*, Health. *We command you that within three days, you make your appearance before us, without any of your Soldiers, in the Borough of* Gadara, *to the end we may take Cogniſance of the Crimes whereof you have accuſed* John. As ſoon as they had written this, and received thoſe *Galileans* whom I had ſent, they went to *Japha*, which is the greateſt Town of *Galilee*, fenced with ſtrong Walls, and peopled with many Inhabitants. The People of that City, with their Wives and Children, came forth to meet them, exclaiming againſt them with loud cryes, and charging them to return back, and not to deprive them of the good Governor they had. *Jonathan* and his Companions, though diſpleas'd with theſe words, yet durſt not make any open ſhew of their diſpleaſure, but without returning them any anſwer, they reſorted to other Towns, where they met with no leſs peremptory Exclamations from the Multitude, who proteſted plainly, that they would have no other Governor but *Joſeph*. Whereupon *Jonathan* with his Followers departed without any further ſpeech, and went to *Sephoris*, the greateſt City of *Galilee*. The Inhabitants thereof being affected to the *Romans*, went forth to meet them, but they ſaid nothing at all concerning me. Departing from *Sephoris*, they went to *Aſochim*, where the Citizens ſung the ſame Song that the *Japheans* did. Whereupon they, being unable to contain their diſpleaſure, commanded their Soldiers to beat with their Truncheons thoſe that exclaimed againſt them, and deſir'd me for their Governor. And when they drew near *Gabara*, *John* came out to meet them, accompanied with 3000 Soldiers; and I having intelligence by their Letters, that they were reſolved to make War againſt me, departed from *Chabulon*, accompanied with 3000 Soldiers; and having committed the Camp to the charge of one of my truſtieſt Friends, I went to *Jotapata*, becauſe I would be within forty ſtades of them, and ſent them this Letter: *If your Will be that I muſt needs come unto you, there are in* Galilee *two hundred and four Cities and Boroughs, I will meet you in any one of them, which you pleaſe, except* Gabara *and* Giſchala: *for that the one is the place of* John's *Nativity, and the other is Confederate with him.*

The Ambaſſadors of *Jeruſalem* coldly entertained in *Galilee.*

Joſeph writeth again to them.

The Conſultation of the Ambaſſadors againſt *Joſeph.*

After *Jonathan* had received this anſwer, he replied no more, but ſought means to entrap me. *John* was of the opinion to write to all the Cities and Boroughs of *Galilee*, ſuppoſing that without queſtion there were one or two in them that were mine Enemies, whom they might incenſe againſt me, as againſt their common Enemy. He gave order alſo, that this his Reſolution ſhould be ſent to *Jeruſalem*, to the end that thoſe of the City underſtanding that I was adjudged an Enemy by the *Galileans*, might in like ſort confirm that their decree by their Opinion. For he ſaid, that by this means it would come to paſs, that the *Galileans*, who were well affected towards me, would forſake me, for the fear they ſtood in of them. This Advice of *John*'s greatly pleaſed them all, and was preſently brought unto me about the third hour of the Night, by one *Sacchæas*, who flying from them, came and brought me the News, and particularly related to me their intent. For which cauſe, perceiving that the time requir'd no longer delay, I commanded *Jacob*, who was one of my moſt aſſured and truſty Servants, to take two hundred Men with him, and to beſet the ways between *Gabara* and *Galilee*, and to ſend me thoſe Paſſengers whom he ſhould take, and eſpecially thoſe that carried Letters. I ſent *Jeremy* alſo, who was one of my Friends, to the marches of *Galilee*, with ſix hundred Men at Arms, to keep the paſſages that way toward *Jeruſalem*, commanding him to ſeize on all thoſe that carried Letters, and to commit the Men to Priſon, and to ſend me their Packets.

Joſeph beſetteth the ways of *Galilee.*

After I had in this ſort inſtructed thoſe whom I ſent, I commanded the *Galileans* the next day following to take their Arms, and to furniſh themſelves with Victuals for three days, and to attend me at the Borough of *Gabaroth*. Thoſe Soldiers that I had, I diſtributed into four Companies, and kept thoſe with me, in whom I repoſed moſt confidence, for the guard of my Perſon; and having appointed Captains over them, and commanded them to be careful, I charged them to ſuffer no unknown Soldier to enter in among them. The next day I came to *Gabaroth*, at the fifth hour of the day, where I found all the fields about the City full of armed *Galileans*, who reſorted thither to aſſiſt me, according as I had commanded them. Thither alſo came a multitude of other Men from other Boroughs. As ſoon as I came amongſt them, and was ready to ſpeak to them, all of them began to cry out, calling me their Benefactor, and the Maintainer of their Countrey. After I had ſolemnly given them thanks for this favor they ſhewed me, I charged them to do no wrong, nor attempt any ſpoil in the Countrey, but to encamp amidſt the fields, contenting themſelves with that Proviſion they had brought with them, becauſe I was deſirous to extinguiſh theſe Troubles without effuſion of blood. It hapned the ſame day, that *Jonathan*'s Meſſengers and Letters fell into their hands, who had the guard of the paſſages by my appointment; and, according to my direction, the Men were put in Cuſtody, as I gave order: and finding the Letters that were brought me, to be full of nothing but ſlanders and lyes written by the Ambaſſadors; I ſaid not a word to any Man,

Joſeph with his Troops reſorteth to *Gabaroth.*

but

A but thought it beſt policy to march towards them. But *Jonathan*'s Soldiers having intelligence of my coming, retir'd, and with them *John* alſo, to *Jeſus*'s Houſe, which was a great Tower, nothing different from a Cittadel, in which they lodg'd a good number of Soldiers, and locked up all the other Gates ſave one; expecting that I ſhould come that way, to ſalute them. In a word, they had commanded their Soldiers, that when I ſhould enter, they ſhould ſuffer no Man elſe to enter with me, but exclude all the reſt. For they made no other account, but that by this means they might eaſily ſeize on me. But they were deceiv'd of their hopes: For having notice beforehand of their intent, as ſoon as I came thither, I entred into a Lodging that was right over againſt theirs, and feigned that I went to take my reſt. Whereupon *Jonathan*'s Soldiers ſuppoſing that I was B indeed a ſleep, and ſafe, went forth in all haſte into the Plain, and labour'd to diſſuade my Soldiers from their fidelity, becauſe of my ill Government. But all things fell out contrary to what they hop'd: for as ſoon as they were diſcovered, the *Galileans* gave a great ſhout, teſtifying the good will they bare to me their Governor, and they blamed the Ambaſſadors, that without any cauſe of Injury, they were come to diſturb the Publick Peace, and requir'd them to be gone, for that they would admit no other Governor. When theſe things were ſignified unto me, I made no doubt to adventure my ſelf forth among them, to hear what theſe Ambaſſadors had to ſay againſt me. Upon my arrival, the whole Troop ſhouted for joy, and applauded me with a loud Voice, giving me thanks for my juſt and peaceable Government.

John and the Ambaſſador's Forces retire to *Jeſus*'s houſe.

Joſeph preſenteth himſelf among his Enemies.

C *Jonathan* and his Adherents hearing this, were afraid, leſt the *Galileans* ſhould ſet upon them, and they ſhould be in danger of their Lives; and ſo they began to bethink themſelves how they might eſcape. But perceiving that they could not retire, becauſe I requir'd them inſtantly to ſtay, they were ſo confounded, that they ſeem'd out of their ſenſes. I therefore commanded the People to ceaſe their ſhouting, and planted the Soldiers of greateſt truſt in every paſſage, to prevent *John* from charging them unawares. After this, I exhorted the People to betake them to their Weapons, to the end that if the Enemy ſhould ſuddenly aſſail them, they might not be put into diſorder. This done, I firſt of all began to rip up to *Jonathan* and his Followers, what Letters they had written, and how they had certified me, that they were ſent by the Inhabitants of *Jeruſalem*, D to make an end of thoſe differences that were between me and *John*, and how they had requir'd me to come unto them. Afterwards in the ſequel of my diſcourſe, I produc'd their Letters in open view, to the end they might not deny any thing, ſeeing themſelves convicted by their own hand-writing; and ſpake thus, addreſſing my ſpeech to *Jonathan*.

Joſeph objecteth treachery againſt the Ambaſſadors.

If being accuſed by John, *I ſhould produce two or three witneſſes that were men of reputation, to teſtifie the ſincerity of my action, is it not evident that you,* O Jonathan, *and you his Collegues, could not but acknowledge mine Innocency, and acquit me of that whereof I am accuſed? But to the intent you may know that I have faithfully governed the eſtate of* Galilee, *I am not contented to produce three witneſſes, but I produce all theſe whom you ſee before you. Enquire of them how I have lived, and whether I have governed this Country in all honeſty and juſtice?* E *I adjure you all therefore, who are my Followers and Friends of* Galilee, *that you hide nothing of the truth; but that before theſe men, as if they were Judges, you declare if I have done any thing that is contrary to right.*

In the mouth of two or three witneſſes conſiſteth truth.

After I had ſpoke after this manner, all of them, with one accord, called me their Benefactor and Defender, and gave teſtimony of my forepaſſed Government, and exhorted me to continue the ſame hereafter. And all of them affirmed by Oath, that I had carefully prevented leſt any Woman ſhould be violated, or any Man by my means drawn into any injury or inconvenience. This done, I publickly read the two Letters in the preſence of all the *Galileans*, which were taken from *Jonathan*'s Meſſengers, by thoſe who were appointed by me to beſet the ways, and were by them ſent to me; which Let- F ters were full of injuries and falſhoods, accuſing me that I had behaved my ſelf rather like a Tyrant, than a Governor, towards them: beſides that, there were divers other things in them written and urged very falſly. Theſe Letters (ſaid I) were voluntarily offered me by thoſe that carried the ſame. For I was unwilling that mine Adverſaries ſhould know that I had beſet the ways, leſt they ſhould forbear to write hereafter.

The *Galileans* teſtimony of *Joſeph*'s good Government.

Joſeph openly readeth *Jonathan*'s Epiſtles.

The People having heard this, were diſpleaſed and animated againſt *Jonathan* and his Followers, and preſs'd on to murther them; as they had ſurely done, had I not pacified the diſpleaſure of the *Galileans*. As for the Ambaſſadors that accompanied *Jonathan*, I told them all, that I pardoned whatſoever was paſt, provided they would change their demeanor, and upon their return into their Country, truly report unto thoſe who had G ſent them, how all things had paſt undet my Government. This they promis'd, and I diſmiſſed them; notwithſtanding that I knew they would perform nothing of that which they had promiſed. But the whole multitude continuing their fury againſt them, de-

The wrath and fury of the People againſt *Jonathan* and his Fellow Ambaſſadors.

ſired me to give them leave to puniſh with all rigor thoſe who had committed this ſlanderous act. But I laboured all I could to perſwade them to lay no hands upon them, knowing full well that whatſoever Mutiny it be, it cannot but breed prejudice to the Commonweal. This notwithſtanding, the multitude would by no means be ſatisfied, but all of them ran in crouds with great fury to the Lodging, where *Jonathan* and the Ambaſſadors were. Whereupon ſeeing that it was impoſſible to reſtrain their fury, I incontinently betook me to my Horſe, and commanded the People to follow me to *Segan* a Borough of the *Arabians*, diſtant from thence ſome twenty ſtades. By this means I brought to paſs, that the beginning of a Civil War might not be imputed to me.

Joſeph pacifieth Sedition without bloodſhed.

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When I arrived at *Segan*, I made a halt, and admoniſh'd my Followers not to give way to their froward diſpleaſures, nor entertain any deſire of revenge; and I commanded them to chooſe out an hundred of the chiefeſt and eldeſt amongſt them, who ſhould repair to the City of *Jeruſalem*, and there complain unto the People againſt thoſe that had kindled Sedition in their Province. And I ſaid unto them, *If the People be favourable and liſten to your diſcourſe, you ſhall perſwade them to write unto me, that by their authority I remain in* Galilee; *and that* John *and his Followers depart from hence.* After I had given them this charge, and that they were furniſhed with all things neceſſary for their Journey, with all expedition on the third day I diſpatched them, and ſent five hundred armed Men with them. I writ alſo to my Friends in *Samaria*, ſo to provide for their paſſage, that they might finiſh their Journey in all ſecurity. For *Samaria* was already in ſubjection to the *Romans*; and it behoved my Men, of neceſſity, in order to make a ſhort Journey, to paſs that way. For, from *Galilee*, by this means a man may in three days arrive at *Jeruſalem*. Furthermore, I conducted the Ambaſſadors my ſelf as far as the Frontiers of *Galilee*, ſetting Guards upon the ways, to the end that none might eaſily know of their departure. Which done, I ſojourned for a certain time at *Japha*.

Joſeph ſends one hundred Ambaſſadors to *Jeruſalem*.

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But *Jonathan* and his Companions having failed of their purpoſe intended againſt me, diſmiſſed *John* to *Giſchala*: as for themſelves they went to *Tiberias*, hoping to bring the ſame under their obedience; for that *Jeſus*, who was Preſident at that time, had written to them, and promiſed them to perſuade the People to entertain them, and to take their part if they came: in which hope they retired thither. *Sylas*, who (as I declared) was left by me as Agent in *Tiberias*, certified me of all this by his Letters, adviſing me to return in all diligence; in doing which, I was brought in danger of my Life, upon this occaſion that enſueth; *Jonathan* and his Followers being come to *Tiberias*, perſuaded divers who were mine Enemies to revolt from me; but after they were certified that I was there in Perſon, they were afraid, and came unto me; and ſaluting me, told me, that they reputed me happy, in that I had ſo wiſely behaved my ſelf in *Galilee*: and they rejoyced alſo in appearance, that I was returned with honor; telling me that they participated in that honor as being their Fellow-Citizen. And they proteſted to me that the friendſhip which I bore them, was more conſiderable to them than that of *John*; and deſired me to return, promiſing very ſhortly to deliver *John* into my hands: and theſe ſpeeches of theirs they ſeconded with dreadful Oaths, which made me think that I had no cauſe to disbelieve them. Furthermore, they prayed me to take up my Lodging in another place, becauſe the Sabbath being near, it were an inconvenience that the City of *Tiberias* ſhould be drawn into trouble on that day. I, who ſuſpected nothing, repaired to *Tarichea*, leaving notwithſtanding certain of my Friends behind me in *Tiberias*, who might curiouſly obſerve what the common talk was of me: and all along the way betwixt *Tarichea* and *Tiberias*, I laid certain Men in wait, who from one to another might certifie me of that which was diſcovered by them who remained in the City. The next day therefore they all aſſembled in the *Proſeucha* or Oratory, which was a large houſe, wherein they prayed, and capable of a great Multitude. When *Jonathan* was entred into this place, he durſt not openly ſpeak to them of a revolt, but only told them that their City had need of a better Governor. But the Preſident *Jeſus*, without diſſembling, ſpake plainly after this manner unto them; *It were better for you (my Friends) that you were ſubject to four Men of Nobility and great Wiſdom, than to one*: and thereupon he pointed to *Jonathan* and his Collegues. *Juſtus* ſtood up, and praiſed this advice, and drew ſome of the People to his Opinion. But the greater part aſſented not, and there had preſently followed a mutiny, had not the Aſſembly been diſmiſſed, by reaſon it was mid-day, which is the ordinary hour amongſt them to take their repaſt. Thus did *Jonathan*'s Conſorts remit the determination of the matter until the next day, retiring themſelves without any good done. Which being reported to me, I reſolved with my ſelf the next morning to repair to the City of *Tiberias*; and accordingly arriving there very early I found the People already aſſembled in the place of Prayer; but they knew not the cauſe why they were aſſembled. *Jonathan* and his Collegues ſeeing me there, contrary to their expectation, were very much troubled, and bethought

The Ambaſſadors hope to get *Tiberias* into their hands and poſſeſſion.

Joſeph falleth in danger.

Jonathan and his Confederates Policy.

The People aſſemble in the *Proſeucha*.

The *Jews* ſixth hour is to us eleven or twelve a Clock at Noon.

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A bethought themſelves of this ſubtilty. They told the Multitude that a certain Friend of theirs had inform'd them, that he had diſcovered certain *Roman* Horſemen upon the Frontiers of that Territory, ſome thirty ſtades from the City, in a place called *Homonœa*. Whereupon they cry'd out, that they ought not to endure their Countrey to be pillag'd by the Enemy in their ſight. They uſed this Speech, ſuppoſing that under pretext of reſcuing the Country, they might ſend me abroad, and ſo remain Maſters of the City, by getting the affection of the Inhabitants to my prejudice. *Jonathan* and Aſſociates ſubtilty.

Now although I knew very well their intent, yet I gave ear to them, leſt I ſhould bring the *Tiberians* into an Opinion, that I was negligent and careleſs of their ſecurity. I therefore rode out, and came to the place of which they had ſpoken, where finding no footſtep B or appearance of an Enemy, I returned ſpeedily without delay to *Tiberias*. When I came there, I found the whole Council aſſembled with a Multitude of People, and *Jonathan* making againſt me a very vehement Invective, that I made no account to relieve them in their Wars, and ſtudied nothing but mine own Pleaſure. And whil'ſt they ſpake theſe words, they produced four Letters, as written unto them by thoſe who live upon the Marches of *Galilee*, requiring ſuccor of them; for that the *Roman* Horſemen and Footmen would within three days forage and ſpoil their Countrey. The *Tiberians* hearing theſe Allegations, and ſuppoſing them true, cryed out, ſaying, *That it behoved them not in that manner to delay time, but to go and ſuccor their Countrey-men invironed with great dangers.* Whereupon I anſwer'd, *That I was ready to obey them,* and promis'd to C march forth againſt the Enemy with all expedition. Now I knew well the pretence of *Jonathan*, and declar'd my Opinion, that ſince thoſe Letters ſaid, that the *Romans* gather'd head in divers places, it was requiſite to divide our Power into five Companies, appointing every one of them a Chieftain over them, each of the Ambaſſadors to command one. For it is an honour for good Men not only to give counſel, but alſo when need requireth, to be firſt in action; and it lay not in my power to lead any more than one Company. This my advice was pleaſing to all the People, who preſently conſtrain'd theſe Men to march out to the War: whereby it came to paſs, that they were greatly confuſed to ſee that they could not finiſh that which they had imagined, becauſe I croſſed all their Enterprizes. Hereupon, one of their Party call'd *Ananias*, a wicked and ſubtle Man, counD ſelled the People to celebrate a ſolemn Faſt the next day, and gave direction at the ſame hour, that all of them ſhould gather together in that place without Arms, to teſtifie before God, that without his ſuccors and aſſiſtance, they were able to do nothing. He ſpake this, not for any Piety that was in him, but to the end to ſurprize both me and my Followers unarm'd. To this advice of his I was conſtrain'd to condeſcend, to the end it might appear that I contemned not that which had ſo great an appearance of Religion. As ſoon therefore as we retired every one to our ſeveral Lodgings, *Jonathan* and his Collegues writ to *John*, to reſort unto them early in the morning with his men of War, and all the Power he could make; for that they might eaſily lay hands on me, and accompliſh that which they had ſo long time long'd for, He receiving this Letter, willingly E obey'd. The next day I commanded two of my ſtouteſt and faithfuleſt Soldiers to hide their ſhort Swords under their Gowns, and to attend me, to the end that if in any ſort we were aſſailed by the Enemy, we might defend our ſelves. I put on my Curats alſo, and girt my Sword by my ſide, in ſuch ſort, as no man might perceive the ſame, and came with them to the place of Prayer. False Accuſations and Epiſtles produced by the Ambaſſadors againſt *Joſeph*. *Joſeph* diſcovereth the ſubtilty of the Ambaſſadors. *Ananias* one of the Ambaſſadors, a wicked man. *Jonathan* writeth to *John* to come unto him.

But *Jeſus*, as ſoon as I was entred with my Friends, having the guard of the gate, would not permit the reſt of my Followers to enter with me: and as we were ready to begin our Prayers, according to the cuſtom of the Countrey, *Jeſus* riſing up, demanded of me, *What was become of the Houſhold-ſtuff that was taken out of the King's Palace when it was burnt? and where the bullion of ſilver was? and with whom I had left the ſame?* all which F he mention'd, that he might delay the time till *John*'s approach. I anſwer'd, *That I had put the ſame into the hands of* Capella, *and ten of the chief Nobility of* Tiberias, *and willed him to ask them whether it were true that I ſpake?* He did ſo, and they confeſſed, that they had it. *But what* (ſaid he) *is become of thoſe twenty pieces of Gold, that you receiv'd by the ſale of a certain weight of Maſſive Silver?* I anſwer'd him, *That I had deliver'd the ſame to the Ambaſſadors, to defray their charges in their Voyage towards* Jeruſalem. Hereupon *Jonathan* and his Collegues ſaid, *That I had done amiſs, in employing the Publick Treaſure to the uſe of thoſe Ambaſſadors.* The People being diſpleas'd with this malice: And when I ſaw that a Commotion was likely to ariſe, I thought beſt to animate the People the more againſt them; I ſaid, *That if I had done amiſs in furniſhing the Ambaſſadors out of the com-* G *mon ſtock, they ſhould need to take no further diſpleaſure for that; for,* ſaid I, *I will repay thoſe twenty pieces of Gold out of mine own Purſe.* Hereupon the People were incenſed the *Jeſus* talks with *Joſeph*. *Joſeph*'s debate with *Jeſus* for twenty pieces of Gold.

more againſt them, becauſe they manifeſtly diſcover'd what hatred they wrongfully bare unto me. *Jeſus* fearing leſt ſome Diſturbance might ariſe, commanded the People to depart, and only the Council to ſtay, for that it was unpoſſible to examine matters diſcreetly, where ſo much trouble and turmoil was. The People cryed out, *That they would not leave me alone among them.* Whereupon there came one to *Jeſus*, who ſecretly informed him, that *John* with his armed Men was at hand. *Jonathan* being unable to contain and conceal his joy, and God ſo providing for the conſervation of my Life (ſince otherwiſe, *John* and his Followers had certainly deſtroy'd me.) *Forbear* (ſaid he) *ye* Tiberians, *to enquire of the twenty pieces of Gold*, Joſeph *meriteth not puniſhment for this matter; but becauſe he affected the Tyranny, and by his words hath deceived the People of* Galilee, *and gotten the Sovereignty to himſelf.* As he ſpake theſe words, he and thoſe of his Faction offer'd to lay hands on me, intending to murther me. But thoſe two, whom I had with me, perceiving their intent, drew their Swords, threatning thoſe who attempted to offer me violence. The People likewiſe gather'd ſtones to caſt at *Jonathan*; and pull'd me away violently from mine Enemies. As I was getting away, I ſaw *John* coming with his Troops; whereupon croſſing down a private way that led me to the Lake, I got into a Boat, and went by water to *Tarichea*, avoiding this danger beyond all hope.

The Peop'es love to *Joſeph.*

Joſeph almoſt ſuddenly ſurprized by the Enemy, is delivered from peril.

There immediately I ſent for the chiefeſt Men of *Galilee*, and told them, how contrary to all right, I had almoſt been murther'd by *Jonathan* and the *Tiberians*. The *Galileans* were highly incens'd againſt them, and conjur'd me, without delay, to make War againſt them; or if I liſt not my ſelf, to ſuffer them with all expedition to cut off both *John* and *Jonathan*, with all their Followers. I reſtrain'd them the beſt I could, and repreſented to them that it was beſt to expect till ſuch time as we knew what News our Ambaſſadors, that were gone to *Jeruſalem*, would bring. To the end to do nothing without their approbation and conſent; and by theſe means I perſuaded them. But *John* ſeeing that at that time his deſign had no ſucceſs, return'd back again to *Giſchala*.

Joſeph certifieth the *Galileans* how traytorously *Jonathan* and the *Tiberians* had dealt with him.

Some few days after, our Ambaſſadors return'd from *Jeruſalem*, and certifi'd us that the People of *Jeruſalem* were much displeas'd with *Ananias* the High Prieſt, and *Simon* the Son of *Gamaliel*, that without their conſent, they had ſent Deputies into *Galilee*, to diſpoſſeſs me of the Government there; and their diſpleaſure was ſo great, that they were ready to ſet their Houſes on fire. They brought me alſo Letters, by which the Governors of *Jeruſalem*, upon the inſtant Requeſt that the People made to them, confirmed me in the Government of *Galilee*, and commanded *Jonathan* and his Aſſociates to return back again with all expedition. After I had receiv'd theſe Letters, I repair'd to the Borough of *Arbela*, where I aſſembled the *Galileans*; before whom I commanded the Ambaſſadors to report how much the People of *Jeruſalem* were diſpleaſed at thoſe things which *Jonathan* had done againſt me; and how they confirm'd me in the Government of this Country, and recall'd *Jonathan* and his Confederates back again to *Jeruſalem*: After this, I ſent them that Letter that was directed to them, commanding the Meſſenger to obſerve very carefully both their Actions and Countenance. They were greatly troubled, and ſent for *John*, and thoſe of the Council of *Tiberias*, with the Governor of *Gabara*, and conſulted with them what was beſt to do. The *Tiberians* Opinion was, that *Jonathan* and his Collegues ſhould continue to take care of Affairs, and not forſake the City which had put it ſelf into their hands, eſpecially, becauſe I would attack them: for that I had ſo threatned them, they were not aſham'd to feign and imagin. This advice not only pleaſed *John*, but he further gave this counſel, that two of the Ambaſſadors ſhould be ſent from them to the People of *Jeruſalem*, to accuſe me that I had unjuſtly govern'd *Galilee*; which they might very eaſily perſuade the People to believe, both in regard of their Authority, as alſo for that the common People are by nature variable and inconſtant. This counſel that *John* gave, was allow'd by them all: and it was thought fit that *Jonathan* and *Ananias* ſhould in Perſon repair to *Jeruſalem*, and the other two remain at *Tiberias*; and for their Convoy they gave them an hundred armed Soldiers.

The hundred Ambaſſadors return from *Jeruſalem.*

An Aſſembly in *Arbela.*

The Council held againſt *Joſeph* by *Jonathan* and his Companions.

The *Tiberians* intend War againſt *Joſeph.*

The *Tiberians* after this provided for the reparation of their Walls, gave commandment to all the Citizens to take Arms, and ſent for ſome ſupplies to *John*, who was at *Giſchala*, to ſtrengthen their Garriſon, if they ſhould any ways be aſſaulted by me. *Jonathan* travelling onwards of his Journey, came to *Dabaritta*, a City ſituated upon the uttermoſt Borders of *Galilee* in a great Plain; there he met about Midnight with ſome of my Troops that kept the Watch, who commanded them to lay by their Arms, and kept them Priſoners, as I had commanded them. Hereof *Levi*, who had the charge of this Quarter, certifi'd me by his Letters. I diſſembled the matter for two days, ſent Letters

Jonathan with his Followers taken and kept captive.

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A to the *Tiberians*, by which I counſelled them, to lay their Arms aſide, and diſmiſs every one to his own dwelling place. But they returned me an injurious anſwer; for they ſuppoſed that *Jonathan* and his Train were already arrived in *Jeruſalem*. But I ſetting light by their Injuries, reſolved to uſe Cunning, rather than Force: for I thought it a dangerous matter to kindle a Civil War. Being therefore willing to draw them out of their walls, I choſe out ten thouſand of my beſt Soldiers, whom I diſtributed into three Bands, and lodged one Company of them ſecretly at *Dora*, in ambuſh. I placed another thouſand in a certain Borough ſcituate in a mountainous place, ſome four ſtades from *Tiberias*; commanding them, that as ſoon as I gave them a watch-word or ſign, they ſhould break forth: as for my ſelf, I drew into the open field, and there quarter'd.

B Which when the *Tiberians* ſaw, they made continual Excurſions towards me, uſing many bitter and injurious Taunts againſt me: and ſo great Folly poſſeſſed them, that they laid a Coffin in the open Plain, and going round about the ſame, they ſcornfully ſeemed to lament me, as dead, whil'ſt in the mean time I took pleaſure to laugh at their follies. *The Tiberians ſcoff very bitterly againſt Joſeph.*

But being deſirous to ſurprize by ſome policy *Simon* and *Joazar* the two other Collegues, I ſent to deſire them that they would march forth a little without their walls, attended by their Friends, and a Guard for their Security; for that I was minded to confer with them upon a Peace, and to ſhare the Government with them. *Simon* blinded with Ambition, was ſo weak as to come forth with all expedition; but *Joazar* ſuſpecting ſome ſtratagem, would not adventure without the Walls. As ſoon as I ſaw *Simon*,

C I went out to meet him, and embraced him kindly, giving him thanks for that he was come down; and after walking along with him, as if I intended to communicate ſomewhat with him in ſecret, I withdrew him from his Friends; and laying hands on him, I deliver'd him to my Friends to lead him into the Borough, and gave a ſign to my Soldiers to come forth, and with them I aſſaulted the City of *Tiberias*. There was a ſharp skirmiſh on both ſides, and the *Tiberians* had well nigh gotten the Victory: for my Soldiers began to flie; but perceiving how the matter went, I animated thoſe of my Company, and gave a valiant onſet on the *Tiberians*, who almoſt had the better, and chaſed them into their City, and ſent another Company by the Lake, to ſet fire on thoſe Houſes which they ſhould firſt light upon. Hereupon the *Tiberians* thinking their City was *Joſeph* ſurprized *Simon* by ſubtilty, and leadeth him away Priſoner.

D taken by force, caſt down their Weapons for fear, and pray'd me to have compaſſion on their Wives and Children, and to pardon their City. Accordingly, being moved with compaſſion, I reſtrained the fury of my Soldiers; and becauſe it was late, I ſounded a Retreat, both to ſpare the City, and relieve my wearied and wounded Soldiers. I ſent for *Simon* to come and ſup with me, and comforted him in his misfortune, promiſing him to ſend him to *Jeruſalem* with all ſafety, and to furniſh him for his ordinary expences with all things neceſſary. The next day, with ten thouſand Soldiers, I entred into *Tiberias*, and having aſſembled the chiefeſt Citizens in the *Hippodrome*, I commanded them to diſcover to me who had been the Authors of that Rebellion. They ſatisfied me, and I laid hands on them, and bound them, and ſent them incontinently to *Jotapata*. As for *Jo-* *Joſeph* ſurprizeth *Tiberias*. *Joſeph* ſends the Authors of the Sedition to *Jotapata*.

E *nathan* and his Conſorts, I gave them Money for their charges, and ſent them back to *Jeruſalem* with *Simon* and *Joazar*, and five hundred Soldiers for their Guard. Hereupon the *Tiberians* re-aſſembled themſelves before me, beſeeching me to pardon their miſdeeds, promiſing me to recompence by their future fidelity their former defection: and deſiring me to reſtore thoſe Goods to the Citizens, which in way of pillage were taken from them. Whereupon I gave command, that all the prey ſhould be brought and laid before me; and whereas the Soldiers delayed to perform the ſame, I eſpying one of thoſe Soldiers that ſtood by me, better apparalled than he was wont to be, asked him where he had gotten that Garment? who, confeſſing that he had taken it in the ſpoil of the City, I caus'd him to be well-cudgel'd, and threatned a worſe puniſhment to all thoſe that

F would not reſtore what they had taken away. By which means, recovering a great part of the prey together, I gave every Citizen that which belong'd to him. Thoſe Goods that were taken from the Citizens are reſtored.

In this place I cannot forbear to reprehend *Juſtus*, and others, for foul dealing. For having ſpoken of this buſineſs in their Hiſtories, they are not aſham'd to gratifie their paſſion and hatred by delivering it to Poſterity otherwiſe than indeed it was. In which they differ nothing from Counterfeiters of Evidences, and Razers of Records, but that theſe Men are more encourag'd by Impunity. For *Juſtus*, to the end he might ſeem to employ his time well, undertaking to ſet down the events of this War, hath belyed me in many things, and hath been no leſs guilty of falſities in matters relating to his own Country. For which cauſe, I am neceſſarily enforced in this place to diſcover that

G which hitherto I have concealed, and to reprove that which he hath falſely teſtified of me: neither is it to be wondered at, that I have ſo long deferred it. A Reproof of *Juſtus* the Hiſtoriographer, that falſely accuſed *Joſeph*.

For,

For whoſoever writes a Hiſtory, though oblig'd to ſpeak the Truth; yet is not bound H
to inveigh againſt the wickeder ſort too vehemently; not for that they are worthy
of this favour, but that he may keep himſelf within the bounds of Prudence and Moderation.

Tell me therefore Juſtus (*for thou deſireſt to be held for the man of greateſt credit amongſt all other Hiſtorians*) *tell me, I pray thee, in familiarity* (*for I muſt ſo talk with thee as if thou wert preſent before me*) *how I and the* Galileans *were the Authors of that Rebellion, which thy Country began both againſt the* Romans, *and their King. For before I was choſen Governor of* Galilee *by the People of* Jeruſalem, *both thou and all the* Tiberians *were not only up in Arms, but had already made War againſt thoſe of* Decapolis *in* Syria. *Thy ſelf hadſt burnt their Villages, and one of thy Servants dyed in that encounter. Yet* I
not I alone witneſs this, but it is extant alſo in writing in the Records of the Emperor Veſpaſian, *how the Inhabitants of* Decapolis *ſupplicated* Veſpaſian *then in the City of* Ptolemais, *that thou mighteſt be puniſhed, as the Author of their miſchiefs: and aſſuredly thou hadſt been puniſhed by the Emperor, had not* Agrippa, *who received Commiſſion to execute thee, upon the inſtant requeſt of his Siſter* Bernice, *ſpared thy Life, and kept thee bound in Priſon for a long time. But the ſequel of thy actions ſufficiently ſhews what the reſt of thy Life hath been, and how thou didſt cauſe thy Country to rebel againſt the* Romans: *whereof I will produce hereafter moſt evident Arguments, and for thy cauſe will I urge ſomewhat againſt thoſe other* Tiberians, *and will make it plain to ſuch as ſhall read theſe Hiſtories, that thou haſt*
Tiberias Juſtus Countrey, *Sephoris* and *Tiberias* two chief Cities of *Galilee.*
been no friend to Rome, *nor faithful to thy King. And I firſt inſtance in the greateſt Ci-* K
ties of Galilee, Sephoris *and* Tiberias, *in which thou* Juſtus *wert born. The former is ſcituate in the heart of* Galilee, *having round about it a number of Villages, and being eaſily able to make a revolt at pleaſure; yet notwithſtanding the Citizens thereof reſolved to obſerve their faith to the* Romans, *and would not receive me, nor take Arms for the* Jews. *And through the fear they had of me, the Inhabitants ſurpriz'd me by their artifices, and oblig'd me to encompaſs their City with a Wall: and that done, they willingly entertained a Garriſon which was ſent them from* Ceſtius Gallus, *who was General of the* Roman *Legions in* Syria, *and deny'd me entrance, becauſe at that time he had a great power, and terrifi'd the Countrey round about. Tea, when our great City of* Jeruſalem *was beſieged, and the Temple common to all our Nation, was in danger to fall into the Enemies hands, the* Sepho- L
rites ſent no Succors, to the end it might not be ſaid that they took Arms againſt the Romans: *But thy Countrey,* Juſtus, *being ſcituate upon the Lake of* Genazareth *diſtant from* Hippos *thirty ſtades, from* Gadara *ſixty, from* Scythopolis *ſixſcore, in a Country obedient to the King, having not any City of the* Jews *round about it, might have very eaſily kept their faith to the* Romans, *if they had pleas'd. For both the City and People were furniſhed with Munition in all abundance. But as thou ſayeſt, I was the cauſe at that time. And who afterwards? For thou knoweſt that before the ſiege of* Jeruſalem, *I was in the* Romans *hands; and that* Jotapata *was taken by force, and divers other Caſtles; and that a great number of* Galileans *had been loſt in divers Battels. At that time ſhouldeſt thou have delivered thy ſelf of that fear thou hadſt of me, laying thine Arms aſide, and preſenting thy ſelf to the* M
King and the Romans, *if thou tookeſt Arms not of thine own accord, but enforced. But the truth is, you expected* Veſpaſian's *coming, even until ſuch time as he begirt your City with a ſiege, and then laid you your Arms aſide for fear of danger: yea, even then had your City been overthrown, except the King in excuſe of your folly, had obtained your pardon at* Veſpaſian's *hands. It was not therefore my fault, but your own, that you behaved your ſelves like Enemies to the* Roman *Empire. Do not you remember how often I obtained the victory againſt you, and how ſeldom you could complain of Bloodſhed? But you falling at diſſention one with another, became the inſtruments of your own ruine; and not for the love you bare either to the King, or the* Romans, *but of your own malice you ſlew an hundred eighty five Citizens, at ſuch a time as I was beſieged by the* Romans *in* Jotapata. *Nay more, is it not* N
true, that during the ſaid ſiege of Jeruſalem, *there were more than two thouſand* Tiberians *ſlain, or taken Priſoners? But perhaps thou wilt alledge, that at that time thou wert no Enemy, becauſe thou wert fled to the King: but I tell thee that thou fleddeſt thither for the fear thou hadſt of me. I am a wicked man, as thou ſayeſt: but what art thou? whom King* Agrippa *delivered from puniſhment, at ſuch time as thou wert condemned by* Veſpaſian
Juſtus condemned to death.
to loſe thy head; whom he made Priſoner twice, and as many times paſt the ſentence of Baniſhment againſt, and once commanded to be thine own Murtherer, ſpared thy Life upon the importunate ſollicitation of his ſiſter Bernice. *And after ſo many Crimes committed by thee, having entertained thee for his Secretary, when he found thy corruption in that office, he baniſhed thee from his Preſence.* O

But

A *But I will ſay no more of theſe matters; notwithſtanding I wonder at thine impudence, that haſt openly proteſted, that thou haſt written more exactly and perfectly of this matter than any man; whereas thou art utterly ignorant of thoſe things that were done in* Galilee. *For at that time thou wert at* Berytum *with the King, and knoweſt not what the* Romans *ſuffer'd at the ſiege of* Jotapata, *ſeeing thou didſt not follow us. Neither couldſt thou be able to learn how I behaved my ſelf therein, for that there was not one of thoſe that helpt me to defend it left alive to give thee certain intelligence. Thou wilt perhaps ſay, that thou haſt carefully deſcribed that which hapned during the ſiege of* Jeruſalem. *And how is this poſſible? For thou wert neither Agent nor Spectator in that War; neither haſt thou read the Commentaries of* Veſpaſian. *Which I clearly affirm, becauſe thou haſt written clean contrary to that which is* B *contained therein. And if thou art ſo confident, that thy Hiſtory is truer than others, why didſt thou not publiſh it during the Lives of* Veſpaſian *and* Titus, *who were the Generals of that War; or during the Life of King* Agrippa, *and his Relations who were all of them very expert in the Greek Tongue? For thou haſt kept it written by thee above twenty years, and mighteſt have produced witneſs of thine exact diligence before them, who were privy to all things. But now when they are dead, and thou thinkeſt that no man liveth that may reprove thee, thou haſt taken the boldneſs to publiſh thy Work. I have uſed no ſuch Policy in my Books, but preſented them to the Emperors themſelves, who were Eye-witneſſes and Actors thereof. For I knew in mine own Soul that I had ſet down all things truly; Whereupon I obtained my expected approbation. Moreover, I communicated the ſame Hiſtory with divers others, where-* C *of ſome of them were preſent in the War, as was King* Agrippa, *and ſome of his kindred. And* Titus *the Emperor himſelf was ſo deſirous that Poſterity ſhould learn the truth of that Hiſtory out of theſe Books, that he placed them in his Library, and cauſed them to be publiſhed, being ſubſcribed with his own hand.* "*As for King* Agrippa, *he ſent me ſeventy two Epiſtles,* " *teſtifying the truth of my Books, whereof two are ſubjoin'd, to the end, that the truth may* " *appear thereby. King* Agrippa *to his dear friend* Joſeph, *Health: I have with great* " *contentment read the Book, wherein thou ſeemeſt in my Opinion to have handled this matter* " *more exactly, than any other. For which cauſe I pray thee ſend me the reſt. Farewel my* " *Friend. King* Agrippa *to* Joſeph *his dear Friend, Health: I perceive by thy writings that* " *thou needeſt no information from me, how matters paſſed from the beginning: yet when we* D " *meet next, I will between me and thee tell thee certain things which thou knoweſt not. Thus was he a witneſs of the truth of my Hiſtory: not flattering me, for it became him not; neither deriding me, for far was it from ſo noble a mind to be ſubject to ſo ſervile a folly: but only to this end, that the truth of my writings might be commended to the Reader by his Teſtimony.* And thus much have I thought good to ſet down by way of anſwer to *Juſtus*.

Juſtus knew nothing of the wars of the *Jews*.

Juſtus publiſh'd his Book when *Titus* and *Veſpaſian* were dead.

Manifeſt Teſtimonies of the truth of *Joſephus*'s Hiſtory.

The firſt Epiſtle.

The ſecond Epiſtle.

Joſephus proſecuteth his Hiſtory, and leaveth to debate with *Juſtus*.

Now as ſoon as I had pacified theſe troubles in *Tiberias*, and had eſtabliſhed a council of ſuch as were well affected towards me, I bethought my ſelf of what concerned me to do in reſpect of *John*. All they of *Galilee* were of the Opinion, that I ſhould gather together all the forces of my Government and march againſt *John*, and do Juſtice upon E him, as he that had been the Author of all this miſchief. But for mine own part, I miſliked their counſels, becauſe my deſire was to extinguiſh theſe Troubles without bloodſhed; and for that cauſe I injoyn'd them with all diligence poſſible, to learn the names of all thoſe who ſerved under him: which being done, I publiſhed a Proclamation, by which I promiſed ſafety and pardon to all thoſe, that ſhould forſake *John*, aſſigning them the term of twenty days, to determine of that which ſeemed beſt for their own ſecurity: and I threatned to ſet fire on their Houſes, and confiſcate their goods, except they quitted their Arms. They hearing theſe things, were greatly troubled, and forſook *John*; and after they had laid down their Arms, they came unto me to the number of four thouſand: ſo that only about fifteen hundred Men remained with *John*, ei- F ther of Citizens, or Strangers of *Tyre*. When *John* perceived that he was circumvented by this policy, he ever after remained quiet in his Country in great fear.

Four thouſand of *John*'s Followers forſake him and follow *Joſeph*.

At that time the *Sephorites* grew ſo bold, that they took Arms in confidence of the ſtrength of their walls, and for that they ſaw me diſtracted with other buſineſs. They ſent to *Ceſtius Gallus* Governor of *Syria*, praying him to repair to them with all expedition, and take poſſeſſion of their City, or ſend them a Garriſon at leaſt. *Gallus* promiſed to come to them, but he ſet down no certain time of his approach. Whereof when I was advertiſed, I took the Men of War I had, and marched againſt the *Sephorites*, and took their *City* by force. The *Galileans* very glad of this opportunity, and ſuppoſing the time was come wherein they might ſatisfy the inſatiable hatred G they bare againſt that *City*, omitting nothing that might wholly ruin the *City*, with all the Inhabitants. They ſet fire on the Houſes which they found deſolate; for all the Inhabitants were fled away for fear, and retired into a Fortreſs. They plundred the

Town,

Sephoris spoiled.

Town, and left nothing unſpoiled; neither was there any kind of miſery which they inflicted not on their Countrymen. Which when I ſaw, I was much grieved, and commanded them to give over; telling them it was impiety in them, to ſhew themſelves ſo ſavage towards their Countrymen. And ſeeing that neither by any prayer or command I could draw them to obedience; for that their animoſity was ſo violent, I commanded thoſe that were about me, and whom I moſt truſted, to ſpread a rumor that the *Romans* were entring on the other ſide of the City with a great Army. All which I did, to the end that by this rumor, I might reſtrain the fury of the *Galileans*, and ſave the City of *Sephoris*. And this policy took good effect; For when they heard this news they were afraid, and forſook their pillage, to truſt to their heels, becauſe I who was their General did the like. For I made a ſhew, that I believed the rumor to be true, as well as they: and by this ſtratagem the City *Sephoris* was ſaved beyond all hope.

Tiberias in danger of ruin.

Tiberias alſo hardly eſcaped from being ſpoiled by the *Galileans*, through this occaſion which enſueth: The chiefeſt of their Council writ to the King, to deſire him to come and take poſſeſſion of their City. The King promiſed to ſatisfie them very ſhortly, and deliver his Letters to one of his chamber, called *Criſpus* a *Jew* born, to carry the ſame to the *Tiberian*. The *Galileans* took this meſſenger on the way, and brought him unto me: Which when the common People underſtood, of meer ſpleen they fell to Arms, and the next day divers of them aſſembled themſelves from all parts, and came to the City of *Aſach*, where I made my abode, and made great exclamations, calling the *Tiberians* Traitors, and the Kings Friends, and demanding of me liberty to repair to *Tiberias*, and raze it to the ground, being as much diſpleaſed againſt the *Tiberians*, as they were againſt the *Sephorites*.

Joſeph conſulteth with himſelf.

Which when I heard, I ſtood in great doubt how to deliver the *Tiberians* from that diſpleaſure, which the *Galileans* had conceived againſt them: for I could not deny but that the *Tiberians* had written and ſent for the King: For the anſwer which he made them, did evidently expreſs the ſame. Having a long while debated the matter with my ſelf, I ſaid unto them; I know as well as you that the *Tiberians* have offended; neither will I hinder you from ſpoiling their City, but you muſt proceed to the Execution thereof with ſome prudence. For the *Tiberians* alone do not betray the publick liberty, but others alſo, who are more accounted of in the Country of *Galilee*. Stay therefore until ſuch time as I am throughly informed, who they be that are Authors of this Treaſon; and then you ſhall have them all under your hands, with all ſuch you particularly think worthy puniſhment. By this diſcourſe I appeas'd the People, who departed from me contented. As for the Meſſenger that was ſent by the King, I cauſed him to be impriſoned, having reſpect to an urgent neceſſity of mine own, which conſtrained me to depart out of the Kingdom within a little while. And calling *Criſpus* ſecretly unto me, I charged him to make the Souldier Drunk, who had the charge of him, to the end that he might in all ſecurity flie back to the King. Thus *Tiberias* being ready to be deſtroyed the ſecond time, by my Government and Providence, avoided a great and fatal danger.

The *Galileans* wrath pacified, conceived againſt the *Tiberians*.

At the ſame time *Juſtus*, the Son of *Piſtus*, fled to the King without my knowledge; the cauſe of which flight, I will orderly expreſs. As ſoon as the *Romans* had begun the War againſt the *Jews*, the *Tiberians* concluded to obey the King, and in no ſort to rebel againſt the *Romans*. But *Juſtus* perſuaded them to take Arms, thirſting after alteration, and hoping to uſurp the Government of *Galilee*, and of his own Country: But his hope failed him; for the *Galileans* being enviouſly bent againſt the *Tiberians*, for thoſe injuries they had ſuffered at their hands before the War, would not allow *Juſtus* to be their Governor. My ſelf alſo, whom the People of *Jeruſalem* put in truſt with the Government of *Galilee*, was oftentimes ſo much moved, that I failed little of killing *Juſtus*; ſo intolerable was his perfidiouſneſs. He therefore fearing leaſt my diſpleaſure ſhould ſhorten his days, went to the King, ſuppoſing that he might live more freely and ſecurely with him.

Juſtus deſireth to command *Galilee*.

The *Sephorites* beyond their expectation having eſcaped this firſt danger, writ to *Ceſtus Gallus* the ſecond time; deſiring him to come to them, to the end he might ſeize their City; or elſe ſend them Forces to withſtand the Incurſions of their Enemies. And they wrought ſo much, that *Gallus* ſent them a Body of Horſemen, and after them Footmen, who came by Night, and were received into their City. But ſeeing that the Country round about was but in poor Eſtate by reaſon of the *Romans* Horſemen, I drew my Forces together, and came to *Garizim*, where I encamped ſome twenty ſtades from *Sephoris*; and by night I approached the ſame, and ſet Ladders to the wall, with which I entred a great number of my Souldiers, and became Maſter of the better part of the City; from whence notwithſtanding we were afterwards conſtrained to retire, becauſe we knew not all the ways, killing before our departure twelve *Roman* Footmen and two Horſemen,

Joſeph aſſailed the Walls of *Sephoris*.

A men, with some *Sephorites*, with the loss of one of ours. Afterwards a Fight happning between us and their Horsemen in open field, we fought for a long time with disadvantage: For the *Romans* having invironed me on all sides, my Rearward, though the fear they conceived, began to retire. In this Skirmish I lost one of my Guard, called *Justus*, who in times past had served in the very same place under the King. After this, the King's Forces both of Horse and Foot came thither, under the Government of *Silas* Captain of the Guard, who encamping some five stades off from *Julias*, before the High-ways that lead towards *Cana* with Men of War, and the Fort of *Gamala*, to hinder the Inhabitants from receiving any Commodities from the Country of *Galilee*.

Silas Captain of the King's Guard.

As soon as I received News hereof, I sent out two thousand Soldiers under the com-
B mand of *Jeremy*, who lodging themselves within a stade of *Julias*, near the River *Jordan*, offered nothing else but light skirmishes, until such time as I had gathered three thousand Soldiers more, and came to them. The next day, having planted an Ambush in a certain Trench near the enclosure of their Camp, I trouled out the King's Soldiers to skirmish, having first forewarned my Soldiers to feign a flight, till they had drawn their Enemies as far as the Ambush; which they cunningly executed. But *Silas* supposing that our Men fled for Cowardice, set forward to follow them as fast as he could: but they that lay in Ambush charged him on the back, and discomfited his Army: and I presently turning, and making head against them, constrained the King's Forces to trust to their heels; and I should have got a signal Victory, had not Fortune crost my
C success. For the Horse whereon I rode, falling into a certain Bog, cast me on the ground; whereby my hand being put out of joint about the wrist, I was carried to the Borough of *Cepharnom*. My Soldiers hearing thereof, and fearing least some worse Misfortune had befaln me, than indeed there had, restrained themselves from pursuing the Enemy any further. Having therefore sent for Physitians, and caused my self to be dressed, I stayed there for that day; and being seiz'd with a Feaver, I was carried by Night to *Tarichea*, according to the advice of my Physitians.

Joseph putteth the King's Soldiers to flight.

Silas and his Soldiers having News of my accident, recovered their courages; and understanding that we kept but slender watch in our Camp, they laid an Ambush by Night on this side *Jordan*, with their Horsemen; and as soon as the day appear'd, he in-
D vited out our Soldiers to fight, who willingly condescended thereunto; and being come into the Plain, they perceiv'd the Men that lay in Ambush; by whom they were put to flight, and six of our Men were slain. But they pursued their Victory no further: For having News that certain Troops were coming from *Tarichea* to *Julias*, they were afraid, and returned back.

Joseph's misfortune animateth the Enemy.

Not long after, *Vespasian* arrived at *Tyre*, accompanied with King *Agrippa*. Against whom the *Tyrians* began to utter many Reproaches, telling *Vespasian*, that the King was an Enemy both to the *Tyrians* and the *Romans*; and that *Philip* his General had betray'd the King's Palace and the *Roman* Army in *Jerusalem*, and that by the King's Commission. Which when *Vespasian* understood, he reprov'd this impudent Boldness of the *Tyrians*,
E for blaming a King of that power, and a Friend to the *Romans*: and advised the King to send *Philip* to *Rome*, to give account of his Actions. But notwithstanding that *Philip* was sent thither, yet he presented not himself before *Nero*; for finding him extremely busied with Troubles and Civil Wars, he return'd to the King without doing any thing. When *Vespasian* was arriv'd at *Ptolemais*, the Inhabitants of *Decapolis* accused *Justus* the *Tiberian*, for burning their Boroughs. *Vespasian* therefore deliver'd him bound to the King, as being his Subject, that he might be punished. And the King before that time, unwitting to *Vespasian*, kept him Prisoner, as it hath been heretofore declared. The *Sephorites* also resorted to *Vespasian* to salute him, and receiv'd a Garison from him, with their
F Commander *Placidus*, against whom I made War, until such time as *Vespasian* arriv'd in *Galilee*; of which arrival I have amply spoken in my Books of the Wars of the *Jews*, how he came, how he fought against me, the first time near the City of *Tarichea*; how I departed from thence to *Jotapata*; how I fell into the hands of the *Romans*; how I was afterwards set at liberty; and, in a word, all my actions and fortunes during the Wars of the *Jews*, and the siege of the City of *Jerusalem*. But now it seemeth necessary that I describe other things exploited by me, during my life-time in other places, than in the Wars of the *Jews*. After the Siege of *Jotapata* was ended, I was Prisoner with the *Romans*, and kept very carefully; notwithstanding *Vespasian* did me much honour. For by his commandment I married a Virgin, that was one of those that had been taken captive in *Cæsarea*. But she remain'd not long with me; for after I was set at liberty, and
G that I follow'd *Vespasian* to *Alexandria*, she left me. After which, I marryed another Wife in *Alexandria*, from whence I was sent to *Titus* to the siege of *Jerusalem*, where I was oftentimes in danger of death. For the *Jews* labour'd what they could to destroy

Vespasian and *Agrippa* arrive at *Tyre*.

The governors of *Decapolis* accuse *Justus*.

of *Vespasian*'s arrival, and the siege of *Jotapata*, read *Josephus* l. 4. c. 5. of the Wars of the *Jews*.

me:

The dangers that *Joseph* past betwixt the *Romans* and *Jews*.

me: and the *Romans* ſuppoſing that as often as the lot of Arms was not favourable to them, it was by my Treaſon, cryed out continually to the Emperor to execute me for a Traytor. But *Titus* well experienc'd in the Chances of War, pacified the violence which his Souldiers intended againſt me, by his ſilence. And after the City of *Jeruſalem* was taken, *Titus* often ſollicited me to take what I lik'd among the Ruins of *Jeruſalem*, promiſing to give it me. But I making ſmall account of any thing after the Ruin of my Country, pray'd him only to give me the liberty of ſome Perſons, and the Sacred Bible, which I receiv'd for a great Conſolation in my Miſeries. All which he graciouſly granted me. Not long after, having beg'd my Brother, and fifty other of my Friends, they were given me; and I was refuſed in nothing. Entring into the Temple by *Titus*'s Permiſſion, I found a great number of Priſoners ſhut up therein; and all thoſe Women and Children of my Friends and Familiars, whom I knew, I deliver'd, to the number of 190, without paying any Ranſom; and I reſtor'd them to their former free Condition. Being ſent with *Cerealis* and a thouſand Horſe into the City of *Ticoa* by the Emperor *Titus*, to ſee if the place were fit for a Camp: in returning from thence, I ſaw divers Priſoners Crucifi'd, amongſt which, were three of my Familiars; whereat I was griev'd in my Soul, and I came and ſignifi'd the ſame to *Titus* with Tears: who incontinently commanded that they ſhould be taken down, and as carefully dreſt and cured as might be; two of which dyed, notwithſtanding the utmoſt diligence of the Phyſitians, and the third ſurviv'd.

Joſeph diſcharg-eth a number of Captives.

Joſeph deliver-eth three from the Gibbet.

Joſeph repaireth with *Titus* to *Rome*, and is honorably entertained by *Veſpaſian*.

After *Titus* had appeas'd the Troubles of *Judea*, conceiving with himſelf, that the Poſſeſſions which I had about *Jeruſalem*, would yield me but little profit, by reaſon of the *Roman* Gariſon that ſhould be placed there, he gave me Lands at a greater diſtance; and intending to embark himſelf for *Rome*, he took me with him in his own Ship, and did me great honour. As ſoon as we came to *Rome*, *Veſpaſian* had great care of me; for he lodg'd me in his own Houſe, where he liv'd before he was Emperor, and honour'd me with the Title of a Citizen of *Rome*, and gave me an annual Penſion; and as long as he lived, continued his good Affection towards me, omiting no kind of bounty which he might uſe towards me. Whereupon I was ſo much envied, that I came in danger thereby to loſe my Life. For a certain *Jew* called *Jonathan*, having ſtirred up a Sedition in *Cyrene*, and gathered about him ſome two thouſand Inhabitants of the Countrey, who were all ſeverely puniſh'd; and himſelf being ſent bound by the Governor of that Countrey, to the Emperor, he accus'd me that I had ſent him Arms and Money. But *Veſpaſian* knew his falſhood, and cauſed his Head to be cut off. After this, my Enemies objected divers Crimes againſt me, in regard that I was in good Reputation; but God deliver'd me from them all. Moreover, I received in gift from *Veſpaſian*, an ample poſſeſſion in *Judæa*; and about the ſame time I forſook my Wife, becauſe her manners pleaſed me not, although ſhe was the Mother of my three Children, of whom two are deceaſed, and the third, called *Hircanus*, is yet alive. After this, I married a Wife that was born in *Candy*, by Nation a *Jew*, and by Birth Noble, and one of the greateſt Reputation amongſt the Inhabitants, endow'd with as laudable manners, as any other Woman whatſoever. By her I had two Sons, *Juſtus*, who was the eldeſt, and *Simon*, who was alſo ſirnamed *Agrippa*. Thus far touching my domeſtical Affairs. To which I muſt add, that I have always continu'd to be honour'd with the good-will of the Emperors. For after *Veſpaſian*'s death, *Titus*, who ſucceeded him in the Empire, continued the ſame favor which his Father had ſhew'd me. For although I was oftentimes accuſed, yet were not my Adverſaries believ'd. *Domitian*, who ſucceeded him, augmented my Honors. For he puniſh'd thoſe *Jews* that accuſed me, and gave order that the Eunuch and ſlave whom I kept to teach my Son, and by whom I was accus'd, ſhould be puniſhed. He granted me Exemption alſo from all the Tributes of *Judæa*, which is one of the greateſt Honors that a Man can receive. And as for *Domitia*, the Emperor's Wife, ſhe always continued her good Affection towards me. Behold here the ſhort Recital of my whole Life; whereby let each Man conjecture of my Manners. As for you, O thrice excellent *Epaphroditus*, after I have dedicated to you the *Continuation of my Antiquities*, I will forbear to ſay more thereof.

Joſeph envied and ſlandered.

Joſeph's third Wife.

The perpetual favor of the *Ceſars* towards *Joſeph*.

THE

THE HOLY LAND
described according to the NEW TESTAMENT to shew the places remarkable for the residences and journeys of our SAVIOUR
THE SEA
SIRIA
Damascus
Sarepta
Tyre
Galilee of the Gentills
Tribe of Aser
Ptolemais
Tribe of Nephtali
Part of the Tribe of Manasse
Tribe of Zabulon
Nazaret
Mount Tabor
Genasareth
Tiberias
Capharnaum
Jerusalem
Dalmanutha
Gerasa
Mageda
Gadera
Cesaria
Antipatris
Saron
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Jacobs Well
Tribe of Ephraim
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Salmea
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PART OF IDUMEA
Gesaur
Marisa
Adora
A MAP OF THE HOLY LAND
delineated
for the better understanding of the HISTORY OF IOSEPHUS
By P. du Val the King's Geographer
1675.
R. White sculp:

GREAT SEA
THE
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PART OF SYRIA
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Tyr
Abdon
Cadesa
Cadesa
Panea
Dan
Philippi
TRIBE
Giscala
Meroth
Charab
Auran
Soba
Chabolon
TRIBE OF
Abel-maach
Daphne
Ptolemais
OF ASER
Ammaonte
NEPHTALI
Part of the TRIBE
Galgala
Arbela
Valley of Antiochus
Beth-Eman
Bethane
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Sephet
Meroth
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Bersabe
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Asor
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Conade
Galilee
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Zabulon
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OF ISACHAR
Thana
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Iesrael
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Megiddo
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Ginea
Bethsan
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Part of the TRIBE OF MANASSE
Manath
Endor
Antipatris
Apollonia
Thebes
Acrabata
Bezec
Thersa
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TRIBE
Bethoron
Pharaton
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Sichem
M'Garizi
OF GAD
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Taphua
Aphaerema
TRIBE OF EPHRAIM
Addus
Ruma
Ephron
Lydda
Bethel
Ramath
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Gazara
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Gabaa
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Ramath
Aim
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TRIBE OF BENIAMIN
Bethoron the Aswer
Scopos
Heveans
Desert
Immaus
Gabiah
Bethsura
Beth-leem
Azeca
Chebbs
Herodion
Socho
Eglon
Bascath
Marcia
Delean
Thecue
Hebron
Gabaa
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Ruma
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Tardan
Cadesbarne
Sin
Zoora
Zoora
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AMORITES
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TRIBE OF
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A Scale of Leagues
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THE HISTORY OF THE JEWS.

The Preface of Josephus.

THEY who apply themselves to write History, have not all one and the same intent and motive, but oftentimes very different causes of their labours. For some are led to this study, by a desire to shew their Eloquence, and to gain Reputation: Others do it, to oblige the persons whose actions they relate; and they strive to the uttermost to please them. Others engage upon it, because having born a part in the Events which they describe, they are willing that the Publick should have knowledge of the same. Lastly, others employ themselves this way, for that they cannot suffer, that things worthy to be known by all the World, should remain buried in silence. Now of these forenamed causes, the two last are these that incited me to write. For on the one side, in regard I was an Actor in the War against the Romans, and a Witness of the Actions which pass'd therein, and also know what were the several Events thereof, I conceiv'd my self oblig'd, and, in a manner, forc'd to write the History of the same, to the end to manifest the unfaithfulness of those, who having written concerning this Subject before me, have disguis'd and perverted the Truth. And on the other side, I have reason to believe that the Greeks will be well pleas'd with this Work, because it will afford them an Account of the Antiquity of our Nation, and the Form of our Common-wealth, Translated out of Hebrew into their own Tongue. When I began the History of the foresaid War, I purposed to lay open to the World, How and whence the Jews had their first original; What alterations in Fortune they had fall'n into; By what Law-maker they had been instructed in Piety, and incited to the exercise of Vertue; What Wars they sustained through several Ages; and finally, How, against their Will, they became engaged in this last against the Romans. But for that this Subject was too ample and copious, to be treated only in passing, I thought fit to make a separate Work after it, and accordingly set upon this Treatise. Afterwards (as it usually hapneth to those that attempt matters of great difficulty) I fell into a certain slothfulness, which made me very backward to resolve upon the Translation of so long a History, into a Foreign Language. Yet some there were, who inflam'd with a desire of knowledge, animated me to this action? and especially Epaphroditus, a man enamor'd of all Learning, and particularly History; which is not to be wonder'd at, since himself hath had very considerable Employments, and experienc'd several Accidents of Fortune; in all which he hath shewed a marvellous magnanimity of courage, with an unmoveable resolution to follow Vertue. Being thus perswaded by him, who is accustomed to encourage those whom he perceives dispos'd to perform things profitable and honest; and (which is more) being ashamed in my self, that I should rather take delight to follow idleness, than addict my self to so laudable an exercise; I resum'd my Work, and with so much the greater cheerfulness, when I consider'd with my self, that our Ancestors never made any difficulty to communicate matters of this nature to strangers; and that the most famous among the Greeks, have been curious to understand what passes amongst us. For Ptolomy King of Egypt, the second of the Name (highly affectioned to good Letters, and desirous to store and gather Books at incredible charge) caus'd our Laws and Customs, and Manners of living, to be Translated into the Greek Tongue. And our High Priest Eleazar (who was not second in Vertue to any other whatsoever) thought not fit to

deny

deny this ſatisfaction to that Prince, as he would without doubt have done, had it not been the H
ordinary courſe of our Anceſtors, not to conceal from other men, ſuch things as are good and laudable. For which cauſe I have held it a matter no ways undecent for me, to follow the goodneſs and generoſity of that worthy High Prieſt; and the rather, for that even at this day I ſuppoſe many are no leſs well affected to good Letters, than that great King. Yet the Copy of all the Holy Scripture was not given him; but thoſe Tranſlators who were ſent unto him to Alexandria, *did only communicate that unto him which belongs to our Law. But the things that are found written in the Sacred Books of Holy Scripture, are innumerable; being the Hiſtory of five thouſand years; in which divers extraordinary Events and Revolutions, ſundry great Wars, and many glorious Actions done by excellent Captains are deſcribed. In ſum, if any one have a deſire to read this Hiſtory, he ſhall principally learn and obſerve, That all things fall out* I
happily, and beyond their expectation, to thoſe men who obſerve the Will of God, and are afraid to tranſgreſs his Commandments; and that God hath prepared for ſuch the crown and reward of Felicity; as on the contrary, that they who depart from the diligent obſervance thereof, inſtead of ſucceeding in their deſigns (how juſt ſoever the ſame may ſeem to themſelves) fall into all ſort of misfortunes, and into miſeries without recovery. For which cauſe I exhort all thoſe that ſhall read theſe Books, to conform themſelves to the Will of God, and to obſerve in Moſes *our excellent Law-giver, how worthily he hath ſpoken of his Divine Nature; how he hath manifeſted that all his Works are proportionable to his infinite Greatneſs; and how his whole Narration thereof is pure and free from the vanity of Fables, wherewith all other Hiſtories are poyſoned. For the Antiquity alone of his Hiſtory ſecures him from the ſuſpition* K
that one might entertain of his having mingled any thing fabulous in his writings; inaſmuch as he was born more than two thouſand years ago, which is a continuance of Ages, to which the Poets neither durſt refer the original of their Gods; neither the deeds or laws of Men, whereof they make mention. But in purſuit of our Hiſtory, the ſequel of our Diſcourſe ſhall declare all things exactly, and in the order which is obſerv'd in the Sacred Books. For in compiling this Work, I have promiſed neither to add, nor to pretermit any thing: And for that all whatſoever we ſhall declare, doth almoſt wholly depend on the knowledge which the wiſdom of our Law-maker Moſes *hath given us thereof; it is neceſſary before all other things, that I ſpeak ſomewhat of himſelf; leſt perhaps any man ſhould wonder, that in a Hiſtory wherein it may ſeem that I ought to relate nothing but Actions paſs'd, and Precepts concerning manners, never-* L
theleſs I intermix ſo many things which concern the knowledge of Nature. We ought therefore to know, that Moſes *thought it moſt eſpecially neceſſary, for him that will either virtuouſly diſpoſe his own Life, or impoſe Laws to other men, to begin with the knowledge of God; and after having attentively conſider'd all his Works, to ſtrive as much as in him lieth, to imitate his moſt perfect example, and follow him with all diligence. For it is impoſſible, that a Law-giver being void of this contemplation, ſhould have good ſenſe; or that his writings ſhould be of any moment to induce them unto vertue, who ſhould receive thoſe Laws, except before all things they learn, that God who is the Father, and Lord of all, and that ſeeth all, giveth happy life unto thoſe that follow him; and contrariwiſe invironeth them with great Calamities, who forſake the way of vertue and righteouſneſs.* Moſes *therefore intending to inſtruct his Citizens in* M
this doctrine, began not his Ordinances with the Treatiſe of Contracts and Covenants, which we practiſe one with another, as other Lawgivers are accuſtomed to do, but he hath raiſed their minds to the knowledge of God, taught them in what manner this World was made by him, and ſhew'd them that the principal work among all thoſe things which God made in the World, is Man. And after that he had made them capable of things concerning Piety, then might he more eaſily perſuade them in the reſt. Whereas other Lawgivers, addicting themſelves unto Fables, have in their diſcourſe impoſed on their gods the infamy of ſins committed by men, and by that means have brought to paſs, that the wicked ſort are yet more wicked, and addicted to evil doing. But our admirable Lawgiver, after having declared that God is in himſelf all vertue N
pure and unſpotted, he ſhews that men alſo ought to endeavor to imitate the ſame; and on thoſe that neither conceive nor believe theſe things, he inflicted a grievous and inevitable puniſhment. I exhort the Reader therefore to examine our Writings according to theſe Rules: for to thoſe that conſider after this manner, nothing ſhall ſeem either abſurd or unworthy the Majeſty of God, or of his love to men; by reaſon that all things have their diſpoſition conformable to the univerſal nature, which our Lawgiver hath declared ſometimes obſcurely, ſometimes in convenient Allegories gravely; and elſewhere expreſſing that manifeſtly, and publiſhing that in plain words, which ought openly to be made known. The cauſes whereof, if any man would ſearch, he might find need of a moſt deep and philoſophical contemplation; which I overſlip at this preſent, without ſtaying longer thereon: but if God ſhall give me time, I will inforce my ſelf O
to compoſe it in a Volume, as ſoon as I ſhall have finiſhed this Work. For this preſent then I will apply my ſelf, to relate thoſe things which have been done, beginning at the Creation of the World, according as Moſes *hath taught us, and I have found written in the Holy Scriptures.*

THE

A

The First Book of the History of the *JEWS*, drawn out of the Old Testament, and continu'd to the Empire of *NERO*, by *FLAVIUS JOSEPHUS*, under the Title of JEWISH ANTIQUITIES.

The Contents of the Chapters of the First Book.

1. *The Creation of the World.* Adam *and* Eve *disobey the Command of God, and are dri-*
B *ven out of the earthly Paradise.*
2. Cain *kills his Brother* Abel. *God banishes him for it. His Posterity is as wicked as him-*
self. The Vertues of Seth *the other Son of* Adam.
3. *Of the Posterity of* Adam *till the Deluge, from which God preserved* Noah *and his Fa-*
mily in the Ark.
4. *Of the Tower of* Babylon, *and the change of Tongues.*
5. *How* Noah's *Posterity dispers'd themselves through the whole World.*
6. *The Descendants of* Noah *down to* Jacob. *The several Countries which they possess'd.*
7. *How* Abraham *the Author of our Nation departed from the Land of the* Chaldeans,
and and dwelt in the Country of the Canaanites, *which is now called* Judea.
C 8. Abraham *pressed by Famine, departed into* Egypt; *where having stayed awhile, at last*
he returned back again.
9. *The overthrow of the* Sodomites *by the* Assyrians. Lot *is taken Prisoner.*
10. Abraham *pursueth the* Assyrians, *and returneth victorious.*
11. *The destruction of* Sodom.
12. *Of* Ishmael, Abraham's *Son*; *and of the* Arabians *Posterity.*
13. *Of* Isaac, Abraham's *Legitimate Son.*
14. *The death of* Sarah, Abraham's *Wife*, Gen. 23. *per totum.*
15. *How the Nation of the* Troglodytes *descended from* Chetura *the Wife of* Abraham.
16. *Of* Abraham's *death*, Gen. 25. 7, 8.
D 17. *Of* Isaac's *Sons*, Esau *and* Jacob, *and of their Nativity and Education*, Gen. 25.
18. *How* Jacob *fled into* Mesopotamia *for fear of his Brother*, Gen. 28.
19 Isaac *dieth, and is buried in* Hebron, *Gen.* 35. 29.

CHAP. I.

The Creation of the World. Adam *and* Eve *disobey the Command of God, and are driven out of the earthly Paradise.*

The year of the World, 1. before Christ's Nativity, 3963.

Gen. 1. 1. ad fin. Hesio & Russinus, cap. 1.

The Creation of the World.

IN the beginning God created Heaven and Earth. Now the Earth, not being subject to sight, but covered with thick darkness, and traversed with an Air coming from high;
E God commanded that there should be Light; and after the Light was made, having considered the universal matter, he separated the Light from the Darkness, and named the Darkness Night, and the Light Day; calling the Morning the beginning of the Day, and the Evening the time wherein we cease from Travel; and this was the first Day which *Moses* in his Language called a Day, and not the first Day: whereof at this present I could give a sufficient reason; but for that in a particular Discourse I have promised to write of all such things; I will refer the declaration thereof to its convenient time and place. After this, on the second Day, God created the Heaven, and placed it above all the World, having separated it from other things; and making it firm by the means of a Cristalline matter, he endowed it with a quality moist and rainy, to the end the
F same might render the Earth fruitful. The third Day, he firmly establish'd the Earth, spreading the Sea round about the same; and the same Day, he with a word caused all Plants and Seeds to spring upon the face of the Earth. The fourth Day, he embellished the Heavens, with the Sun, the Moon, and the Stars, ordaining them their Motions and Courses, by which the Seasons orderly ensuing might be distinguish'd. In the fifth Day, he made all kind of living Creatures which dwell upon the face of the Earth, as well as those that swim in the deep Waters, as those that flie in the Air; uniting them together by couples and pairs, to the end that each, in their kind, might increase and multiply. The sixth Day, he made all Four-footed Beasts, and distinguish'd them into Male and Female: and in the same Day, he formed Man. So that *Moses* saith, *That the*
G *World, and all that is therein, was made in six Days, and that on the seventh Day, God took rest, and ceased from his labor.* By reason whereof, we likewise desist from Travel on that Day which we call the *Sabbath*, which in our Language signifies *Rest.*

The second day.

The third day.

The fourth day.

The fifth day.

The sixth day.

Gen. 2. 2. Sabbatum.

Hedio & Ruffinus, cap. 1. *Gen.* 2. 19. *Gen.* 3. 20. The first naming of all creatures.

After the seventh day, *Moses* describes more particularly the original of Man, and the manner of his Creation, in these terms; God framed Man of the dust of the Earth, and breath'd into him a Spirit and Soul; which Man was called *Adam*, an *Hebrew* word, signifying *red*, because he was made of *Earth*, which was *red* or *yellow*; for the natural Earth, called *Virgin-earth*, is of that colour. Then brought God all kind of living Creatures before *Adam*, shewing him as well the *Male* as the *female*; on whom *Adam* bestowed those Names, which to this present time they retain. And seeing that *Adam* had no female to accompany and live with him (for as yet there was no Woman) and for that he thought it strange that all other living Creatures had their companions: God took one of his *ribs* from him at such time as he *slept*, and of the same he form'd a Woman; who being brought before *Adam*, he did acknowledge that she was made for him. Now in *Hebrew* a *Woman* is called *Isha*, but this was called *Eva*, which is as much as to say, *The Mother of all Living*. He declareth also, that God planted in the *East* a Garden, flourishing and adorned with all sorts of *Plants*, amongst which was the *Tree of Life*, and another the *Tree of Knowledge*, by which was known both good and evil. And after he had brought *Adam* and his Wife into this Garden, he commanded them to keep and cherish the Plants. Now this Garden was watered by a River that invironed it round about, and divided it self into four *Channels* or *Rivers*. The first called *Phison* (which name signifieth *abundance* or *multitude*) floweth by the Land of *India*, and entreth into the great Sea, and is by the *Greeks* called *Ganges*. The second called *Euphrates*, and in *Hebrew Phora* (that is to say, *dispersion* or *flower*.) And the third called *Tigris* or *Diglath* (which signifieth *strait* and *swift*) fall into the Red Sea. *Gehon*, which is the fourth, runneth through the Country of *Egypt*, and signifieth as much as *coming from the East*: the *Greeks* call it *Nilus*.

The year of the World, 1, before Christ's Nativity, 2963.

Gen. 2. 21. *Eve* the Mother of all living creatures.

17. Paradise. The four floods of Paradise.

10, 11, 13, 14. The first *Phison* or *Ganges*. Γάγγης. *Hed. Seth.* 2. *Euphrates.* 3. *Tigris.* 4. *Gehon, Nilus. Hedio & Ruffinus*, cap. 3.

Gen. 3. 1. The subtilty of the Serpent. 3, 4, 5.

Now God commanded *Adam* and his Wife to eat of the fruits of all other Plants, but to abstain from that of Knowledge, telling them, that at what time soever they should taste of the same, they should die the death. Now at that time, all living Creatures were at accord one with another; but the *Serpent*, who was very tame towards *Adam* and his *Wife*, became inflamed with *envy*, for that he saw they should be happy, if they continued in the observation of God's Commandments; and that contrariwise, they should cast themselves headlong into ruin and destruction, if they should disobey the same. He therefore maliciously persuaded the Woman to *taste the fruit of the Tree of Knowledge*, giving her to understand, that the knowledge of good and evil was in the same; and that as soon as they had tasted thereof, they should lead a life no less happy than *God* himself: and by this means he caused the Woman to fall, who had no regard of the ordinance of God. For having her self tasted of this fruit, and finding it *pleasant* and *delicious* in *taste*, she persuaded her Husband also to taste the same: whereupon they understood that they were naked, and sought means to cover themselves: (for this fruit had in it self the vertue to give Understanding, and to quicken the Mind.) Then covered they themselves with *Fig-leaves*; which they put before their Privities, esteeming themselves more happy than they were before, in that they now knew that which before they were ignorant of. But when God came into the Garden, *Adam* (who before was accustomed familiarly to talk with him) finding himself guilty of sin, hid himself from his Presence: but God asked him for what cause he fled and shunned him at that time, whereas before he had taken pleasure to talk familiarly with him? *Adam* knowing that he had transgressed the Ordinances and Commandments of God, answer'd him not a word, but God spake unto him after this manner: I had provided for you the means whereby you might have led your life without any evil, or sense of misery; so that all whatsoever was requisite for necessity or pleasure, might have hapned of it self unto you, by my only providence, without any tryal or care on your parts; which if you had well used, your life would have been very lovely and very happy: but you have scorned this mine Ordinance, and broken my Commandments. For in that thou art silent at this time, it proceedeth not of *respect*, but of *evil*; of which thou findest thy self culpable. *Adam* excuseth his sin as well as he could, and prayed God not to be incensed against him, laying the fault of that which had hapned, upon *his Wife*, alledging that he had offended, by reason *he* was deceived by *her*: and the *Woman* accused the Serpent. But God for his punishment, because he had suffer'd himself to be overcome by the counsel of a *Woman*, declared that the Earth thenceforward never more of its own accord should *bring forth fruit*; but only when they till'd it with the sweat of their countenance: nor should it always yield all that was expected from it. And as touching *Eve*, he chastised her with *Child-bearing*, and *throes* in *Travel*; for that being her self deceiv'd by the Serpent, she had drawn her Husband by the same means into extreme misery. He took also from the Serpent his *speech*, and was displeased with him, * by reason of the malice he had conceived against *Adam*; and he put venom on his tongue, declaring him an enemy both to Man and Woman; whom

6. *Adam* and *Eves* fall.

7.

8, 9.

God speaketh unto *Adam*.

12. *Adam* asketh pardon.

Adam's punishment.

13.

Eves punishment.

17, 18. The Seed of the Woman (that is, Christ) shall bruise the Serpent's head. *Gen.* 3. 14, 15. The Serpent's punishment.

* *Josephus* ignorance in understanding this place of Scripture.

A he commanded to bruise the *head* of the Serpent, as well for that all the evil which chanced unto Men, proceeded from his *head*; as also in that being assaulted in that part, he is most easily put to death. Moreover, having deprived him of his *feet*, he condemned him to *slide* and *trail* himself along the earth. After God had ordained them to suffer these punishments, he drove *Adam* and *Eve* out of the Garden of delights, into another place. 14. *The year of the World, before Christ's Nativity, 3963.*

CHAP. II.

Cain *kills his Brother* Abel. *God banishes him for it: His Posterity is as wicked as himself. The Vertues of* Seth *the other Son of* Adam.

Hedio & Ruffinus, cap. 2. Gen. 4. v. 1, 2. Of *Cain* and *Abel* Brethren.

B BUt *Adam* and *Eve* had two *male-children*, the first whereof was called *Cain* (which signifies *acquisition*) and the second was called *Abel* (which signifies *mourning*) they had also three Daughters. These Brothers were of very different Inclinations. *Abel* the younger honoured *Justice*, and (supposing that God was present in all his actions) he always and wholly fixed his thoughts on *Vertue*; and his exercise was *keeping of sheep*. But *Cain* (being a wicked Man, and addicted to *unsatiable desire of profit*) was he that first found out the use of *the Plough*. He killed his Brother for the cause which ensueth: Having concluded among themselves to sacrifice unto God, *Cain* offered *the fruits of his labour*, and planting; *Abel* presented *milk*, and *the firstlings of his fold*; which sacrifice of his, was more acceptable to God, in that it rather consisted of things produced of themselves by the *order of nature*, than that which *Cain's* covetousness 2. *The year of the World, 70. before Christ's Nativity, 894.* 3. The sacrifice of *Cain* and *Abel*.

C had forcibly in a manner extorted *from nature*. Hereupon *Cain* (being enrag'd because his Brother *Abel* was more honoured by God than himself) *slew his Brother*; and having hidden his body out of sight, he thought the Murder would be concealed. But God well knowing the fact, appeared to *Cain*, and questioned him concerning his Brother, *what was become of him*, for that for some days he had not seen him; whereas before they had been always together. *Cain* (being troubled, and ignorant what answer to make unto God) said at first that he wondred what was the cause his Brother was so long absent: but afterwards being troubled that God continued the question, and more closely press'd him; he said *he was not his Brother's keeper*, nor bound to take care of his affairs. Then God reproved and convicted *Cain* of murthering his Bro- 4. Weak reason in *Josephus*. 5, 6, 7. *Cain* slew his Brother *Abel*. 8. The talk betwixt God and *Cain*. 9. 10, 11. 12.

D ther, and ask'd him how he dar'd deny the knowledge of his Brothers death, whereas he himself had slain him. Notwithstanding God forebare to inflict upon him the punishment deserved for this Murther, by reason that *Cain* offer'd Sacrifice, and made request unto God, that it would please him to remit somewhat of the severity of his justice against him. Yet did God curse him, and threaten to punish his Posterity to the seventh Generation. Then did he drive him and his Wife out of that Country: whereat *Cain* being affrighted (for fear of being encountred and devour'd by some *Savage Beasts*) God commanded him to suspect no dangerous event for that cause, assuring him that he might safely travel through all Regions, without being either assaulted or seized by *Savage Beasts*: and having set his *mark upon him*, by which he *Cain's* Banishment. 14. 15.

E might be known, he commanded him to depart the Country. After that *Cain* (accompanied with his Wife) had travelled through divers Regions, he made his abode at *Nais*, and in that place had several Children. But he made not use of this chastisement for his *better amendment*, but rather became *worse and worse*; for he abandoned himself to all sensual pleasures, making it his sport to outrage those with whom he conversed, filling his house with riches gotten by *rapine* and *violence*; and gathering together other wicked and debauch'd Men, he taught them to commit all sorts of crimes and impieties: he destroy'd that simplicity which Men before that time had used in their mutual societies, by the inventions of *Measures* and *Weights*; the ignorance whereof was the cause that the life of Man was estranged from deceit: but instead and place of *free* 16. *Cain* is not bettered by Gods chastisements. Measures and Weights found out by *Cain*.

F and *plain sincerity*, he introduced *fraud* and *deceit*. He it was that first *bounded the fields*, and built the *first City*, and made a *Wall* and a *rampire*, enforcing his Followers to dwell therein. This City he named *Enos*, by the name of *Enos* his first begotten Son. *Jared* was the Son of *Enos*; of *Jared* issued *Malaleel*, whose Son was *Methusala*, who begot *Lamech*, who had 77 Children by his two Wives, *Sella* and *Ada*; amongst whom, *Jobel* the Son of *Ada* was the first that made *Tents*, and took delight to lead a Pastoral life; contenting himself with the same. *Jubal* his Brother invented Musick, and the *Psaltery*, and *Harp*. And as touching *Thobel* one of his Sons, by his other Wife *Sella*, he surpassed all his other Brethren in *courage*, and *bravely managed the affairs of War*, by which means he got *Riches*, and Means to maintain his life with more pleasure than *Enos* the first City. 17, 18, 20. *Jubal* inventer of Musick.

G formerly. He it was that first invented the art of *Forging*, and was Father to a Daughter named *Naama*. But *Lamech* being well instructed in Divine things, and foreseeing that he should suffer punishment for the fratricide of *Cain*, he told it to his two Wives. 21, 22,

So it was, that during the life of *Adam* himself, the ſucceſſors of *Cain* were moſt H
wicked, teaching and imitating one another's wickedneſs, the laſt of them proving al-
Ver. 23, 24. ways the worſt; ſo that they were ſtrangely inflamed to follow War and Theft: and
The year of the World, 70. *before Chriſt's Nativity*, 2894. if perhaps ſome of them were more remiſs than others in committing *Murthers*, and *out-rages*; yet were they rapacious enough to *ſpoil* and *poſſeſs* the *goods* and *heritages* of o-
Cain the Father of Hypocrites, and evil Men. ther Men. But *Adam* the firſt Man made of Earth (for the Hiſtory requireth that I ſhould return to ſpeak of him) after the death of *Abel*, and the flight of *Cain*, earneſt-ly deſired to have *Children*; and accordingly he had many, being about the age of *two hundred and thirty years*: beſides which, after he had lived ſome *ſeven hundred* more, at laſt he *died*; amongſt whoſe Children was *Seth*. Now for that it were too long to ſpeak of all of them, I will only touch that which concerneth *Seth*: He being nouriſh- I
25. ed and trained by his Father to the years of diſcretion, ſtudied vertue, and left his De-
Adams years, 930. ſcendants Heirs and followers of his ſanctity: who being all of them well born, re-
Gen. 4. 26. *Gen.* 5. 3, 4, 5. mained in the World free from all contention, and lived happily: ſo that it never hap-
Seth the Son of *Adam* a vertuous Man. ned that any of them in any ſort did injury to any Man. To theſe we owe the Sci-ence of *Aſtronomy*, and all that which concerneth the *Beauty* and *Order* of the Hea-vens. And to the end that their inventions might not wear out of the memories of
Two Pillars raiſed. Men, nor periſh before they were perfectly known (inſomuch as *Adam* had foretold them of the general deſtruction of all things after two ſorts, the one by *the force of fire*, and the other by the *violence and abundance of Waters*) they made *two Pillars*; the one of *Brick*, and the other of *Stone*; and ingraved in each of them ſuch things K
as they had invented; to the end if that of *Brick* ſhould be aboliſhed by the over-flowings and rage of Waters, that other of *Stone* might remain, and declare unto Men that which was imprinted thereon for their inſtructions. That of *Brick* was deſtroyed by the deluge, but the other of *Stone* is to be ſeen in the Country of *Syna* even to this preſent day.

CHAP. III.

Of the Poſterity of Adam *till the Deluge, from which God preſerved* Noah *and his Family in the Ark.*

Hedio & Ruffinus, cap. 6. *Gen.* 5. 6. Thoſe whom *Joſephus* nameth in this place Angels, *Moſes* calleth the Sons of God. *Gen.* 6. 2. *Heb.* 11. 7. 2 *Pet.* 2. 7. 11. 13. IN this manner Mankind liv'd for ſeven Generations, honouring one God the Lord L
of all things, and having always a reſpect of vertue. But afterwards in proceſs of time, they degenerated from the ancient inſtitutions of their foreſathers, neither obſerv-ing human Laws, nor continuing their accuſtomed ſervice of God; and they that before induſtriouſly exerciſed themſelves in *virtue*, afterward with twice as zealous ſtudy fol-lowed *wickedneſs*; and grew at laſt to that height of impiety, that they provoked Gods heavy diſpleaſure againſt them. For the *Angels of God* marrying with the Daugh-ters of *Seth*'s deſcendants, produc'd a race of inſolent People, contemners of all good, by reaſon of the truſt they had in their Forces; and for their heinous actions not unlike the Giants which the *Greeks* mention in their Fables. But *Noah perplexed and extremely* M
diſpleaſed with ſuch their miſdemeanors, exhorted them to change their lives, and amend their miſdeeds: and (ſeeing them moved by no admonitions, but wholly poſſeſſed with the pleaſure which they took in vices) he fearing leſt they ſhould kill him and his
Noah departeth into another Country. 13. Family, left them to their looſneſs, and with his Wife, Children, and all his Family, departed into another Countrey. Then God (who lov'd him for his juſtice) became ſo provoked with the malice and corruption of the reſt of Mankind, that he reſolved to deſtroy all Creatures whatſoever in the World, and to produce another new race inno-cent, and repurged from all impiety: He abridged alſo the time of their life, ſo that they lived not any more ſo long, as they were wont, but only attained the term of ſixſcore years; and he covered the Land with Waters, by which means all of them N
14. were deſtroyed; only *Noah* eſcaped by the means and way which God taught him:
Noah's Ark. He built an *Ark of four Stages*; in *length three hundred Cubits*; in *breadth fifty*: and in
15. *height thirty*: into this he entred with his *Mother*, his *Wife*, and his *Children*, and their
Gen. 7. 2, 7, 8. *Wives*, having provided himſelf of all things requiſite both for their ſuſtenance and uſe: he cloſed alſo therein all ſorts of *living creatures*, two and two, *male* and *female*, for the conſervation of every kind, and of ſome of them ſeven Couples. The ſides of
Noah's Genealogy. The Deluge. this Ark were ſtrong, and the cover alſo; ſo that no water could pierce the ſame, and whatſoever ſtorm might come, it was able to reſiſt it. Thus was *Noah* (by lineal deſcent, the tenth from *Adam*) ſaved with all his houſhold; for he was the Son of *Lamech*, whoſe Father was *Methuſala* the Son of *Enos*, the Son of *Jared*, the Son of *Malaleel*, O
who with divers other Brethren were begotten by *Cainan*, who was the Son of *Enos* who was the Son of *Seth*, who was the Son of *Adam*. This deſtruction hapned in the

ſix

A *six hundredth year of Noah's* age (and the second Month, which was called *Dius* by the *Macedonians*, and by the *Hebrews Marsomane*) for so have the *Egyptians* distinguished the year, but *Moses* sets down *Nisan* for the first Month in his *Chronicles*, which is *Xanthicus* among the *Macedonians* (for that in this Month he brought the *Israelites* out of the thraldom of the *Egyptians*;) He made this Law therefore, that all things which appertain to Divine Service, should take their beginning and reckoning from this Month: but in respect of Civil Matters, as Fairs and Markets appointed for Traffick, he observed the ancient order of the year, beginning in *December*. *Moses* writes that the Deluge began the *seven and twentieth day* of the second Month in the year *two thousand two hundred fifty and six*, after the Creation of the first Man *Adam* (which time is carefully calcula-
B ted in Holy Writ, in which the birth and death of great Personages of that time are most exactly set down.) At such time then as *Adam* was 230 years old, his Son *Seth* was born unto him; and the same *Adam* lived 930 years. *Seth* about the age of 250 years, begat *Enos*, who after he had lived 905 years, left the Government of his affairs to his Son *Cainan*, whom he had begotten about the 190 year of his age. After that *Cainan* had lived 910 years, he had his Son *Malaleel*, begotten by him in the 170 year of his age. The said *Malaleel* having lived 895 years died, leaving his Son *Jared*: who at the age of 162 years, begot *Enoch*, who lived 962 years. After *Enoch*, succeeded his Son *Methusala*, begotten about the age of 162 years, at such time as the said *Enochs* Father was yet alive: and after that *Enoch* had lived 365 years, he was taken
C up unto God (whence it cometh to pass that his decease hath not been mentioned by any Writer.) *Methusala* the Son of *Enoch*, in the year of his age 187, had *Lamech* for his Son, who lived 782 years, and to whom he left the Soveraignty, having held the same 969 years. And *Lamech* after he had governed 707 years, declared his Son *Noah* Governour, at such time as the said *Lamech* had lived 182; which *Noah* liv'd the space of 900 years.

All these years calculated into one sum, make the number of 2256; yet to perfect this account, we ought not to seek out the decease of the Personages (for they lived in the same time that their Children and Successors did:) but the only thing we are to observe, is their Births. Now God having given the sign, and the *rain* falling for the space of
D *forty days* together, the Waters rose and overflowed the whole Earth *fourteen Cubits*, (so that there was no means of flight, or place of refuge for any.) But as soon as the rain was ceased, the water began to decrease by little and little for the space of one hundred and fifty days, till the 27 day of the seventh Month; when *Noah* perceiving that the Ark was on ground upon the top of a certain Mountain of the Country of *Armenia*, he opened the Window, and seeing the earth a little discover it self round about he conceived some better hope, and began to comfort himself. Some few days after, when the water was ebbed somewhat more, he sent out a *Raven* (desiring to know if the rest of the Earth were delivered from the Waters, and whether without danger he might go out of the Ark. But the *Raven* finding the Earth still cover'd with Water, returned unto
E *Noah*: who the seventh day after sent out a *Dove* to discover the state of the Earth, which returned bemired, and bearing in its mouth an *Olive Branch*: whereby *Noah* perceived that the Earth was freed from the Deluge; and having still waited *seven days more*, he set at liberty all living Creatures that were in the Ark. But as soon as *Himself*, his *Wife*, and his *Family* came forth, he offered sacrifice unto God, and feasted, and rejoyced, both he and all his household. The *Armenians* in their Language have called the place where *Noah* descended, *Apobaterion* (which signifieth a *descent*) and in that place, even at this present, the Inhabitants of the Country shew some remainers of the Ark. All Historians, even the *Barbarians*, have made mention of this *Deluge*, and of the *Ark*: amongst whom is *Berosus* the *Caldean*, who setting down the occurrences
F of this Deluge, writeth after this manner: *Some say likewise that a certain part of this Ark is still seen in* Armenia, *upon the Mountain of the* Cordæans, *and that some persons have brought from thence some of the Pitch wherewith it was Calked, which the Men of that place are wont to use instead of a preservative against Inchantment.* *Hierom* the *Egyptian* also (who hath written of the Antiquities of the *Phœnicians*) hath made mention of this matter: as also *Mnaseus*, with divers others. *Nicholas* of *Damascus* likewise in his *Ninety sixth Book* speaketh hereof after this manner: *Above the Region of the* Minæans *there is a great Mountain in* Armenia *called* Baris, *in which it is reported that divers retired themselves for safety, during the time of the Deluge, and there escaped: and that a certain Man born on an Ark, arrived on the highest top of that Mountain; and that certain pieces*
G *of that bottom had been kept there a long while.* 'Tis probable this is the Man of whom *Moses* the Law-giver of the *Jews* maketh mention. But *Noah* fearing left God (having condemned all Men to a general perdition) should every year overflow the Earth after this

The year of the World, 1656. before Christ's Nativity, 1308.

Nisan or *Xanthicus* is *April* to us.

Gen. 5. a v. 3. ad finem. This comparison doth not exactly agree with the *Hebrews*, and the LXX Interpreters.

Gen. 5. 24. *Enoch's* death is not written in Holy Scriptures.

Gen. 7. 4. In the Greek Copy, and *Moses* are 40 days *a v. 17. ad 20.* The Latine *Josephus*, 90. *Gen. 8. 1.*

Noah sendeth a Raven out of the Ark. 8.

Noah forsaketh the Ark, and sacrificeth to God. 16, 17.

Nicholas Damascenus of *Noah's* Ark.

this manner offered Burnt-sacrifice unto God, beseeching him, that hereafter he would H
The year of the World, 1687. *before Christ's Nativity*, 2307. maintain the antient order, and that no such great calamity might arrive, by which all living Creatures might come in danger to be utterly destroyed and exterminated; but that having inflicted deserv'd punishment on the wicked, he would spare the Innocent, whom in his mercy he had preserved from the past danger; otherwise they should be more miserable than those that had been buried in the waters, if having beheld with trembling so strange a desolation they should not be preserv'd from the first, but to perish by a second. He prayed therefore that he would be pleased to accept of his sacrifice, and in his mercy vouchsafe not to conceive hereafter a ruinous hate and displeasure against the earth; to the end that he and his Posterity might by their labours Till it, and building them Cities might possess the same in peace, wanting none of those commodities I
Hedio & Rufinus, cap. 6. *Gen.* 8. 20. *Noah* prayeth God that he will drown the earth no more. which they enjoyed before the Deluge: but that they might equal their forefathers in age, and length of life.

12. God heareth *Noah's* Prayer. Nota. *Noah* having in this sort finished his requests, God (who loved him for the uprightness of his heart) granted him his request, and said he had not been the Author of their deaths who were drowned, but that they themselves by their own wickedness had procured those punishments due upon themselves. For had he desired that they should be extinguished, he would not have brought them into the World. For better it is, *not to grant life*, than *to destroy those to whom it is given.* But (said God) through their contempt of my service and graces, they have inforced me to destroy them with the rigor of this vengeance: hereafter I will not so severely pursue and punish their iniquities, in K
Hedio & Rufinus, cap. 8. Man is the author of his death, not God. Gods Covenant with *Noah*. my displeasure, especially for thy sake: And if hereafter at any time I shall send any
The year of the World, 2007. *before Christ's Nativity*, 1949. tempest, fear not (how great and hideous soever the storms be) for there shall be no more Deluge of water upon the earth. In the mean time I command you to keep your hands innocent from murther, and all man-slaughter; and to punish those that commit wickedness. I leave the use of all other living Creatures to your sustenance or service; in as much as I have made you Lords over them all, as well those that breathe upon the face of the earth, as those that swim in the waters, and such as inhabit and flie in the air; but you shall not eat any blood, in as much as therein consisteth the soul and life of living Creatures. And I declare unto you, that I will forbare to draw the shafts of my displeasure against Men: And I will give you *the Rainbow for a sign* of the Pro- L
The Rainbow the sign of atonement between God and *Noah*, *Gen.* 9. 11, 12, 14, 15. *Hedio & Rufinus*, cap. 8. mise which I make to you.

Noah's age 950. years. *Noah* lived after the Deluge 350 years; and having spent all the rest of his life in happiness, he died after he had lived in the World nine hundred and fifty years. Neither is there cause why any Man (comparing this our present age and the shortness thereof, with the long life of the Antients) should think that false which I have said: neither followeth it, that because our present life extendeth not to such a term and continuance of years, therefore they of the former World attained not the age and long life which we publish of them. For they being beloved of God, and newly created by him, using also a kind of nutriment agreeing with their natures, and proper to prolong their lives, it is no absurd thing to suppose that their lives were of that continuance, M
Why they in times past lived longer than we do. considering that God gave them long life, to the end that they should teach vertue, and should conveniently practice those things which they had invented, the Sciences of *Astronomy* and *Geometry*; the Demonstrations whereof they never had attained, except they had lived at the least six hundred years. For the great year is accomplished by
The great year. that number of years: whereof all they bear me witness, who either *Greeks* or *Barbarians*, have written ancient Histories. For both *Manethon* (who hath written the History of *Egypt*) and *Berosus*, who registred the acts and affairs of the *Chaldeans* (together with *Mochus*, *Hestiæus*, *Hierom* of *Egypt*, who writ those of the *Phœnicians*) and others, accord with me in that which I have said. *Hesiodus* also, *Hecatæus*, *Hellanicus*, and *Acusilas*, *Ephorus*, and *Nicolaus* do declare, that they of the first World lived *one thousand* N
Gen. 9. 18, 19. *years*. Notwithstanding let every man judge of these things, as best liketh him.

CHAP. IV.

Of the Tower of Babylon, *and the change of Tongues.*

The year of the World, 1790. *before Christ's Nativity*, 2174. NOah had three Sons, *Sem*, *Japhet*, and *Cham*, born one hundred years before the Deluge. These first descended from the *Mountains* into the *Plains*, and there made their Habitation: which when other Men perceived (who for fear of the Deluge had fled the *Plains*, and for that cause were loth to forsake the *Mountains*) they gathered courage, and persuaded themselves to do the like: and the *Plain* where they dwelt was called *Senaar*. And whereas they were commanded by God, that (by reason of the O
Gen. 10. per totum. *Noah's* three Sons. God commanded the posterity of *Noah* to inhabit the earth. increase and multitude of Men) they should send Colonies to inhabit divers Countries of the World (to the end no quarrels might grow betwixt them; but

contrari-

A contrariwiſe in labouring and tilling a great quantity of ground, they might gather great ſtore of fruits) they were ſo ignorant, that they diſobeyed God, and falling into great calamities, ſuffered the puniſhment of their offence. Now God ſeeing their number continually increaſe, he commanded them again to divide themſelves into Colonies. But they (forgetting that the Goods which they poſſeſſed, proceeded *from him*, and *his bounty*, and preſuming *that their force was the only cauſe of their abundance*) did not obey him, but rather ſuſpected that God ſought to betray them, to the end that being thus divided, he might the more eaſily deſtroy them; *Nimrod* the Grandſon of *Cham* one of *Noah*'s Sons, incited them in this ſort to *mock* and *contemn God*. He put them in the head that they ſhould not believe that their proſperity proceeded from God, but that they ought to at-
B tribute it to their own valor, which furniſhed them with ſo much riches: ſo that in a little ſpace he reduced their eſtate to a tyranny; ſuppoſing by this only means that he might make Men revolt againſt God, if he might perſuade them to ſubmit themſelves to his Government; giving them to underſtand, that if God ſhould once more threaten a *De-luge*, he would protect them againſt him, and to that end *build a Tower, to whoſe top the water ſhould not reach, and alſo revenge the death of their Predeceſſors*. The ſtupid People gave ear to theſe perſuaſions of *Nimrod*, ſuppoſing it to be puſilanimity in themſelves, if they ſhould obey God. For which cauſe they began to build the Tower with their uttermoſt induſtry; neither was there any one idle in all that work; yea, ſo great was the number of Labourers, that in a little time the work was raiſed to a height beyond all ex-
C pectation. The thickneſs of it was ſo great, that it obſcured the height: and it was built of *burnt Brick*, and *cemented* and *joined with a bituminous morter*, to the end that it might become the ſtronger.

Ver. 8, 9.

Cap. 11. 2, 3, 4.

God ſeeing their madneſs, yet condemned them not to a general extermination (by reaſon that they had made no profit by their example, who periſhed in the firſt Deluge) but made them mutiny the one againſt another *by changing of their tongues*; ſo that by reaſon of their diverſity of language, they could not underſtand one another. The place where this Tower was builded, is at this preſent called *Babylon* (by reaſon of *the confuſion of tongues* that firſt began in that place) for *Babel* in *Hebrew* ſignifieth *confuſion*. Of this Tower, and the diverſity of Languages, *Sibylla* makes mention in theſe words: *At ſuch*
D *time as men uſed one kind of Language, they built a moſt high Tower, as if they meant by the ſame to mount up into Heaven; but the Gods rais'd Winds, and overthrew the Tower, and ſent amongſt the Builders diſtinct and ſeveral Languages; whence it came to paſs, that the City which was afterwards built in the ſame place was called* Babylon. But as touching the field of *Senaar* where *Babylon* ſtands, *Heſtiæus* teſtifieth after this manner: *It is ſaid of thoſe Sacrificers, who eſcaped from this great diſorder, that they took the Sacred Reliques of* Jupiter *the Conqueror, and came into* Senaar *of* Babylon.

The confuſion of Tongues. *Verſ.* 6, 7, 8.

9.

Sibyls Prophecy of the Tower of *Babel*.

CHAP. V.

How Noah's *Poſterity diſperſt themſelves thorow the whole World.*

E FRom that time forward (by reaſon of the diverſity of tongues) the multitude diſperſed themſelves into divers Countries, and planted Colonies in all places, and occupied thoſe places whither either God or their good fortune conducted them; ſo that both the Sea-coaſts, and the Middle-land were repleniſhed with Inhabitants. Some there were alſo, who paſſing the Sea in Ships and Veſſels, firſt peopled the Iſlands. And there are ſome Nations likewiſe, who at this day retain the names which in times paſt were impoſed on them, ſome others have changed them. Others are altered into names more familiar and known to the Neighbors, deriving them from the *Greeks* the Authors of ſuch Titles. For they in latter times having grown to great name and power, appropri-
F ated the ancient glory to themſelves, in giving Names unto the Nations which they ſubdu'd, as if they had taken their original from them.

Hædio & Ruffinus, cap. 10.

The year of the World, 1790. *before Chriſt's Nativity*, 2174.

The Names of Regions and Nations.

CHAP. VI.

The Deſcendants of Noah *down to* Jacob. *The ſeveral Countries which they poſſeſs'd.*

NOW they, in honor of whom the Nations receive their firſt Names, were the children of the ſons of *Noah*. *Japhet* the ſon of *Noah* had ſeven children, who extended themſelves in *Aſia*, from the mountains of *Taurus* and *Amanus*, to the River of *Tanais*; and in *Europe* unto *Gades*, occupying the Countries which they firſt met with, not before inhabited, and calling their ſeveral Lands by their own name; *Gomar* was the founder of the *Gomarians*, whom the *Greeks* now call *Galatians*: *Magog* dwelt amongſt thoſe who
G (according to his name) were called *Magogians*, and by the *Greeks Scythians*. Of *Madus* (the firſt begotten ſon of *Japhet*) iſſued the *Madians*, whom the *Greeks* name *Medes*; and of *Javan* his other ſon, the *Jonians*, all the race of the *Greeks* took their original. *Thobe-*

Hædio & Ruffinus, cap. 11. *Gen.* 10. *ad ver.* 10. *ad finem.*

The *Galatians* deſcended from *Gomar*.

The Progeny of *Japhet*.

Noah's firſt begotten Son.

lus

lus gave name likewiſe to the *Theobelians*, who at this day are called *Iberians*. *Meſchus* was the founder of them that were called *Meſchinians*, who were ſince named *Cappadocians*; for they ſhew even at this day a token of their ancient name, to wit, the City of *Maſaca*, which teſtifieth that this Nation hath been ſo called. *Theres* gave name to the *Therians*, who were under his Government, and whom the *Greeks* called *Thracians*. All theſe Nations took their original from the ſeven ſons of *Japhet*. But of the three ſons which *Gomar* had, *Aſchanaxes* gave name to the *Aſchanaxians* (at this day termed *Rheginians* by the *Greeks*;) *Riphates* gave name to the *Riphatinians*, called at this day *Paphlagonians*; *Tygranes* to the *Tygraneans*, who by the *Greeks* are called *Phrygians*. Alſo *Javan* the ſon of *Japhet*, had three ſons; of whom *Aliſus* gave name to the *Aliſians*, who at this preſent day are the *Aetolians*, over whom he commanded. *Tharſus* gave name to the *Tharſians*, which was the ancient name of the *Cilicians*, as appeareth by the name of their Renowned and Metropolitane City *Tharſis*; *Chetim* obtained the Iſle of *Cherine*, called at this day *Cyprus* (whence it is that not only all Iſlands, but alſo all places on the Sea-coaſt are by the *Hebrews* called *Cethim*) witneſs one of the Cities of *Cyprus*, which hath had the fortune to preſerve its ancient name; being called *Citium*, by thoſe that give *Greek* names to all things, a word not very much varying from *Cethim*. Theſe Nations were founded by the ſons and young children of *Japhet*. But I will firſt publiſh one thing which perhaps is unknown to the *Greeks*, and then proſecute my purpoſed Narration which I have omitted; that is, that theſe names have been changed after the manner of the *Greeks*, to the end their pronuntiation might be more eaſie and agreeable. For we never alter the terminations of words.

The Progeny of the Sons of *Gomar*.

The Progeny of the Sons of *Javan*.

Tharſus St. *Paul's* Country, *Acts* 9.

Whence grew the chance of Names.

But the ſons of *Cham* poſſeſſed *Syria*, and all the Region that abutteth on the Mountains of *Amnus* and *Libanus*; extending their Empire even as far as the Ocean, and giving names to the ſame. Which names are partly wholly aboliſhed, and partly ſo changed, that they are very hard to be known. There are only the *Æthiopians*, of whom *Chus*, one of *Cham's* four ſons, was Prince, that have always preſerv'd their name; and not only in that very Country, but alſo through all *Aſia* they are call'd *Chuſeans* to this day. The *Meſreans* deſcended from *Meſre*, have alſo preſerv'd their name: for we call *Egypt Meſre*, and the *Egyptians Meſreans*. *Phut* likewiſe eſtabliſh'd the Colonies of *Libya*, and called the Inhabitants thereof according to his name, *Phutians*; and there is a River in the Country of *Mauritanir*, which hath the ſame name, of which it is manifeſt that divers *Greek* Hiſtories make mention, as alſo of the Country near adjoining, which they call the Country of *Phut*, but it hath ſince changed its name by the means of one *Libis* one of the ſons of *Miſraim* (why it is called *Africa*, I will hereafter ſignifie unto you.) As touching *Canaan* the fourth ſon of *Cham*, he dwelt in the Country at this day called *Judæa*, and call'd it the Country of *Canaan*, according to his own name. *Chus*, who was the eldeſt ſon of *Cham*, had ſix ſons; *Sabas*, Prince of the *Sabeans*; *Evilas*, Prince of the *Evileans*, at this day called *Getulians*; *Sabathes*, Prince of the *Sabatheans*, whom the *Greeks* name *Aſtabarians*; *Sabactes*, Prince of the *Sabactians*; and *Romus*, Prince of the *Romeans*; who had alſo two ſons, of whom *Juda* dwelt in the Country of the *Indians*, amongſt thoſe that are called *Heſperians* in *Æthiopia*, and *Sabæus* founded the *Sabeans*.

Of the Sons of *Cham*, and their Progeny.

Libya or *Africa*.

The Progeny of the *Chananeans*.

The year of the World, 1790. *before Chriſt's Nativity*, 2174.

Nabrodes or *Nembroth*.

As for *Nimrod* the ſixth ſon of *Chus*, he ſetled his Colony upon the Confines of *Babylon*, and tyrannized there, as is before declared.

Paleſtine, ſo named of *Philiſtine*.

All the eight ſons of *Miſraim* occupied all the Country from *Gaza* unto *Egypt*; but only one of the eight named *Philiſtin*, hath left his name to the Country which he poſſeſs'd, for the *Greeks* call a part thereof *Paleſtine*. As touching the reſt, *Lom*, *Enam* and *Labim*, *Nethem*, *Phetoſim*, *Cheſtem*, *Chreeſene* and *Chepthom*, we know neither of their *Actions*, nor of their *Names*, except *Labim*, who planted a Colony in *Lybia*, and gave his Name to it: For the *Æthiopians* (whereof hereafter we ſhall make mention) overthrew their Cities.

The Children of *Canaan*.

Canaan alſo had eleven ſons, amongſt whom *Sidonius* built and named *Sidon* (a City in *Phœnicia*,) and *Amathus* built *Amath*, which at this day the Inhabitants call *Amatha*, though the *Macedonians* call it *Epiphania* (which ſignifies *famous*) from the name of one of its Princes; *Arudeus* poſſeſſed the Iſlands of *Arudus*, and *Ariceus* built the City of *Arce*, upon mount *Libanus*. As for the other ſeven, *Eveus*, *Cheteus*, *Jebuſeus*, *Eucleus*, *Sineus*, *Samarcus* and *Gorgeſeus*; there is no memory remaining of them in Sacred Scriptures, but only their Names: For the *Hebrews* razed their Cities upon the occaſions which I am going to relate.

Hedio & Ruffinus, cap. 13. *Gen.* 9. 19, 20, 21, 22, 23, 24, 25.

After the Deluge, when the Earth was eſtabliſhed in its firſt eſtate, *Noah* gave himſelf to Tillage, and planted Vineyards; and when the Fruit thereof was ripe (and he had preſſed and made Wine thereof) he drank, and banquetted after he had done ſacrifice; being thereby made drunk, and overpreſſed with ſleep, he lay diſcovered in a moſt unſeemly and ſhameful faſhion; which when *Cham* his younger ſon beheld, he ſcornfully diſcover'd it to his Brothers; who being aſham'd, cover'd their Father's nakedneſs with

Reverence.

A Reverence. Which fact of his coming to the knowledge of *Noah*, he wiſhed all felicity to the two other; and as touching *Cham* (out of a fatherly tenderneſs) he curſed him not, but only his Poſterity after him; who accordingly were puniſh'd for the ſin of their Foreſather, as we ſhall ſhew hereafter.

Noah is made drunk, lieth naked, and is ſcorned, and curſeth him that derideth him. *Hedio & Ruffinus*, cap. 14. *Gen.* 7. 1.

Sem the third ſon of *Noah* had five ſons, who inhabited the Country of *Aſia*, beginning at *Euphrates*, and extending to the *Indian Ocean*. For *Elimis* the eldeſt left the *Elimeans* or *Elamites* for his Succeſſors, whence proceeded the *Perſians*. *Aſſur* the ſecond built the City of *Ninive*, and gave his Subjects the name of *Aſſyrians* (who were rich above all the reſt.) *Arphaxad* the third, named thoſe of his command *Arphaxadians*, who at this day are called *Chaldeans*. *Aram* the fourth, had the *Arameans* (whom the *Greeks* call *Syrians*.)

Of the Sons of *Sem*, the third Son of *Noah*, and of theirs, and *Abraham's* Progeny.

B And from *Ludis* the fifth, came the *Ludeans*, who at this day are called *Lydians*. Of thoſe four ſons which *Aram* had, *Uſes* dwelt in the Region of *Trachonites*, and built the City of *Damaſcus* (ſcituate between *Paleſtine* and that part of *Syria*, which is ſirnamed *Cœler* or hollow) *Otrus* obtained *Armenia*; *Gether*, *Bactria*. *Miſas* was father to the *Mezaneans*, whoſe Country is called at this day the valley of *Paſin*. *Sale*, *Arphaxad's* ſon, was *Heber's* father, from whoſe name in times paſt the *Hebrews* were denominated: *Heber* begat *Jucta* and *Phaleg*, who was ſo called, for that he was born at ſuch time as Lands came to be divided: for *Phaleg* in *Hebrew* ſignifieth *Diviſion*. They that follow, were the ſons of *Jucta*: *Elmodad*, *Saleph*, *Azermoth*, *Izrais*, *Edoram*, *Uzal*, *Dael*, *Ebal*, *Ebemael*, *Sapham*, *Ophir*, *Evilas*, and *Jobel*; who occupied ſome parcel of that Region which was between *Cophen* a River

The Original of the *Hebrews*.

C in *India*, and the hither *Syria*. Hitherto have we ſpoken of the Progeny of *Sem*, now we come to ſpeak of the *Hebrews*. *Phaleg* the ſon of *Heber* begat *Ragaus*, by whom was begot *Seruch*, from whom *Nachor* deſcended, and from *Nachor Thares*, who was *Abraham's* father, the tenth in account from *Noah*, and born 292 years after the Deluge. For *Thares* being 70 years old, begat *Abraham*. *Nachor* at 120 years of Age, begat *Thares*. *Nachor* was born to *Seruch*, when he was about the years of 132 of his Life, and *Ragaus* begat *Seruch*, when he was 130 years old; and about thoſe years *Phaleg* begat *Ragaus*. But *Heber* at 34 years of age, begat *Phaleg* (himſelf begotten by *Sela*, when he was 135 years old;) which *Sela* was begotten by *Arphaxad*, when he was 135 years of age. And *Arphaxad* was the ſon of *Sem*, and Grandſon of *Noah*; whom he begat two years after the Deluge. *Abraham* had two

Abraham's Genealogy.

D brothers, *Nachor* and *Aram*; of whom *Aram* left *Lot* for his ſon, and *Sara* and *Melcha* for his daughters, and afterwards dyed in the land of *Canaan* in a City called *Ur* of the *Chaldees*, where his Sepulchre is to be ſeen even at this day. His daughters were married, *Melcha* to *Nachor*, and *Sara* to *Abraham*. But *Thares* growing weary of *Chaldæa* after the death of his ſon *Aram*, he and his Family tranſported themſelves into *Charan* a City of *Meſopotamia*; in which place they buried *Thares*, when he had lived the ſpace of 250 years. For, about this time the life of man was abridged, and grew more ſhort, until the time of *Moſes*; when the ſpace of man's Life limited by God himſelf was 120 years; to which term *Moſes* attained. *Nachor* had eight children by *Melcha* his Wife: *Ux*, *Baux*, *Manuel*, *Zacham*, *Azam*, *Phaleg*, *Jadelphus* and *Bathuel* (who were the legitimate ſons of *Nachor*.)

The year of the World, 2950. *before Chriſt's Nativity*, 2014.

The term of Man's Life about this term, 120.

E But *Tabæus* and *Gadan*, *Thavan* and *Macham* were begotten by him on his Concubine *Ruma*. To *Bathuel* one of the legitimate ſons of *Nachor*, was born a daughter named *Rebecca*, and a ſon called *Laban*.

CHAP. VII.

How Abraham, *the Author of our Nation, departed from the Land of the* Chaldeans, *and dwelt in the Country of the* Canaanites, *which is now called* Judea. *Gen.* 12. 1. *ad* 4.

Abraham having no Iſſue, adopted *Lot* the ſon of *Aram's brother*, and brother to *Sara* his Wife: he departed out of the Country of *Chaldee*, when he was 75 years old (having had commandment from God to depart thence into *Canaan*) in which Country

The year of the World, 2204. *before Chriſt's Nativity*, 1940.

F he remained, and left the ſame to his Poſterity after him. He was a man accompliſhed in all things, full of underſtanding, and apt to perſuade thoſe that gave ear unto him, with out any default in his foreſight and providence. For this cauſe he was ſuppoſed to ſurpaſs all men in vertue, and was he that firſt undertook to rectifie the received erronious Opinions of men touching the Deity. He firſt of all did moſt manifeſtly preach, and prove, *That there was but one God*, Governor and Maker of all things; and that otherwiſe if any thing conferred or furthered our Felicity, it hapned unto us not by our own workings, but by his holy Will. And this he obſerv'd and prov'd by what comes to paſs both in the Earth and the Sea, as alſo by thoſe things which he ſaw daily occur by the influences of the Sun, the Moon, and other Stars: namely, that there is a certain

Hedio & Ruffinus, cap. 15. The Wiſdom of *Abraham*. *Abraham* the firſt Preacher of the Word.

G power that diſpoſeth them, and decently adminiſtreth all things; without whoſe aſſiſtance, nothing would be profitable unto us; whereas nothing hath of it ſelf any vertue, but all things are obedient to his Omnipotent Will; and for that cauſe, honour and

thanks;

thanksgiving should wholly be ascribed to him. For which advices and counsels of his, H seeing the *Chaldeans* and *Mesopotamians* began to mutiny against him, he thought it expedient to forsake that Country and follow the Will and Command of God, and so went and dwelt at *Canaan*; where being seated, he built an Altar, and sacrific'd unto God. *Berosus*, amongst other things, maketh mention of our Father *Abraham*, although he names him not, when he speaketh after this manner: *After the Deluge, and during the tenth Generation, there dwelt amongst the* Chaldeans, *a most just, excellent, and upright man, and exercised in the knowledge of the Cœlestial bodies.* But *Hecatæus* makes not a bare mention of him; but hath left a Volume which he hath written concerning him. And as touching *Nicolaus Damascenus*, hear what he saith in the Fourth Book of his Histories: Abraham *reigned in* Damascus (*where he was a Stranger*) *whither he arrived with his Army from a Country scituate above* Babylon, *called* Chaldæa; *and a little while after* (*departing out of that Region*) *he went and dwelt with his People in a Country at that time called* Canaan, *and at this day* Judæa, *and his Posterity multiplied therein.* In another Treatise I will recite that which is reported of him: The name of *Abraham* even at this day, I is honourable in the Country of *Damascus*, and there is a Village to be seen, which beareth his Name, and is called *Abraham*'s House.

Berosus.

Hecatæus.

Nicolaus Damascenus.

Abraham's House.

CHAP. VIII.

Abraham, *pressed by Famine, departed into* Egypt; *where having stay'd a while, at last he returned back again.* K

The year of the World, 2026. before Christ's Nativity, 1938.

Hedio & Rufinus, chap 16.

Gen. 12. 10.

Gen. 12. 13, 15

AFter this (when Famine had invaded the Land of *Canaan*) *Abraham* had Intelligence that the *Egyptians* abounded in all plenty, and decreed with himself to retire thither: purposing also to confer with their Priests concerning their Notions of God, and either to follow their belief, if they were better grounded in the same than himself, or to rectifie them, if his Judgment were better grounded than theirs. He led with him his Wife *Sara*: and understanding that the *Egyptians* were much addicted to Women, to the end the King might not put him to death, in order to enjoy his Wife *Sara*, who was very beautiful, he devised this excuse, to say, *That she was his Sister*; charging her, that if L the matter came in question, she should not fail, but confirm the same. But no sooner came they into *Egypt*, but the like fortune encountred them, as *Abraham* had before suspected: for the beauty of his Wife was suddenly published in every place. For which cause, *Pharaoh* the King of that Nation (desirous to see that with his Eyes, which he had heard with his Ears) *he sought for, sent* and *lusted after her*: but God withstood this his unbridled Lust, by afflicting the King's Subjects with a *Plague*, and his State by *Sedition*. Whereupon taking counsel of the Priests, what remedy might be used, and means sought to appease the Divine Majesty; they answer'd him, *That the cause of their Afflictions, proceeded from his intending violence to the stranger's Wife*: Whereat being much affrighted, the King first questioneth with the Woman, what she was, and who her Com- M panion should be? and at last resolv'd of the truth, he excus'd himself to *Abraham*, saying, he suppos'd her to be his *Sister*, and not his *Wife*; and that his purpose was not to offer Injury, but *seek Alliance*; and giving him a great summ of Money, he gave him leave to confer with the most excellent and learned Priests among the *Egyptians*. By this conference he grew into great estimation, in regard of his Vertues: for whereas that Nation was divided into different *Sects* and *Opinions*, and through mutual contempt and division, were incens'd one against another, he declar'd, *That all their different Opinions in Religion, were most vain, and void of all truth.* For these his disputations he was held in great regard among them, and esteemed for a most wise and excellent personage; not only in well understanding, but also in expressing and persuading that which he undertook to N teach. He imparted to them the Sciences of *Arithmetick* and *Astronomy*: for before *Abraham* came into *Egypt*, the *Egyptians* were altogether ignorant of those Sciences; but he first brought them from *Chaldæa* into *Egypt*, and from thence are they deriv'd to the *Greeks*. As soon as he return'd into *Canaan*, he divided the Country with *Lot*: and for that there grew a Contention betwixt their Shepherds (touching the bounds of the Pastures where they fed their Cattel) he gave *Lot* the choice and election of that Country which best pleased him, retaining unto himself that which was left. Thus pitching his Tents towards a Mountain near the City *Hebron* (which was by seven years more ancient than *Tanis* in *Egypt*) he dwelt there. But *Lot* chose the *Plain* near the River of *Jordan*, not far from *Sodom*; which in those days was a goodly City: but at this present, by the just O Judgment of God, is utterly destroyed; so that no Memory remaineth thereof. The causes of which Judgment shall be related hereafter.

The Lust of the *Egyptians* 16, 17.

18, 19.

Abraham taught the *Egyptians* Religion and Arts.

Abraham an excellent Astronomer.

Gen. 13. 1. The division of the fields between *Abraham* and *Lot*.

CHAP.

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CHAP. IX.

The overthrow of the Sodomites *by the* Aſſyrians. Lot *is taken Priſoner.*

AT this time the *Aſſyrians* were Lords over all *Aſia*; and the eſtate of *Sodom* flouriſhed in all affluence, riches and multitude of People, and the Country was governed by five Kings; *Ballas, Bareas, Senabarus, Symoborus* and *Bale* (each particularly ſeized of his Province and Kingdom.) Againſt theſe, the *Aſſyrians* encamped themſelves; and having divided their Army into four parts (under the conduct of four Generals) they waged battel with them; in which the *Aſſyrians* attaining the day, they impoſed a B tribute on the Kings of *Sodom*; who (after they had for twelve years ſpace performed their duty, and payed their tribute) in the thirteenth year revolted from them. Whereupon the *Aſſyrians* levied a new Army againſt them, under the conduct and command of *Marphad, Arioch, Chodollogomar* and *Thargal*, who ſacked all *Syria*, and extinguiſhed the Poſterity of the Gyants. And drawing near to *Sodom*, they encamped near the *bituminous* Pits (which at that time were in that Valley:) and which after *Sodom* was deſtroyed, became a Lake, which (by reaſon of the *bituminous* matter that floateth in the ſame) is called *Aſphaltites*, that is to ſay, *bituminous*. Of this Lake hereafter we will ſpeak ſomewhat. But the *Sodomites* encountring with the *Aſſyrians*, there was a terrible Battel fought, wherein many of the *Sodomites* periſhed, and many were made Pri- C ſoners; amongſt whom was *Lot*, who came thither to aſſiſt them.

Hedio & Ruffinus, cap. 17. *Gen.* 14. Five Kings of *Sodom*.

The year of the World, 2031. *before Chriſt's Nativity*, 1933.

The Lake of *Aſphaltites*.

CHAP. X.

Abraham *purſueth the* Aſſyrians, *and returneth victorious.*

Abraham hearing of theſe things, and moved both with the taking of his Couſin *Lot*, as alſo with the ſlaughter of his Friends and Neighbors, preſently prepared himſelf with all his Followers, to ſuccor them: and us'd ſuch diligence in purſuit of the *Aſſyrians*, that the fifth night after he encountred them near *Dan*, which is one of the ſources of *Jordan*: Where ſurpriſing them on the ſudden (diſorder'd with Wine, and D diſarmed) he kill'd a great number, put the reſt to flight; and purſu'd them in ſuch ſort, that the ſecond day after he drove them all into *Soba* of *Damaſcus*; manifeſting hereby, that Victory conſiſteth not in the multitude, but rather in the courage of thoſe that fight; and that a few generous hearts are more worth always than a faint-hearted multitude: for he had not with him above three hundred and eighteen of his ſhouſhold Servants, and three of his Friends, to defeat this great Army. The few *Aſſyrians* that eſcaped out of this ſlaughter by flight, returned to their Houſes with Ignominy.

The year of the World, 2031. *before Chriſt's Nativity*, 1934.

Hedio & Ruffinus, cap. 18. *Gen.* 14. 14, 15, 16.

On what Victory dependeth

As ſoon as *Abraham* had reſcued his Nephew *Lot*, and thoſe other Priſoners of *Sodom* which were taken by the *Aſſyrians*, he returned into his Country, and met in his way with the King of *Sodom* (in a place called *The Kings field*) where alſo he was enter- E tained by the King of *Solyma*, called *Melchiſedech* (which is as much as to ſay, *The juſt King*:) for in truth he was no leſs; but was held worthy, by reaſon *of his juſtice*, in all mens opinion, to ſacrifice as the Prieſt of the moſt high God. *Solyma* in proceſs of time was called *Jeruſalem*. This *Melchiſedech* friendly entertain'd *Abraham* and all his Followers, not ſuffering them to want any thing that was fit for their ſuſtenance; he feaſted him at his own Table, highly praiſed him, and rendred publick thanks to the great God, for that he had vouchſafed to grant him victory. *Abraham* on the other ſide preſented him with the tenths of his ſpoils. As for the King of *Sodom* he remitted all the prey that was taken, and only required to be poſſeſſed of thoſe Captives which were of the Country: which condition *Abraham* accepted not, anſwering, That he F would receive no profit of that Prey, but only ſome Proviſions for his Servants and ſome part of the ſpoils for his three Friends who had aſſiſted him; the firſt whereof was called *Eſchol*; and the two other, *Ennerus* and *Mambres*. For this cauſe God praiſed *Abraham*, ſaying, *Thou ſhalt not want the reward that is due unto thee for thy valiant Acts*. To which he anſwer'd, *And what good ſhall I reap of this recompence, if I have not an Heir to poſſeſs it after my deceaſe?* (for as yet he had no iſſue.) Then did God promiſe him a Son, whoſe Poſterity ſhould be ſo multiplied, that they might in number equal the Stars of Heaven: which when he underſtood, he offered ſacrifice unto God, according to the Commandment which he had received: He took a *Heifer of three years old*, a *Goat of three years*, and a *Ram of three years*, and a *Turtle*, and a G *Pigeon*; all which he divided in twain, as he was commanded, the *Birds* only excepted. But before the Altar was prepared (at ſuch time as the Fowls hovered about to have part of the blood of thoſe Beaſts which were ſacrificed) he heard a Voice from Heaven

v. 18, 19, 20. *Abraham* bringeth back both *Lot* and the *Sodomites* that were Priſoners.

The Kings field. *Solyma* was afterward called *Jeruſalem*. *Melchiſedech* the juſt King. 20.

22, 23, 24.

Gen. 15. 1, 2, 3, 4, 5. God promiſeth *Abraham* a Son.

9.

God promiſeth *Abraham* a Progeny, that ſhould many years have ill Neighbours of the *Egyptians.*

which told him, That his Progeny ſhould ſuffer great oppreſſion in *Egypt* for the ſpace H of *four hundred years*; but ſhould at laſt obtain the Victory over their Enemies: and having conquered the *Canaanites*, they ſhould be Lords and Poſſeſſors of their Countries and Cities. *Abraham* at that time dwelt near to the Oak that was called *Ogis*, in the Country of *Canaan*, near to the City of *Hebron*. There being much grieved that his Wife conceived not, he beſought God to give him a Son. And God not only confirmed to him his former promiſe of a Son, but aſſur'd him of all the other bleſſings which he had promis'd him, when he commanded him to leave *Meſopotamia*. At that time *Sara*, by the commandment of God, cauſed *Agar* one of her handmaids, who was an *Egyptian* born, to accompany with her Husband, to the end he might have iſſue by her: But *Agar*, as ſoon as ſhe ſaw that ſhe had conceived, *began to contemn Sara*, aſpiring to principality, I and ſuppoſing that her iſſue ſhould ſucceed in the Kingdom. For which cauſe *Abraham* delivered her unto his Wife, to puniſh her: which *Agar* perceiving, decreed to flie, in that ſhe was afraid of puniſhment, beſeeching God to have mercy on her: and as ſhe travelled on her way thorow the Deſert, the Angel of God appeared unto her, commanding her to return to her Miſtreſs, and aſſuring her that if hereafter ſhe were more modeſt ſhe ſhould be better intreated; having juſtly fallen into thoſe miſeries, by reaſon ſhe had proudly and inſolently behaved her ſelf towards her Miſtreſs. He added moreover, that if ſhe diſobeyed God, and wandred any further, ſhe ſhould die the death: but if ſhe returned from whence ſhe came, ſhe ſhould be the Mother of a Son who ſhould one day be King of that Country where ſhe then was. K

Gen. 16. 1, 2, 3. *Sara* bringeth *Agar*, her handmaid, to *Abraham*'s bed. *Agar* contemneth *Sara.*

The year of the World, 2034. *before Chriſt's Nativity*, 1930.

The promiſe of *Iſhmael.*

9, 10.

To this commandment of God *Agar* ſubmitted her ſelf with all obedience, and returning back again to her Miſtreſs, ſhe obtained pardon at her hands, and after a while brought forth *Iſhmael*, which is as much as to ſay, is *Heard by God*, becauſe God had heard the Mothers Prayers. *Iſhmael* was born to *Abraham* when he was fourſcore and ſix years old: but in the fourſcore and nineteenth year of his age God appeared unto him, and told him, that he ſhould have a Son by *Sara*, charging him to call him *Iſaac*, and giving him to undetſtand, that great Nations and Kings ſhould iſſue from his Loyns, who by force of Arms ſhould conquer all the Country of *Canaan*, from *Sidon* even unto *Egypt*. Commanding him alſo, that his Poſterity ſhould be circumciſed in their privities, and that this circumciſion ſhould be made the eighth day after the birth, by reaſon that he L would not have *Abraham*'s Poſterity intermixed with other Nations. But hereafter I will declare another cauſe of our circumciſion. *Abraham* alſo asked counſel of God touching *Iſhmael*, whether he ſhould live or no; and God told him, that he ſhould flouriſh many years, and that he ſhould become a Father of many worthy Nations. Then gave *Abraham* thanks unto God, and preſently circumciſed himſelf, and his Son *Iſhmael*, with all his Family; and *Iſhmael* at that time was thirteen years old, but *Abraham* about fourſcore and nineteen years of age.

16, 17.

Iſaac promiſed, *Gen.* 17. 1, 2, &c. *ad finem.*

CHAP. XI.

The Deſtruction of Sodom. M

ABout that time the Inhabitants of *Sodom* became immeaſurably proud, by reaſon of their Affluence, Proſperity and great Riches; and committed *outrages againſt men*, and *impieties againſt God*: in ſuch manner as they had forgotten the benefits which they had received at his hands, hating ſtrangers, and giving up themſelves to the Practice of unnatural and abominable Luſts. Whereat God being diſpleaſed, decreed to puniſh their intolerable Pride, to ruine their City from the Foundations, and in ſuch ſort to make deſolate their Country, that from thenceforward it ſhould neither *nouriſh, plant, nor bring forth Fruit*. After God had pronounced this ſentence againſt the *Sodomites*, *Abraham* (as he ſate under the Oak at *Mambres* before the door of his Tent) beheld N *three Angels*, and ſuppoſing them to be *Men* and *Strangers*, he aroſe and ſaluted them; and approaching near unto them, he deſired them that they would accept of his entertainment, and lodge with him. Whereunto when they had condeſcended, he commanded his Servants to bake them bread of the fineſt flower; and having killed and roaſted a Calf, he ſet it before them (as they ſate under the Oak) which it ſeemed to him they did eat; but they enquired of him where *Sarah his Wife was?* to whom he anſwered, *that ſhe was within on the Tent*. They told him then that they would return again, and that they ſhould find her a *Mother*. But when his Wife ſmiled thereat, and ſaid that it was impoſſible for her to bear Children, eſpecially in that her ſelf was at that time ninety years old, and her Husband an hundred; they diſcovered themſelves, O and declar'd that they were Angels of God, and that they were ſent, one of them to aſſure him that he ſhould have a Son; the other two, to deſtroy *Sodom*. Which when

Gen. 18. *Hedio & Ruffinus*, cap. 19. The ſins of the *Sodomites.*

Abraham entertaineth Angels.

v. 1, 2, 3, 4, 5.

The year of the World, 2084. *before Chriſt's Nativity*, 1916.

A when *Abraham* heard, he was ſorry for the *Sodomites*, and ariſing, beſought God that he would not deſtroy both the juſt and the unjuſt together. To whom God gave this anſwer, that there was not *one* juſt Man among the *Sodomites*; and that if he might but find *ten*, he would ſpare the City from puniſhment. Whereupon *Abraham* held his peace, and the *Angels* entered into *Sodom*: where they were no ſooner arrived, but *Lot* invited them to take their lodging in his houſe (for he was a Man much given to Hoſpitality, which he had learnt from the example of *Abraham*.) But the *Sodomites* perceiving that thoſe young Men which were entered *Lot*'s houſe, were of excellent beauty, began to offer outrage and villany to their perſons; notwithſtanding that *Lot* exhorted them to forbare, and not to offer villany to his Gueſts, but in ſome ſort to have a reſpect to his
B houſe; telling them, that rather than they ſhould commit ſuch a crime, he would give them *his Daughters* to uſe at their pleaſure. But he prevailed nothing with them; whereupon God was in ſuch wiſe provoked by their iniquity that he *ſtruck them with blindneſs ſo that they could not find the Gate to enter into* Lots *houſe*, and condemned the *Sodomites* to a general perdition. In order whereunto he commanded *Lot* to remove out of the City, with his Wife, and his two Daughters, who were as yet unmarried, and their betrothed Husbands; but theſe laſt, although forewarn'd by him, contemned *Lots* advice and held him for a dotard. Then did God ſhoot the arrows of his vengeance upon the
C City, burning it, and all the Inhabitants therein: and deſolating by the ſame fire all the Countries round about; in ſuch ſort as hath already been declared by me in the Hiſtory I writ of the Wars of the *Jews*. But *Lot*'s Wife, as they retired thence, looking back towards the City, and more curiouſly beholding the deſtruction thereof, contrary to the Commandment of God, *was transformed into a Pillar of Salt*, which is to be ſeen, even until this day. *Lot* himſelf and his Daughters fled, and dwelt in a little Country which the fire had ſpared, called *Zoar* (which in Hebrew ſignifieth *little*:) In this place (which was void of Men, and ſcant of Victuals) *Lot* dwelt a long time, leading a ſolitary and poor life; and his Daughters ſuppoſing that all Mankind was extinguiſhed upon the earth, ſubtilly circumventing their Father, lay with him when he leaſt ſuſpected it. By this their approachment, they bare him two Sons; the elder a Son named *Moab*
D (which is as much as to ſay, *of my Father*) this is he that was the Father of the *Moabites*, which even at this day are a great Nation: the younger, *Ammon* (which ſignifieth *the Son of my Race or kind*) from whom the *Ammonites* deſcended, and both theſe two Nations inhabit the Country of *Cœloſyria*. In this ſort *Lot* eſcaped from the burning of *Sodom*.

As for *Abraham*, he went and dwelt in *Gerar*, in the Country of *Paleſtine*, leading with him his Wife *Sara* in quality of his ſiſter; (uſing the ſame ſubtilty which before he had practiſed for fear of the *Egyptians*) for he feared *Abimelech* the King of that
E Country, who falling in love of *Sara* would have raviſhed her, had he not been hindred by a moſt grievous ſickneſs, which God inflicted upon him; ſo that being out of all hope of recovery, at ſuch time as he *ſlept*, there appeared unto him a *viſion*, which told him that he ſhould take heed leſt he offered any outrage to the Strangers Wife, who was come into his Country: and after he was ſomewhat recovered, he told his Friends how God had ſent him that ſickneſs in favour of the Stranger, and to preſerve his Wife from violence, for that ſhe was not his Siſter, but his lawful Wife; and he bid *Abraham* thenceforward be of good chear, promiſing him that the honour of his Wife had remained inviolated. This ſaid, he diſmiſſed *Abraham* by the counſel of his Friends; and told him, that he needed not to ſuſpect his Wife, by reaſon ſhe had ſuffered no villany: Aſſuring him, that God had care of her, and that he delivered her in ſafety to him (being to that end protected by his mighty power) and in confirmation thereof he called God to record, and the Womans conſcience, vowing that he would not have taken her from him if he had known ſhe had been Married: Moreover, he deſired him
F to be at Peace with him, and by his Prayers to appeaſe Gods wrath, which was kindled againſt him: And ſaid that if thenceforward he would ſtay with them, he ſhould want nothing; or if he liſted to depart, he promiſed him Guides, and all other things for which he came into his Country. *Abraham* anſwered him, that he had in no ſort diſſembled with him in calling his *Wife* his Siſter, for that ſhe was *his Brothers Daughter*; and that he thought he could not ſafely travel through his Country, except he had uſed this ſubtilty; avowing moreover, that he was ſorry to have been the cauſe of his ſickneſs which had befaln him; that he heartily wiſht his health, and was ready to abide with him.

Whereupon *Abimelech* beſtowed on him both Lands and Money, and accorded to converſe with him in all uprightneſs, and without offer of offence, and made a Covenant
G and ſware unto him at a certain Pit which was called *Berſabe* (that is to ſay, the *Pit of Swearing or Covenant*) which name that place retaineth until this day. Not long after, *Abraham* had a Son by *Sara* his Wife, according as God had promiſed him, and he called

9, 10. 12, 16. 17, *ad* 23. The Angel promiſed *Abraham* that he ſhall have a Son, and foretells the deſtruction of *Sodom*. *Gen.* 19. 1. The Angels enter *Lot*'s houſe. *v.* 3, 4, 5, 6, 7, 8. *verſe* 11. *The year of the World*, 2948. *before Chriſts Nativity*, 1916. 12, 13, 14, 24. The *Sodomites* are blinded. *Lot* and his Family are ſaved.

26. *Lot* fled to *Zoar*. 30. *ad* 35. 36, 37, 38.

The Interpretation of the names of *Moab* and *Ammon*.

Hedio & Ruffinus, chap. 20. *Gen.* 20. 1, 2, 3, 4, 5, 6. *Abimelech* ſurprized with the love of *Sara*.

11, 12, 13.

14, 15, 16. his name *Iſaac*, (which in the *Hebrew* Tongue ſignifieth *Laughter*) becauſe *Sara* laughed at ſuch time as God ſaid unto her ſhe ſhould bear a Son, having in her ſelf no likelihood of conceiving, by reaſon ſhe was ſtricken in years. For at that time ſhe was *ninety years old*, and *Abraham one hundred* when the child was born; and on the eighth day after his birth he was Circumciſed; which cuſtom is yet continued amongſt the *Jews*, who Circumciſe on the eighth day. H

Berſabe, the Pit of Swearing.

Gen. 21. 1, 2, 3. *Iſaac*, Laughter.

CHAP. XII.

Of Iſhmael, Abraham's *Son*; *and of the* Arabians *Poſterity.*

The year of the World, 2048. *before Chriſt's Nativity*, 1916.

Hadio & Ruffinus, cap. 12. *Gen.* 21. 9, 10. The *Jews* were wont to Circumciſe on the 8th. day. The *Arabians* not before thirteen years.

BUt the *Arabians* Circumciſe not till the age of thirteen years: becauſe *Iſhmael* their Anceſtor, and *Abraham*'s Son by the Concubine, was Circumciſed in the thirteenth year after he was born. Of which *Iſhmael* it behoveth to ſpeak more exactly in this place. *Sara* loved *Iſhmael* (begotten on her Servant *Agar*) from the beginning, with no leſs affection than if he had been her own Son; ſo that he was brought up as *Abraham*'s heir. But after ſhe had brought forth *Iſaac*, ſhe thought it no more requiſite that *Iſhmael* ſhould be brought up with her Son, becauſe he was elder, and might after his Father's deceaſe, become the Maſter. She incited *Abraham* therefore to ſend both *him and his mother* to ſome other place: but at firſt he gave no ear to *Sara*'s requeſt, thinking it more than barbarous cruelty, to drive away a tender Child and his Mother, deſtitute of all neceſſaries. At length by the Commandment of God he liſtened to his Wife's counſel, and committed the Child unto his Mother, (being of himſelf as yet unapt to travel) and giving them a *Pitcher of Water and Bread*, he commanded them to go thither, whither their neceſſity ſhould drive them. And when their Victuals failed them, and their Water was conſumed, ſhe laid the Child, being faint and weak, under an Oak; and to the end that in her preſence ſhe ſhould not breathe his laſt, ſhe went a little way from him. At that time an Angel of God appeared unto her, ſhewing her a *Fountain* hard by that place, and charging her to look to the careful education of her Child; becauſe that by the conſervation of *Iſhmael*, ſhe was to expect great happineſs. Upon theſe promiſes ſhe took comfort, and falling into the company of Shepherds; ſhe by their bounty was relieved in her diſtreſs. I K L

Abraham baniſheth *Iſhmael* and *Agar*.

The Angel of God meeteth with *Agar*.

The twelve Sons of *Iſhmael*. *Gen.* 25.

Afterwards, when *Iſhmael* had attained Mans eſtate, he Married a Wife of the Nation of the *Egyptians*, (from whence his Mother had her original) by whom he had twelve Sons: namely, *Nabaioth*, *Cedar*, *Abdeel*, *Edumas*, *Maſſam*, *Memas*, *Maſmes*, *Chodam*, *Theman*, *Jetur*, *Naphes*, *Calmas*, (all which inhabit the Lands which are between *Euphrates* and the *Red-Sea*, the name of which Country is *Nabathæa*.) Theſe are they that began and made famous the Nation of the *Arabians* as well in reſpect of their *proweſs*, as of the *dignity* of *Abraham*.

The Region of *Nabathæa*.

CHAP. XIII.

Of Iſaac, Abraham's *Legitimate Son.* M

Gen. 22. 1, 2.

The year of the World, 2074. *before Chriſt's Nativity*, 1890.

AS touching *Iſaac*, *Abraham* loved him with an entire and Fatherly affection, as his only begotten Son born in his old age by the goodneſs of God. The Child alſo addicting himſelf unto all vertue, careful to honour his Father and Mother, and ſtudious of the ſervice of God, invited both his Parents the rather to affect and love him. So that *Abraham* was very deſirous to forſake this preſent life, provided that he might leave behind him all the goods which he had, unto his Son; which through the mercy of God he happily effected. Whereupon (under trial and conformity of his faith) God appeared unto him, and reckoned up all the benefits which he had beſtowed on him; how he had granted him victory over his enemies, and how he had eſtabliſht and bleſt him with preſent felicity by his favour; for which cauſe he required him to ſacrifice, and make an oblation unto him of his Son *Iſaac*; commanding him to conduct him to the Mountain of *Morea*, and there to ſacrifice him. In doing whereof, he ſhould manifeſt the deſire he had to ſerve him, (in preferring that which was agreeable to God, before the life of his Son.) *Abraham* ſuppoſing that it was no ways lawful to diſobey God, but that he ought to ſubmit himſelf to his will, (as to him by whoſe Providence all things had their being) ſaid nothing to his Wife, concerning that which God had commanded him, neither how he had determined the death of his Son; neither did he make it known to any of his houſhold-ſervants, leſt they might have diverted him from his reſolution. He therefore *took his Son* Iſaac, *with two Servants, (loading an Aſſe with ſuch things as were requiſite for ſacrifice) and travelled towards the Mountain*, his Servants attending him for two days; and on the third day, as ſoon as he perceived the Mountain, he N O

1, 2.

3. *Abraham*'s Obedience.

4.

A he left the reſt of thoſe that accompanied him in the Plain, and attended only by his *Son*, he aſcended up the Mountain (upon which afterwards King *David* appointed that the Temple ſhould be builded.) They carried with them alſo the reſt of thoſe things which were requiſite for ſacrifice, (ſave only the Beaſt that was to be offered:) About this time, *Iſaac* was *five and twenty years old*, and did himſelf prepare the Altar, and enquired of his Father *what he ſhould offer*, conſidering that as yet they had *no ſheep for ſacrifice*. *Abraham* anſwered him *that God would furniſh them*; (being of power ſufficient to give Men that in abundance, whereof they have need, and to deprive them of that they have, and whereof they held themſelves poſſeſſed) if he were well pleaſed with their ſacrifice: Now as ſoon as the Altar was made ready, and the Wood prepared and

B laid upon the ſame, and all things in readineſs) he addreſſed his ſpeech unto his Son, in this manner. *My Son, I beg'd thee of God with very earneſt Prayers; and ever ſince thou wert born into the world, I have intermitted no care and diligence in thine education; neither have I thought that any thing could make me more happy, than at departing out of this World, to ſee thee at mans eſtate, and to leave thee the Heir and Lord of all my ſubſtance: But ſince it hath pleaſed God, that I ſhould be thy Father, and that the ſame God likewiſe now thinketh good that I ſhould deſtroy thee, generouſly ſubmit, and be contented to be ſacrificed to him: For in ſo doing I fulfil the Commandments of God, who requireth at our hands that we do him this honour, for the favours which he hath beſtowed upon us in aſſiſting us, both in War and Peace. Since therefore being born, thou art to die, I deem it reaſonable, that in regard it ſeemeth good unto*

C *God that thou depart out of this life, (not by ſickneſs, nor by War, nor by any other inconvenience, that naturally hapneth unto Men) but by being offer'd in ſacrifice to him by thine own Father, that thou render thy Soul unto him in the midſt of Prayers, and the celebration of this ſacrifice; to the end he may receive and ſeat thee near himſelf: Thou ſhalt then be the comfort of mine old age, (which is the cauſe for which I have nouriſhed thee) if thou procure for me aſſiſtance of God inſtead of that which I ought to receive from thee.* Here *Iſaac* with a noble heart (like the gracious Son of ſo godly a Father) heard all which his *Father* ſaid with great contentment, and anſwered, *That he would rather never have been born, than once diſobey the Ordinance of God, and of his Father; or ſhew himſelf averſe to ſubmit his will to both their pleaſures, conſidering that if his Father only ſhould command the ſame, he*

D *ſhould do very ill if he diſobeyed him*: which ſaid, he leapt upon the Altar, and offered himſelf to the ſlaughter. Which had ſurely hapned at that inſtant, if God had not hindered it; for with a loud voice he called *Abraham* by his name, commanding him not to kill his Son, and telling him that he had not given him that commandment, becauſe he took pleaſure in *humane blood*, neither for that by ſuch impiety he would deprive him of that Son, of whom it was his pleaſure to make him the Father; but that by this act he intended to prove his affection, to ſee whether being commanded ſuch a thing, he would be obedient; and for that he had made trial of his faith and readineſs, and his diſintereſted piety, he did not repent him of that good he had done unto him; that he would never forget to have care of him, and his race, whenſoever he ſhould pray unto

E him; and that when the courſe of his years were happily ended, he ſhould leave a great dominion to thoſe of his Children which ſhould be good and vertuous. He told him moreover, that he would multiply his race in divers Nations, and that he would beſtow great benefits upon them, and that the memory of the chief of his off-ſpring ſhould be envied of all Men for their greatneſs. When God had ſpoken after this manner, it pleaſed him on the ſudden (no Man knoweth how) to cauſe a Ram to appear thereabouts for a ſacrifice. And thus (being delivered from all evils and inconveniences beyond their expectations, after they had heard ſo many promiſes of ſo many bleſſings) they embraced one another, and celebrated the ſacrifice; which done, they returned towards *Sara* in ſafety, and paſs'd the remainder of their lives in happineſs, God giving

F them his bleſſing in whatſoever they undertook.

The year of the World, 2074. before Chriſt's Nativity, 1890.

v. 7, 8. *Iſaac* was 25. years old when he ſhould have been ſacrificed.

9. *Abrahams* Oration at ſuch time as his Son ſhould have been ſacrificed.

Iſaac's anſwer.

10, 11.

12, 13.

16, 17. God preſenteth a Ram to ſacrifice inſtead of *Iſaac*.

CHAP. XIV.

The Death of Sara, Abraham's *Wife.* Gen. 23. *per totum.*

The year of the World, 2087. before the Nativity of Chriſt, 1878.

Hedio & Ruffinus, cap. 23. The Age of *Sara* 127.

NOt long after, *Sara* died; after ſhe lived one hundred twenty and ſeven years; and was Buried in *Hebron*; (where the *Canaanites* freely offered a place for Burial;) yet *Abraham* choſe rather to buy a place to bury in, of one *Ephrem* a Citizen of *Hebron*, for four hundred ſicles; and there the Monuments both of himſelf and his poſterity are built.

CHAP. XV.

G *How the Nation of the* Troglodytes *deſcended from* Chetura *the Wife of* Abraham.

AFter this *Abraham* married *Chetura*, by whom he had ſix Children, ſtrong in travel, and excellent in wiſdom: namely *Zembranes*, *Jazar*, *Madar*, *Madian*, *Luſobac*, and

Sus, who likewiſe had Sons; *Sus* had *Sabacan*, and *Dadames*. Of *Dadanes* iſſued *Latu-* H
The original of *Troglodytes.* *ſimus*, *Aſſurus*, *Luures*. The Children of *Madin* were *Epha*, *Ophres*, *Anochus*, *Ebidas*, *Eldas*. All theſe Children and their ſucceſſors, according to *Abrahams* advice, gathered and eſtabliſhed the *Colonies* which poſſeſſed the Country of the *Troglodytes*, and all the Country of *Arabia* the Happy, whoſe confines extend even unto the *Red Sea*. Some report that this *Ophres* conducted an Army into *Libya*, and poſſeſſed the ſame; and that his ſucceſſors (making their abode in that Country) called it by the name of *Africa*.
Lybia called *Africa*, *Alexander Polyhiſtor.* Which opinion is confirmed by *Alexander Polyhiſtor*, who writeth after this manner. Cleodemus *the Prophet, who is alſo called* Malchus, *and writ the Hiſtory of the* Jews *(after the example of* Moſes *their Law-giver) ſaith, that of* Chetura *there were divers Children born unto* Abraham, *and he nameth three by their names: to wit*, Apher, Surim *and* I
Japher, *and that of* Surim *the* Syrians *took their name: of the two others*, Apher, *and* Japher, *the City of* Afra, *and the Country of* Africa *took their names. That they Warred under the conduct of* Hercules *in* Lybia *againſt* Antæus; *and how* Hercules *having taken* Ophra *his Daughter to his Wife, begot of her* Dedor, *who was Father to* Sophon, *from whom thoſe* Barbarians *that are called* Sophaces *have taken their name.*

Now *Abraham* thinking fit to provide a Wife for *Iſaac* his Son, who was almoſt forty
Hedio & Ruffinus, chap. 4. Or 24. 1, 2, 3, 4. years old, ſent the eldeſt Servant of his Family to demand in Marriage, *Rebecca* the Daughter of *Bathuel*, who was the Son of *Nachor* his Brother, for *Iſaac*, and bound him to the performance thereof with an *Oath* (by cauſing him to *lay his hand under his thigh.*)
Iſaac marrieth *Rebecca.* He ſent alſo *rare preſents* unto them, ſuch as were ſeldom ſeen in thoſe parts: The Ser-
The manner of Swearing among the ancient *Jews.* K
vant departing, was long upon the way (becauſe that in Winter-time it is troubleſome to travel through *Meſopotamia*, by reaſon of the deep Bogs, and in Summer for want of Water) beſides the Robberies of the Country, which Strangers and Travellers can hardly eſcape, except they ſtand upon their Guard, and have Convoy. At length he arri-
10.
The year of the World, 2809. *before Chriſt's Nativity*, 1875. ved at a City called *Carras*; and being in the Suburbs of the ſame, he beheld divers young Maidens that went to fetch Water; at which ſight he pray'd to God, that if
12, 13, 14. the Marriage were pleaſing in his ſight, he might find *Rebecca* amongſt them, for whoſe cauſe *Abraham* had ſent him thither to require her in Marriage for his Son: and that he might know her by this ſign, that asking all the reſt for Water, they ſhould refuſe him, and ſhe only ſatisfie him. With theſe thoughts he approached the Well, and L
15, 16, 17, 18. deſired thoſe Virgins to give him to drink; which they denied, ſaying, that they could not get Water but with great labour, which they muſt bear unto their Houſes, and not laviſhly beſtow on others: whereupon one amongſt them reproving the reſt for that diſcourteſie which they uſed towards the ſtranger; ſaying, that they had never been converſant amongſt Men, that refuſed to give him Water that requeſted it; ſhe gave him Drink with great kindneſs. This made him conceive a good hope of all his buſineſs yet being further deſirous to know the event of the matter, he praiſed the courteſie of *Rebecca*, who had not refuſed to travel in her own perſon to ſatisfie his neceſſity; asking her of what Parents ſhe was, terming them happy that had ſuch a Daughter; praying God that it might pleaſe him to grant them the good hap to M
marry her to their contentment, and match her with a Man of honeſt reputation, by whom ſhe might be fruitful of good and vertuous Children. *Rebecca* made no difficulty
22, 23. to tell him the names of her Parents (the better to gratifie him) neither concealed
The year of the World, 2809. *before Chriſts Nativity*, 1875. ſhe her own, but anſwered in this ſort, I am called, ſaid ſhe, *Rebecca*, my Father was named *Bathuel*, and is long ſince dead. *Laban* is my Brother, who, together with my Mother, hath care of all our Family. Which when he underſtood, he rejoyced at all that
Rebecca grows acquainted with *Abrahams* Servant. had hapned unto him, and was comforted with thoſe things which he heard, perceiving manifeſtly how God had proſpered his journey. Whereupon drawing out a jewel (with certain other ornaments, ſuch as Virgins take delight to wear) he offered them unto the Maid, telling her that he gave her theſe preſents, in requital of the kindneſs ſhe N
had offered him in ſatisfying his thirſt, for that ſhe amongſt ſo many other Virgins had only ſhewed her ſelf affable and gracious; deſiring alſo that he might be entertained in her Brothers houſe, by reaſon that Night deprived him of the means of travelling any further, and that he was charged with certain jewels of great price, which in no place (as he ſaid) might be in more ſafety than in their cuſtody, whom in effect he had found ſo courteous and honeſt; aſſuring her, that the vertue which appeared in her, gave him ſufficient teſtimony both of the courteſie of her Mother and Brother, who would not (as he ſuppoſed) take it in ill part if he were entertained; and laſtly, that he would in no ways be chargeable unto them, but would pay for his lodging and expences. O

To this *Rebecca* anſwered, that he had reaſon to conceive a good opinion of her Parents humanity, but yet he did in ſome ſort prejudice them in ſuſpecting their liberali-

ty,

A ty, assuring him that his entertainment should in no sort be Mercenary, but voluntary and free, and according to their affection. Yet first (said she) I will certifie my Brother *Laban* hereof, and afterwards conduct you to our house: which done, she led him into their Tent, commanding her Brother *Laban*'s Servants to take care of his Camels; and for himself, he was entertained at her Brother *Laban*'s Table.

The talk which *Abrahams* Servant had with *Rebecca*.

When Supper was past, he spake both to the Brother and Mother of the Virgin after this manner: *Abraham* the Son of *Thares* is your Cousin; For (said he, addressing to the Mother) *Nachor* the Grand-father of your Children, was *Abraham*'s Brother, by one and the same Father and Mother. He now sendeth me unto you, desiring you to give this Virgin for Wife to his only Son and Heir of all his substance: whom although he might B have matcht with the richest of his Country, yet hath he refused all of them, desiring rather to render this respect to those of his kindred and Nation: set not light therefore by his good affection and desire. For, besides all other blessings and good fortunes which have happily befallen me in this my journey, I have, by Gods especial Providence, found out both *the Maid and your house*. For, at such time as I drew near the City, and beheld many Virgins going to fetch Water, I besought God that I might light upon this Maiden, and he vouchsafed me my desire: ratifie therefore on your part this Marriage favoured by Gods Providence; and honour *Abraham* in granting your consent to this your Daughters Marriage, which I am sent to request at your hands, with most entire affection. Now they, in that they both allowed a thing so advantageous, and perceived also that it was conformable to the will of God, sent their Sister unto him C under the conditions demanded: and *Isaac* Married her, being already in possession of all his Fathers goods, by reason that the other Sons of *Abraham* were already departed to establish their Colonies in other Provinces.

34, 35, 37.

The year of the World, 2124. *before Christ's Nativity*, 1840.

Hedio & Ruffinus, cap. 28. *Gen.* 24.

58, 59, 60.

CHAP. XVI.

Of Abraham's *Death*, Gen. 24. 7, 8.

A Few days after *Isaac*'s Marriage *Abraham* deceased, a Man full of vertue to his last end, and honoured by God (according to that entire love he hath to vertue) with D great affection. All the days of his life amounted to one hundred seventy and five years; and he was buried in *Hebron* near his Wife *Sara*, by his Sons *Isaac* and *Ishmael*.

Abraham died after he had lived 175 years.

CHAP. XVII.

Of Isaac's *Sons*, Esau *and* Jacob, *and of their Nativity and Education*, Gen. 25.

Hedio & Ruffinus, cap. 26. *Gen.* 25. 21, 22, 23, 24.

After the death of *Abraham*, *Rebecca* (*Isaac*'s Wife) became big with Child, in an extraordinary manner; and the time of her reckoning being near at hand, *Isaac* was sore troubled, and sought counsel at Gods hands: who answered him, that *Rebecca* should bring forth *Twins*, and that of those *two Sons*, *two Nations* should be de- E rived, both which should be called by their names; and that he who seemed to be the least of them, should grow to be the greatest: not long after (according as God had foretold him) she was brought to Bed of two Twins, the eldest of which was very Hairy all over his body; and as he came out of his Mothers Womb, his younger Brother held him by the *Heel*; the Father loved the elder, who was called *Esau* and *Seir*, by reason of his *Hair* (which the *Hebrews* call *Seir* in their Language) but the younger who was called *Jacob*, was dearly loved by his Mother.

verse 24, 25.

The year of the World, 2124. *before Christ's Nativity*, 1840.

Isaac came unto *Gerar*, Gen 26. 1, 2.

Now it hapned that a great Famine reigned in the Land of *Canaan*, *Isaac* resolved to retire himself to *Egypt*, by reason of the plenty of that Country, but he went and dwelt at *Gerar*, according as God had commanded: In which place King *Abimelech* re- F ceived and entertained him (according to the Law of Hospitality, and the League of Friendship, which was betwixt *Abraham* his Father and him.) At first therefore he shewed him great signs of Friendship, but afterwards, the envy he had conceived, hindred him from persisting in the same; for perceiving that God was favourable unto *Isaac*, and had an especial care over him, he drave him out of his Country. He retired not far from *Gerar* to a place called *Pharan*, that is to say, *The Valley*, and as he there dig'd to find out Springs of Water, *Abimelech*'s Shepherds came and set upon him, and hindered him in such sort as he could not finish his purpose; and for that he purposely retired from them, they supposed they had gotten the Victory. Shortly after, when he began to dig in another place, other Shepherds of *Abimelech* outraged G him again as at the first; for which cause he left this Fountain imperfect also, expecting a more convenient opportunity, which was afterwards offered him by reason that the King gave him leave to dig; whereupon he opened a Fountain, and called it *Rooboth*;

v. 6. *Abimelech* expelleth *Isaac*, being moved thereunto by envy. *Fauces.* 13, 14, 15, 16.

Rooboth, which ſignifieth *large*. As for the other two, he called the firſt of them *Eſcon*, H
15, 20, 21. which is to ſay *ſtrife*: and the other *Sienna*, which ſignifieth *Hoſtility*.

26, 27, 28, 29. Thus increaſed he daily more and more both in power and riches. But *Abimelech* ſuppoſing that his affluence would be many ways hurtful unto him, and remembring that he had not faithfully entertained Friendſhip with him, but in ſome ſort given occaſion of ſuſpition, by means of ſome heard meaſure; fearing leaſt hereafter the injuries freſh in memory, ſhould more diſtract him than their old and ancient plighted Friendſhip, and miſdoubting his revenge, he repaired unto him, and contracted a new League of amity with him, having with him one of his chiefeſt Captains, as an Arbiter between them, by whoſe means he obtained whatſoever he required: ſo courteous was *Iſaac*, and ſo ready in memory of his Fathers old Covenant to forgive new injuries. So *Abimelech* having obtained his purpoſe, returned to his houſe. *Eſau* one of the two Sons of *Iſaac*, I
having attained the age of forty years, took two Wives, *Ada* the Daughter of *Edom*, and *Alibama* the Daughter of *Eſebion*, two Princes of the *Canaanites*, (and that of his own authority, without his Father's advice or privity, who would not have conſented, had the matter been remitted unto him, becauſe he held it inconvenient to mix and joyn him, or his, in affinity with any dwellers or inhabitants of the Country.) This notwithſtanding, he would not diſpleaſe his Son by commanding him to put away his Wives, but determined with himſelf to conceal and keep the matter ſilent.

Abimelech reneweth friendſhip with *Iſaac*. 30, 31, 32, 33.

Eſau his Wives. 34, 35.

Gen. 27. 3, 4, 5. *Iſaac* ſendeth *Eſau* on Hunting.

The year of the World, 2186. *before Chriſt's Nativity*, 1778.

When *Iſaac* was grown old and wholly deprived of his ſight, he called *Eſau* his Son, and told him that though through his blindneſs he could not ſee the day-light, nor K
ſerve God ſo exactly as he had wont to do, yet he would give him his bleſſing before he died; and therefore he willed him to go a Hunting, and to make ready what he ſhould catch for him that he might eat; and that after his repaſt, he would pray to God that it would pleaſe him to be aſſiſtant unto him all his life-time, and be a comforter and aid unto him. Since he could not better employ the little time that he had to live, than in imploring the favour of God for him. Hereupon *Eſau* went a Hunting; but *Rebecca* in the mean time (deſirous that *Iſaac*'s Bleſſing ſhould light upon her Son *Jacob*) contrary to her Husbands intent and mind, commanded him to go and kill a Kid, and prepare a repaſt for his Father. *Jacob* being obſequious and obedient to his Mother in all things, obey'd her command, and as ſoon as the meat was ready, he wrapped his arms L
and covered his hands with the Goats Skins, hoping by the Hairineſs thereof, to make his Father believe that he was *Eſau*. For being his Twin-Brother, he reſembled him in all things, except in this thing only; wherefore fearing leſt he ſhould be ſurprized in his ſubtilty, before his Father *Iſaac* had finiſhed his prayers, and inſtead of his Bleſſings he might be loaden with his Curſes, in this dreſs he preſented the Meat unto his Father. But *Iſaac* perceiving ſome difference in his voice, from that of his Brother, called his Son, who ſtretching out his hands unto him covered with the Kids Skins, Thou art (ſaith he) more like unto *Jacob* in thy voice, but by thy Hairineſs, thou ſeemeſt unto me to be *Eſau*. Thus ſuſpecting no deceit, and having already eaten, he addreſſed himſelf to pray, and called upon God, ſaying, O Eternal Lord, maker of all Creatures, thou haſt promiſed great Bleſ- M
ſings unto my Father, and haſt given me many preſent felicities, and haſt vowed that thou wouldeſt be merciful unto my Poſterity, and plentifully pour upon them more and more ample benefits; let this thy favour, I beſeech thee, be continued towards me, neither diſpiſe thou me by reaſon of this my preſent weakneſs, which is the cauſe that I have more need of thy help. Save and keep this my Son by thy clemency, preſerve him from all evil, give him a happy life, and poſſeſſion of all bleſſings and benefits which are in thy power to beſtow upon him: make him terrible to his Enemies, and gracious to his Friends. Thus prayed he unto God, thinking he had bleſſed *Eſau*. Scarce had he finiſhed his Prayers, but *Eſau* returned from Hunting, which though *Iſaac* perceived, he was no ways moved with diſpleaſure, but held himſelf ſilent. *Eſau* beſought him that he might obtain as N
much as he had vouchſafed his Brother: but *Iſaac* denied him, in that he had beſtowed all his Bleſſings upon *Jacob*: for which cauſe *Eſau* lamented and wept. His Father (moved by his tears) foretold him that he ſhould excel in Hunting, in force of Body, in Arms, and other ſuch exercifes, whereby he ſhould purchaſe immortal Glory, both to himſelf and his poſterity; yet notwithſtanding that he ſhould be his Brothers Vaſſal. Now for that *Jacob* feareſt leſt his Brother ſhould ſeek to be revenged of him for robbing him of his Father's Bleſſing, he was by his Mothers means delivered from this danger. For ſhe perſwaded her Husband to ſend *Jacob* to take a Wife near Allied unto her, out of *Meſopotamia*. *Eſau* at that time Married another Wife called *Baſſemath* the Daughter of *Iſhmael*; knowing that *Iſaac* was not well pleaſed with his former alliance with the *Canaanites*; for which cauſe to give him contentment he married *Baſſemath*, whom afterward he loved more entirely than any of his other Wives. O

The year of the World, 2186. *before Chriſt's Nativity*, 1778.

6, 7, 8, *ad* 30. *Jacob* by his Mothers counſel ſtealeth his Brothers Bleſſing.

v. 30, *ad* 42. *Eſau* required a Bleſſing.

Hedio & Ruffinus, Chap. 27.

v. 42. *ad finem.*

CHAP.

A

CHAP. XVIII.

How Jacob *fled into* Meſopotamia *for fear of his Brother,* Gen. 28.

BUt *Jacob* being ſent into *Meſopotamia* by his Mother, in order to Marry the Daughter of *Laban* her Brother, (whereunto *Iſaac* conſented through the counſel of his Wife) paſſed through the Country of *Canaan*. And for that there was a declared and open enmity betwixt *Iſaac*'s People, and the inhabitants of *Canaan*, he would not take up his lodging amongſt them, but lay abroad in the *fields*, reſting his head upon *ſtones, which he had heaped together inſtead of a Pillow:* and during the time of his reſt, this Viſion B was preſented unto him. It ſeemed unto him that he ſaw a Ladder, that reached from the Earth, up into Heaven, on the ſteps whereof there deſcended certain perſons more excellent to look on, than the ordinary part of humane kind, and on the top thereof God manifeſtly appeared, and calling him by his name, ſpake unto him after this manner: *Jacob*, Thou art the Son of a good Father, and deſcended from a Grand-father renowned and famous for his great vertue; thou muſt not therefore be daunted, or diſmayed by thy preſent travels, but rather be encourag'd with the hope of a future happineſs. For by mine aſſiſtance thou ſhalt be bleſſed, and endowed with many benefits: For I am he that brought *Abraham* hither, from the Country of *Meſopotamia*, at ſuch time as he was driven away from thence: I have alſo made thy Father happy, and will C be no leſs gracious and favourable unto thy ſelf. Be couragious therefore, and proſecute thy journey under mine aſſiſtance: The Marriage which thou purſueſt ſhall have a happy iſſue, and thou ſhalt have good Children, who in number ſhall grow infinite, and ſhall likewiſe leave after them a plentiful and famous poſterity; and I will give them the Soveraignty over this Country, both to them and their Succeſſors, and they ſhall people and repleniſh both the Earth and the Sea, as far as the Sun enlightneth the World. Let not therefore any danger diſmay thee, nor travel diſcomfort thee: for beſides all this, whatſoever thou ſhalt undertake, I will not ceaſe to aſſiſt thee in it. Theſe things did God foretel unto *Jacob*, who greatly rejoycing at that which he had ſeen, and that which had been declared to him, anointed the Stones on which he had reſted his head, D whilſt the promiſes of ſo many bleſſings were made to him, and vowed to offer ſacrifice to God on the ſame, if he return'd happy and ſafe into his Country: which as he returned, he accordingly performed, offering unto God the tenth of all his goods. And as for the place where the Viſion appeared unto him, he called it by the name of *Bethel*, which in the *Hebrew* Tongue ſignifieth, *the houſe of God*. Continuing then his journey into *Meſopotamia*, he travelled ſo long, till at laſt he arrived at *Charran*: and having met in the Suburbs of the City with certain ſhepherds and young Men, accompanied with young Maidens, ſitting near to a certain Fountain, he drew near unto them, deſiring them to give him drink; and falling in diſcourſe with them, he asked them, Whether they knew one that was called *Laban*, and whether he were yet alive? All of them anſwered, E that they knew him well; and that he was a Man of that reputation, that his name could not be concealed; that his Daughter was accuſtomed to feed her flock with them, and that they wondered that ſhe was not yet arrived; of whom (ſaid they) thou mayeſt perfectly underſtand all that thou deſireſt to know. Whileſt thus they paſs'd the time in talk, the Maiden drew near, accompanied with her ſhepherds; whom one of the company informed, that *Jacob* was inquiſitive after her Father: who rejoycing after the manner of young Maidens, asked him what he was, and whence he came, and what affair had brought him thither, wiſhing ſhe had the means to ſupply whatſoever his neceſſities required. *Jacob* being mov'd, not ſo much by the courteſie and Kindred, as by her beauty, which was very extraordinary, ſaid unto her: If thou art the Daughter of *Laban*, F there is a greater and more ancient conjunction betwixt us than either thine or my birth: for, *Abraham*, *Aran*, and *Nachor*, were *Thares* Sons; *Bathuel*, thy Grand-father, was *Nachors* Son; *Iſaac*, my Father, was the Son of *Abraham*; and *Sara*, the Daughter of *Aran*. There is yet a nearer and dearer relation between us: for *Rebecca*, my Mother, is Siſter unto *Laban* thy Father, born of one Father and Mother; ſo that we are Couſins: and therefore am I come at this preſent to ſalute you, and renew that ancient love which our alliance requireth at our hands. But ſhe remembring all thoſe things which her Father was wont to report and diſcourſe of *Rebecca*, and knowing, that her Parents were deſirous to her ſome news from her, wept for joy, and embracing the young Man, ſaid unto him: Thou bringeſt a moſt deſired and great pleaſure to my Father and all his G family, who never forgets thy Mother, but oftentimes makes mention of her; and would eſteem it a great felicity to hear tidings from her. Then ſhe deſired him to follow her to her Father, leſt any longer he might be deprived of ſo deſired a pleaſure.

Gen. 28. 10, 11, *ad* 19. *Jacob*'s Ladder.

God ſpeaketh unto *Jacob*.

20. *Jacob* voweth a ſacrifice unto God, and calleth the place *Bethel*, which is the Houſe of God.

The year of the World, 2186, *before Chriſt's Nativity*, 1778.

Gen. 29. 1, 2, *ad* 9. *Jacob* arriveth at *Charran* in *Meſopotamia*, among his Mothers Kindred.

v 9, *ad* 12. *Jacob*'s talk with *Rachel*. *Rachel*'s excellent Beauty.

This

*v.*12. *ad* 23. *Jacob's* talk with *Laban.*

The year of the World, 2103. *before Christ's Nativity,* 1771.

This said, she brought him to *Laban*; where, being acknowledged by his Uncle, he both H by that means lived securely amongst his Friends, and brought him great contentment, by his unexpected access unto them. Some days after, *Laban* told him, that he took so much contentment in his presence, that he could not express it in words; and desired him to manifest the cause that had induced him to leave his Father and Mother in their old age, when they had most need of him; and he promised him all assistance and favour in whatsoever case he had to make use of him. Whereupon *Jacob* discoursed unto him the whole matter; that *Isaac* had two Sons, *Esau* and himself: that his Brother (because by his Mothers contrivance, he had defrauded him of his Fathers Blessing) sought to kill him, as the ravisher of that Principality from him that was destinated unto him by God, and the intercepter of his Fathers other intentions; that this, with his mothers com- I mand, was the cause why he came thither; as to his neerest relation by the Mothers side; adding, that next after God, he hoped to find his greatest assistance and help in him, his Uncle. Whereupon *Laban* promising to him whatsoever humanity he could desire (as well in respect of their common Ancestors, as for the love he bare unto his Mother; towards whom, although she were absent he would express his good affection, in shewing himself well affected towards him that was there present;) he told him then, that he would give him the charge of his flock, and make him Master over all his Shepherds; and that when he thought good to return back again to his Friends, he should depart with such rewards and honours as might well beseem a Friend so nearly allyed unto him. Which when *Jacob* understood, he answered, That he would willingly en- K

v. 23, *ad* 26. *Jacob*, for recompence, requireth *Rachel* for his Wife.

dure any sort of labour in *Laban's* service, and that his devoir towards him would be a delight to himself: but that in lieu of his labours, he required *Rachel* to Wife: who deserved his esteem for her vertue, and particularly for her goodness wherewith she had brought him thither: declaring, that the love which he bare unto her, was the cause why he used those speeches. *Laban* (being greatly delighted and contented with this his Discourse) granted him his consent to the Marriage, telling him, that he could not have wisht for a better Son-in-Law: but with condition that he should sojourn a while with him, for that he was no ways minded to send his Daughter among the *Canaanites*: and that it repented him, that, by reason of Marriage, his Sister had been carried into so far a Country. *Jacob* accepted the condition, and Covenanted to abide with L him for seven years, saying, that he was glad to have found an occasion of making it appear to him by his care and good service, that he was not unworthy of his alliance. When the time which was Covenanted between them was expired, and *Jacob* expected the contented possession of his love, as was promised him, *Laban prepared a Nuptial Feast*: and when night drew on, and *Jacob* least suspected, he brought his Daughter *Leah* less fair in face, and elder in years, and laid her in his Bed. *Jacob* deceived by the darkness, and for that he had drunk liberally, lay with her: but the day after discovering the deceit, he complained hereof to *Laban*, who asked him pardon, alledging that he had not brought in *Leah* with intent to deceive him, but that *the custom of the Country* (which forbids to Marry the younger before the elder) *compelled him thereunto*: yet that the M same should no ways hinder, but that he should Marry *Rachel* too, on condition to serve him yet seven years more. Herewith *Jacob* was pacified, and suffered himself to be perswaded (out of the love which he bear to *Rachel*;) and when the other seven years were expired, he Married *Rachel*. Now these Sisters had two Maid-Servants which their Father had given them: *Leah's* Maid was called *Zelpha*, and *Rachel's*, *Bala*; they were no *Slaves*, but only *Subjects*. *Leah* liv'd in great grief, to see that *Jacob* bare greater affection to *her Sister*, than to *her self*, bethinking her oftentimes, that if she could have Children, she should be better esteemed and loved by her husband, for which cause she continually besought Almighty God, that it would please him to give her issue: whereupon it happened that God gave her a Son, and *Jacob's* affection was turned towards her; N for which cause she called him *Ruben*, that is to say, the Son of *Vision*, because she had obtained him through the mercy of God.

The year of the World, 2103. *before the Nativity of Christ,* 1771.

22. *Jacob* instead of *Rachel* lyeth with *Leah.*

23.

27, *ad* 35.

After him she bare three other Children; *Simeon* (whose name signifieth, *that God had heard her*) *Levi* (which is as much as to say *the firmness of society*) and last of all *Juda* (which signifieth *Thanksgiving.*) At that time *Rachel* fearing lest she should lose part of her Husbands love, by reason of the fruitfulness of her Sister; caused her Maid *Bala* to lye with him; by whom he had a Son called *Dan* (that is to say, *the judgment of God*;) and after him *Nepthalim* (which signifieth *ingenious*;) by reason that she used subtilty to requite her Sisters fruitfulness. *Leah* hereupon us'd the same artifice, and gave her Maid *Zelpha* to *Jacob*, of whom he begat *Gad* (which signifieth *come by chance*;) O and after him *Asar* (that is to say, *beneficent*) because that *Leah* was more honoured for the multitude of her Progeny.

The explication and names of *Jacob's* Sons. *Gen.* 30. *Rachel* brings in *Jacob* to *Bala*. *Leah* bringeth in *Zelpha*. *Gen.* 30. 14, 15, 16.

Ruben

A *Ruben*, the eldeſt of all the Sons of *Lea*, brought his Mother Apples of Mandrake, which when *Rachel* perceived, ſhe deſired her to give her part thereof, for that ſhe longed to taſte of the ſame: whereunto *Lea* would yield no conſent, replying, That ſhe ought to content her ſelf in that ſhe had the advantage in *Jacob's* love. *Rachel* to mollifie the heart of her ſiſter told her, That ſhe would be content that *Jacob* ſhould lye with her that night; which *Jacob* accordingly did, and *Lea* once more had Children, namely *Iſachar* (which ſignifieth *Come by hire*) and *Zabulon* (which importeth a *pledge of good will*) beſides whom, ſhe had a daughter alſo called *Dinah*. Not long after this *Rachel* lay with *Jacob*, and brought forth a Son, who was called *Joſeph* (which ſignifieth *an addition.*) During all this time (which was for the ſpace of twenty years) *Jacob* had

The year of the World, 2206. before Chriſt's Nativity, 1758.

Gen. 30. 8, 24.

B the Government of his Father-in-laws flocks: but afterwards he thought good (accompanied with his Wives) to return to his own Inheritance: which when his Father-in-law perceived, he would in no ſort give his conſent thereunto; for which cauſe, he covertly determined to forſake him. To this intent he made trial of his Wives, to ſee how they were affected towards his flight; who heartned him by their conſents: inſomuch that *Rachel* having ſtolen the Images of thoſe Gods which were honored in that Country, fled away with her Siſter, and the two Maids, and all their Children, with the reſt of all their ſubſtance. *Jacob* alſo drove away the moiety of the Cattle, without the knowledge of *Laban*. *Rachel* alſo bare with her the Images of the Gods, although ſhe had been taught by *Jacob* to contemn them, and yield them no honor: but ſhe ſuppoſed,

Gen. 31. 1, 2, 3. *Jacob* with his Wives, Children and Flocks, flee without his Fathers privacy.

19. *Rachel* beareth away with her Fathers houſhold Gods.

23.

C that if *Laban* purſued and overthok them, by reſtoring them, ſhe might obtain his pardon. But *Laban* a day after the departure of *Jacob* and his Wives, had notice thereof, and being therewith much troubled, he purſued after them, intending to aſſault them by force, and on the ſeventh day he overtook them upon a certain Hill where they ſat down to take their reſt, in that it was Evening: but God appearing to him in a Dream, commanded him to uſe no violence, neither towards his Son-in-law, nor his Daughters; but rather to liſten to a peaceable accord betwixt himſelf and *Jacob*: aſſuring him that if in contempt of *Jacobs* weakneſs he ſhould lift up his arm to aſſail him, that he himſelf would join with *Jacob* to protect him.

The year of the World, 2206. before Chriſt's Nativity, 1758.

24. *Laban* purſueth *Jacob*, but God delivereth him from his purpoſe.

The next day, *Laban* having received this command from God, called *Jacob* unto him

26.

D to the end to confer together (and to tell him what the night before he had beheld in his dream.) As ſoon as *Jacob* was come to him, he began to accuſe him; alledging, that he had received him into his houſe, at ſuch time as he came unto him being poor and naked of all means, and had given him great abundance of Goods. I have (ſaith he) given thee my Daughters in marriage, hoping by that means to increaſe thy love towards me more and more; but thou haſt had neither reſpect of thy Mother, neither of the acquaintance or parentage betwixt thee and me, neither of the Wives which thou haſt married, nor of thy Children, whoſe Grand-Father I am; but haſt dealt with me after an injurious and hoſtile manner, driving away that which appertained unto me, ſeducing my Daughters to abandon him that begat them, and carrying away my houſhold

Laban's accuſation againſt *Jacob*.

E gods with them, which both I and my Predeceſſors have ſerved and honoured: and what none, but men of War, would have done unto their Enemies, that haſt thou done unto me: yea, thou that art my Kinſman, my Siſters Son, the Husband of my Daughters, my pledge, and my familiar Servant, haſt dealt thus with me. On the other ſide, *Jacob*

31.

alledged for himſelf, that God had not only made impreſſion in his heart, but that all men alſo are poſſeſt with the love of their Country; and that after ſo long ſpace of time, it ſeemed good unto him to viſit his native ſoil. And concerning that crime (ſaith he) which thou objecteſt againſt me, touching the prey, if any other but thy ſelf be judge, thou ſhalt be convicted to have dealt unjuſtly with me: for whereas thou oughteſt to have rewarded me, for the maintenance and increaſe I have made of thy

Jacob's anſwer to *Laban's* objection.

F goods, haſt thou not done us great wrong to envie us a little part and portion thereof? And for thy Daughters; know this, that they have not followed me as perſons conveighed away by ſubtilty, but under that love and duty which married Wives bare unto their Husbands: they do not therefore only follow me, but they come after their Children. Theſe things alledged he for himſelf. Further he replied, and accuſed *Laban*, becauſe that being his Mothers Brother, and having given him his Daughters to Wife, he had notwithſtanding bitterly vext him by his ſevere commandments to which he had been

36. *Jacob's* accuſation againſt *Laban*.

obedient during the ſpace of twenty years; that the toyls he had endured in order to his Marriage with *Rachel* had been grievous unto him; notwithſtanding that it was but a trifle in reſpect of that which he ſuffered afterwards; which had he born him an en-

G vious affection or hoſtile hatred, he could very well have eſcaped. In truth, *Laban* had dealt moſt unjuſtly with *Jacob*. For ſeeing that God aſſiſted him in all that he enterprized, *Laban* promiſed to give him all the Cattel that were born white, and ſometime

Laban's ſubtil dealing with *Jacob*.

that

34. *Labans* covenant with *Jacob.* *Gen.* 31. v. 32. *ad* 34.

that which was brought forth black: but when that which *Jacob* had named and chosen did increaſe, then did not *Laban* perform his promiſe unto him, but turned him over to the next years increaſe, by reaſon he had always a reſpect of the greater flock, and promiſed that which he hoped would not come to paſs; and which if it fell contrary, he was ready to infringe. And as touching the Gods, he told him he might make ſearch for them. H

This condition did *Laban* accept: but *Rachel* underſtanding the ſame, thruſt the Gods into a Sack, and made them to be carried on a Camels back, and ſhe ſate upon them, ſaying, that ſhe was indiſpoſed, by reaſon that at that time ſhe had her natural purgations. And for this cauſe *Laban* deſiſted from ſearching any further, ſuppoſing his Daughter being ſo affected would not conceal or ſet her ſelf ſo near things that were ſo ſacred: and he made a covenant with *Jacob*, that neither of them ſhould call to remembrance the unkindneſſes that had paſt betwixt them, but that he ſhould cheriſh his Daughters; all which they bound with an Oath. This covenant was made upon a certain mountain, where they reared a Pillar in the form of an Altar: whence it came to paſs that this Pillar was I

45, 46, 47. called *Galaad*, that is to ſay, *the hill of witneſs*, from whence the Country of *Galaad* bears that name even until this day: and after that the alliance was made, and that they had banqueted together, *Laban* returned back again into his own Country.

The year of the World, 2206, *before Chriſt's Nativity*, 1758. *Gen.* 22. 1, 2. *Jacob* ſendeth Meſſengers to his Brother *Eſau.* 3, 4, 5.

But as *Jacob* travelled towards the Country of *Canaan*, he had ſeveral viſions, which preſaged unto him good hope of happineſs to come; and he called the place where this thing hapned, *The field of God.* And being deſirous to know how his Brother *Eſau* was affected towards him, he ſent meſſengers before him to bring him the exact truth thereof, by reaſon he ſtood in fear leſt the memory of his old diſcontent ſhould be renewed: charging his meſſengers to ſignifie unto *Eſau*, that *Jacob* deeming it a thing inconvenient to live with his Brother, who was diſpleaſed with him, had of his own free Will forſaken the Country, and that at this preſent he was upon his return, conceiving that length of time might have extinguiſh'd his diſpleaſure. He therefore led with him his Wives and Children, with all thoſe riches which God had given him; offering himſelf unto *Eſau*, with all which he had of moſt eſteem, by reaſon that he thought it the greateſt benefit that might happen to him to impart unto his Brother a part of thoſe commodities which K

6, 7. he had received at Gods hands. All which they ſignified unto *Eſau*, who rejoyced very much thereat, and went forth to meet his Brother, accompanied with four hundred armed Men. But *Jacob* hearing that he marched forward to meet him, attended by ſo many Men at Arms, was very much afraid: yet fixing his confidence in God, he provided for the time, leſt any detriment ſhould happen unto him, ſtudying every way to defend both him, and his, from invaſion. To which end dividing his Troops, he cauſed ſome to march before, and the reſt to follow cloſely after: ſo that if any did aſſault the firſt, they might retire themſelves to the Troop that followed. L

13. After this manner having ordered all things about him, *He ſent certain Servants with preſents to his Brother*, namely, with Beaſts of charge, and a great number of divers kinds of four-footed Beaſts (which for their rareneſs might give more content and admiration to thoſe to whom they were preſented.) All theſe marched one after another, to the intent, that being beheld thus in ranks, they might ſeem to be a greater number M

17, 18. *Jacob* reconcileth his Brother with rewards. *Jacob* wreſtleth with an Angel, and is called *Iſrael.* than they were: to the end, that if as yet there remained any diſcontent in the heart of *Eſau*, theſe preſents might ſerve to mitigate the ſame. He commanded them alſo that marched foremoſt, that they ſhould uſe courteous ſalutation towards *Eſau.* Having thus all the day diſpoſed his Troops, as ſoon as the night was come, he cauſed all his companies to march, who paſſed the River of *Jaboch*: but *Jacob*, who was left hindmoſt, had a viſion, in which he wreſtled with an Angel, and he became victor.

24. Now the Angel ſpake unto him, exhorting him to rejoyce at that which had hapned unto him, aſſuring him that he had not atchieved an eaſie matter, but that he had

28. ſurmounted an Angel of God, which was a ſign of great good which would befal him, and that his Poſterity ſhould be invincible, and that no man whatſoever, ſhould overcome him: commanding him to call his name *Iſrael*, that is to ſay, according to the Hebrews, *a reſiſter of an Angel.* Theſe things were foretold unto *Jacob* upon his requeſt; who perceiving alſo that he was an Angel of God, prayed him to inform him of that which ſhould happen unto him: which the viſion did, and afterwards vaniſhed. N

30. *Jacob* took great pleaſure thereat, and called the place *Phanuel*, that is to ſay, *the face of God*: and for that in wreſtling he had hurt a part of his thigh, he afterwards abſtained from eating of the ſame, and by reaſon thereof our Nation do never eat that part. O

Now when he had intelligence that his Brother approached, he commanded his Wives to march forward ſeverally with their hand-Maids, to the end that they might from

A from afar behold the Fight, in caſe his Brother ſhould aſſail them. As for himſelf, when he perceiv'd his Brother drew near him in the Spirit of peace, without intent of circumvention, he caſt himſelf at his feet, and *Eſau* ſaluted him, and enquired of him touching the companies of Women and Children; and after he underſtood all things, he offer'd to lead them to his Father. But *Jacob* excuſed himſelf, by reaſon of the wearineſs of his Cattel, and *Eſau* retired to *Seir*, where he made his abode, and had impoſed that name on that Country, by reaſon of his *thick hair*. *Jacob* alſo retired himſelf to a place which at this day is called the *Tents*; and from thence into *Sichem*, a City of the *Canaanites*.

Gen. 33. 1, 2, &c. *Jacob* ſaluteth his Brother *Eſau*. 13. *Jacob* cometh to *Scenas*. 17.

Now at ſuch time as the *Sichemites* celebrated their Feaſt, *Dina*, which was *Jacob's* only Daughter, went into the City to ſee the bravery of the Women of that Country. B But *Sichem* the Son of King *Emmor* was ſo taken with her beauty, that he defloured her: and being paſſionately in love, he deſir'd his Father that he might have her to Wife; who liſtening thereunto, went himſelf unto *Jacob*, praying him to give *Dina* his Daughter, in lawful Marriage, to his Son *Sichem*. *Jacob* not daring to refuſe him, by reaſon of his Authority and Quality; and on the other ſide, not thinking it to be either a thing lawful, or convenient, to match his Daughter with a Stranger, deſired ſome time for deliberation. Hereupon the King departed, hoping that *Jacob* would liſten to the Marriage. But *Jacob* having diſcovered unto his Sons the raviſhment of their Siſter, and the requeſt of *Emmor*, deſir'd them to conſider amongſt themſelves, what was fit to be done in the matter: whereupon ſome held their peace, not knowing what to ſay; C but *Simeon* and *Levi* (the Brothers of the ſame Womb with their Siſter) complotted together this practice: It was now a Feſtival of the *Sichemites*, who intended nothing but pleaſure, and banqueting; and the two Brethren taking this opportunity, by night fell upon their firſt Guards, and killed them as they ſlept; and from thence entring into the City, they killed all the Males (and with them the King and his Son) but to the Women they offered no violence. Which being executed without the knowledge of their Father, they brought their Siſter back again. *Jacob* was very much aſtoniſhed at this accident, ſo ſtrangely executed, and was greatly diſpleas'd with his Children: but God appeared unto him, and comforted him, and commanded him to puriſie his Tents, and offer thoſe Sacrifices which he had vowed when firſt he went into *Meſopotamia*, and D the Viſion appeared unto him. As he cleanſed thoſe which followed him, he found the Gods of *Laban*, which *Rachel* had ſtol'n, and hid in *Sichem*, in the Earth, under an Oak, without his knowledge.

The Hiſtory of *Dina*, *Jacob's* daughter. *Gen.* 34. 1, 2, 3, 4.

The year of the World, 2206, *before Chriſt's Nativity*, 1758.

Vr. 21. 25. *Simeon* and *Levi* kill the *Sichemites*.

Gen 35. 1, 2. *Jacob* digging up *Laban's* Gods, goeth and ſacrificeth at *Bethel*. *Vr.* 16, 17, 18. *Rachel* dieth in Childbed. *Hedio & Ruffinus*, cap. 28.

Afterwards departing from thence, he ſacrificed *in Bethel*, where he had ſeen the Viſion, at ſuch time as he firſt of all took his Journey into *Meſopotamia*: and as he travelled in the Land of *Ephrata*, *Rachel* died in Childbed, and was buried there (and ſhe alone enjoyed not the honor of being buried in *Hebron* with thoſe of her Parentage.) After he had made great lamentation, he nam'd the Child which ſhe bare at that time *Benjamin* (by reaſon of the Pangs which kill'd his Mother.) Theſe are all the Children of *Jacob*, twelve Males, and one Daughter; of whom eight were born by his lawful E Wives, ſix of *Lea*, and two of *Rachel*: and of their Maids, four; two, of each of them; whoſe names I have heretofore mention'd. From thence went *Jacob* to *Hebron*, a City of *Canaan*, where his Father *Iſaac* dwelt; but he loſt him alſo ſhortly after.

CHAP. XIX.

Iſaac *dieth, and is buried in* Hebron, *Gen.* 35. 29.

JAcob had not the comfort to find *Rebecca* his Mother ſtill living, and *Iſaac* died in a little time after the arrival of his Son, and was buried with his Wife by his Son *Eſau* F and *Jacob* in *Hebron*, among their Fathers. This *Iſaac* was a man beloved of God, and guided by his ſpecial Providence, after the deceaſe of *Abraham*; and after he had paſſed his Life in all vertue for the ſpace of 185 years, he died.

The year of the World, 2230. *before Chriſt's Nativity*, 1734.

Iſaac dieth 185 years old, *Gen.* 35.

G

H

The Second Book of the HISTORY of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Second Book.

1. *How* Eſau *and* Jacob, Iſaac's *Sons, divided their habitations; and how* Idumæa *fell to* Eſau's *lot, and* Canaan *to* Jacob's.
2. *How* Joſeph, *the youngeſt of* Jacob's *Sons, by reaſon of his Dreams, which foretold his future Felicity, incurred his Brother's Envy.*
3. *How* Joſeph *was ſold by his Brethren into* Egypt, *and grew in great Authority in that* I *Countrey, and how at length he had his Brothers under his power.*
4. *How* Jacob, *with all his Progeny, came unto his Son.*
5. *Of the affliction of the* Hebrews *in* Egypt, *for the ſpace of* 400 *years.*
6. *How under the conduct of* Moſes *they forſook* Egypt.
7. *How the Red Sea divided it ſelf, and gave the* Hebrews *a paſſage at ſuch time as they fled out of* Egypt.

CHAP. I.

How Eſau *and* Jacob, Iſaac's *Sons, divided their Inheritance; and how* Idumæa *fell to* Eſau's *lot, and* Canaan *to* Jacob's.

The year of the World, 2230, before Chriſt's Nativity, 1734.

Iſaac's Sons departed their habitations. *Gen.* 36 6, 7. *Gen.* 25. 53. 27. 36

Eſau, the firſt begotten, ſelleth his birth-right.

Eſau called *Edom.*

AFter *Iſaac's* death, his two Sons divided their Inheritance among themſelves, and K neither of them remain'd in that ſame place which they had choſen before to make their abode: but *Eſau* leaving the City of *Hebron* to his Brother, went and dwelt in *Seir,* and was Lord of the Country of *Idumæa,* which he named by his Name (calling it *Edom*) for the occaſion which followeth. He being very young, returned one day ſore wearied with Travel, and hungry, from Hunting: and finding his Brother dreſſing for himſelf a meſs of Lentil-pottage, which were very red in colour, and further encreaſed his appetite; he deſir'd them at his hands, that he might eat them. But he taking the opportunity and occaſion of his Brother *Eſau's* hunger, conſtrained him to forſake his Birth-right, and to ſell him the ſame, on condition he ſhould give him them L to eat. *Eſau* then preſs'd with Hunger, reſigned unto him his Birth-right, and confirm'd it with a ſolemn Oath. Hereupon, his equals in age, in way of mockery, called him *Edom,* by reaſon of his red meat; for *Edom* in *Hebrew,* ſignifieth *red.* His Country likewiſe was hence called *Edom.* But the *Greeks,* to the end they might make the name more agreeable, called it *Idumæa.* He became the Father of five Children, of whom he had three by his Wife *Alibama,* whoſe names were *Jaus, Jolam* and *Chore:* of the other two, *Aliphates* was the Son of *Ada:* and *Raguel,* of *Moſametha:* theſe Children had *Eſau. Aliphates* had five legitimate Children, *Theman, Omar, Opher, Jotham, Cenez* (for *Amelech* was illegitimate, born by one of his Concubines, whoſe name was *Theſma.*) Theſe dwelt in the part of *Idumæa,* which is called *Goboliti*s; and in that part, which by reaſon of *Amelech,* is called *Amalechitis.* For *Idumæa* being in M times paſt a Land of great extent, continued the name of *Idumæa* thorow the whole Country: and the particular Provinces of the ſame, kept the names of thoſe that firſt inhabited them.

Gen. 36. *per tot.* *Eſau's* Sons and Poſterity.

CHAP. II.

Joſeph, *the youngeſt of* Jacob's *Children, is envied by his Brothers,* Gen. 37.

The year of the World, 2206, before Chriſt's Nativity, 1658.

Gen. 37. 1, 2. *Hecat. & Ruffinus,* cap. 2.

BUT *Jacob* attained to that felicity, that ſcarcely any other in all that Country was ſo happy; for he ſurpaſſed all the Inhabitants of it in riches; and by reaſon of the virtues of his Children, he was both *envied* and *regarded.* For, they were accompliſhed in all perfections, endowed with ſtout hearts, apt to execute any work of the hand, N and to endure all ſorts of Travel: finally, all of them were furniſhed with knowledge and providence. But God had ſuch care of him, and ſo graciouſly procured and furthered his good fortunes, that that which ſeemed unto him to be grievous and contrary, he brought to a proſperous iſſue for him, to the encreaſe of his riches; and cauſed that both he and his Children were the firſt motive to our Anceſtors to forſake the Land of *Egypt,* on that occaſion which here enſueth. *Jacob* having begotten *Joſeph* of *Rachel,* lov'd him entirely, both in reſpect of *the beauty of his body,* and of *the ornaments and virtues of his mind*; as alſo his prudence, wherein he exceeded all his other Brothers. This cordial affection of his Father, moved envy and hatred amongſt his Brothers towards him: together with the Dreams which he had ſeen, and told both to his Father and Brethren, O which preſag'd unto him a ſingular felicity. For, it is the common cuſtom of Men to be jealous of their proſperity, with whom they are familiar.

Ver. 3, 4. *Jacob's* Sons hated their Brother *Joſeph.*

Now

A Now the viſions which *Joſeph* ſaw in his dream, were theſe. Being ſent by his Father, in the company of his Brothers, to reap Corn in the time of Harveſt, he ſaw a viſion (far different from thoſe which commonly happen in ſleep) which (as ſoon as he awoke) he told unto his Brethren, to the end they might interpret it. He told them, that he thought in his dream the night paſt, that his Sheaf of Corn ſtood upright in a place where he had fixed it, and that theirs run towards his, to bow down and reverence the ſame. Which viſion of his, ſeemed to foretel him his ample fortune: and how he ſhould obtain the Lordſhip over all of them. But they concealed all theſe things from *Joſeph*; making ſhew, that they could in no ſort interpret the dream: but being by themſelves apart, they breathed forth contrary Imprecations, wiſhing that nothing of this prediction, might take B effect, but perſevered more and more in envy and hatred towards him. But God (oppoſing his power againſt their envy) ſent *Joſeph* a ſecond and more ſtrange viſion: for he dreamed, that the Sun, the Moon, and eleven of the Stars deſcended down to the Earth, and humbled themſelves before him. Which viſion he revealed to his Father in the preſence of his Brethren (without ſuſpition of any hatred in them towards him) and deſir'd him to interpret unto him the meaning thereof. *Jacob* greatly rejoyced at this dream, by reaſon he conceived in his mind the interpretation thereof, and (in comparing and alluding his conjectures not *raſhly*, but with prudence) he rejoyced at thoſe great C matters which were ſignified by that dream: which foretold that his Son *Joſeph* ſhould be very *fortunate* and *happy*; and that the time ſhould come, in which his *Father*, *Mother* and *Brethren* ſhould honor him, and do him homage. For, he compared the *Moon* (which ripeneth and encreaſeth all things that grow) to his *Mother*; and the *Sun* (which giveth form and force) to his *Father*. And as touching his *Brothers*, who were eleven in number, he compared them to the *eleven Stars* (which receive their force both from the Sun and the Moon.) Neither did *Jacob* without judgment and conſideration, ſo interpret this viſion. But *Joſeph*'s Brothers were highly grieved at this preſage, conceiving as enviouſly and hatefully thereof, as if this felicity had been portended to a ſtranger, and not to their Brother, with whom they might equally partake his good fortunes, being as well Allied in felicity unto him, as in conſanguinity. Whereupon they reſolved on his *death* and *deſtruction*: and having complotted theſe counſels amongſt themſelves, D and gathered in their Harveſt, they retired themſelves with their flock, towards *Sichem* (which was a part of that Country very fit to feed their Cattel;) where they kept their flocks without giving any notice of their departure to their Father. But he perceiving that no man came from the herd, that might tell him any tidings, being ſorrowful and careful of his Sons, ſent *Joſeph* to the flocks, to underſtand how they did, and how their Affairs proſpered.

v. 5, ad. 9. *Joſeph*'s Dream.

The year of the World, 2206. *before Chriſt's Nativity*, 1758.

v. 9, 10, 11. *Joſeph*'s Dream of the Sun, Moon and Stars. The Interpretation of *Joſeph*'s Dream.

v. 11.

Joſeph's Brothers complot his death. *Sichem* a fit place to graze in. v. 13, 14.

CHAP. III.

How Joſeph *was ſold into* Egypt *by his Brethren, and grew in credit in that Country: and how his Brethren at length were under his ſubjection.*

E BUT ſo ſoon as they ſaw their Brother coming towards them, they rejoyced, not as at the arrival of one of their neer Friends, ſent unto them by their Father, but as if their Enemy had met them, and was, by the will of God, delivered into their hands. They therefore mutually agreed to put them to death, and not to let ſlip the preſent opportunity. But *Rheuben*, the eldeſt amongſt them, ſeeing their diſpoſition and conſpiracy *to kill him*, endeavoured to diſſwade them; ſetting before their eyes, how heinous and wicked the enterprize was, and what hatred they might incur thereby. For (ſaid he) if before God and before Men it be a wicked and deteſtable thing, to lay hands on, and to murther a ſtranger; how much more heinous a Crime will it be held for us, F to be convicted to be the murtherers of our Brother? whoſe death will heap ſorrow on our Fathers head, and draw our Mother into great grief and deſolation, through the loſs of her Son robbed and bereft from her againſt the ordinary courſe of nature. He prayed therefore them to be adviſed in theſe things; and to conſider in their minds, what might happen, if this Child, who was fair, vertuous, and young, ſhould be put to death: deſiring them to give over this unnatural reſolution, and to fear God who was both the judge and witneſs of their deliberation intended againſt their Brother: adding that if they would deſiſt from this heinous act, God would take pleaſure in their repentance and reconcilement: but if they proceeded in their enterprize, he aſſured them, that he would puniſh them like fratricides; ſince nothing is hidden from his providence, G whether it be committed in the Deſart, or attempted in the City. For whereſoever Men are, there is it always to be thought, that God likewiſe is. Further, that when they ſhould have perpetrated this fact, they ſhould always have their Conſciences as an armed

v. 18. *Joſeph* cometh unto his Brothers, who reſolve to murther him. *Rheuben* diſſuadeth his Brothers death. v. 21.

The year of the World, 2217. *before Chriſt's Nativity*, 1747.

The year of the World, 2217. before Christ's Nativity, 1747.

armed Adversary against them, which never would forsake them. That it was an impious fact to kill a Mans own Brother, although he had done him injury; and much more meritorious, to forgive a Mans Friend, that had offended against him. Moreover he said, that *Joseph* had done them no wrong, whose tender years rather required care and compassion at their hands, than hate and tyranny. Besides that, the cause of his slaughter would aggravate their offence, if it should be known, that for envy of his future felicity they should take away his Life; all which good hap they likewise might participate, by reason of consanguinity: and that it was their duty to think, that whatsoever blessing God imparted to *Joseph*, was theirs, and that for that cause they were to consider, that God would be more displeased against them, if they should endeavour to deprive him of his Life whom he had esteemed and adjudged worthy of prosperity to come. *Rheuben* alledging these and many other things, dissuaded, and laboured to divert them from shedding their Brother's Blood. But seeing that all these his motives could in no sort mollifie them, and that they hastened the rather to perpetrate the Murther; he counselled them, that at least wise they should allot him some milder kind of death: telling them, that he endeavoured all what in him lay, at the first to dissuade them; But since it was throughly resolved among them, that he should not live; that less mischief should follow of it, if they would be ruled by his counsel: for by that means their will should have effect, yet a more mild and less hurtful, in comparison of Murther; that it were better for them to withhold their hands, and keep them immaculate, by casting him into the next Pit, and there leaving him in the hands of death. To this counsel, all of them agreed. So *Reuben* took *Joseph*, and bound him with cords, and let him down easily into a Pit, which was dry: which done, he departed, to seek out a more convenient place for pasture.

v. 29. *Rheuben* perswadeth them to cast *Joseph* into a Pit. *Hedio & Ruffinus*, cap. 3.

v. 27. *Joseph*, by the counsel of *Juda* is sold to the *Arabian* Merchants.

But when *Rheuban* was gone, *Juda* one of *Jacob*'s Sons (espying certain Merchants of *Arabia* of the Country of the *Ishmalites*, who from the Country of *Galaad* carried *spicery* and *Syrian* Merchandise into *Egypt*) counselled his Brothers to draw up *Joseph* out of the Well, and to sell him to those *Arabians*: assuring them, by that means it would come to pass, that *Joseph* should die the farther off from them, amongst Strangers: and as touching themselves, they should be exempt from that pollution. Which counsel of his being commended by them all, they drew *Joseph* out of the Pit, and sold him to the *Arabians* for the summ of twenty pieces of Silver, at such time as he was seventeen years of Age. Now had *Rheuben* resolved in himself to save *Joseph* without his Brothers privity; for which cause coming by night unto the Pit, he called him with a loud voice; and seeing that he gave him no answer, he began to conjecture with himself, that his Brethren had put him to death; he reproved them therefore very bitterly: but after they had told him what was become of him, he gave over his mourning. After these things were thus passed, the Brethren consulted among themselves, in what sort they might clear themselves from their Fathers suspicion; and concluded among themselves to tear the Coat wherewith *Joseph* was attired when he came to them, and which they had taken from him when they cast him into the Well; to the end, that having *stained it in the blood of a Goat*, they might afterwards carry it to their Father, and shew it him, to the end he might suppose, *that* Joseph *was slain by wild Beasts*. Which done, they came unto the old Man (who had already heard something of *Joseph*'s misfortunes) and told him, that they had not seen their Brother *Joseph*, neither could they assure him what mishap had befaln him: but that notwithstanding, they had found his Coat, all bloodied and torn; which made them suspect, that he was slain by some wild Beasts, if so be he were sent unto them, attired in that Coat.

20. *Rheuben* by Night cometh to the Pit.

31.

32. *Joseph*'s Brothers perswaded his Father that he is devoured by wild Beasts.

34. *Jacob* bewaileth *Joseph* for dead.

But *Jacob* (that hitherto expected more gentle tidings, supposing and hoping that *Joseph* had only been captive) gave over this Opinion, and took the Coat for a most assured testimony of his Sons death; for he knew that he was apparelled therewith, at such time as he sent him to his Brothers; for which cause he lamented *Joseph*, from that time forward, as certainly dead. And such was the grief of his heart, that he received no consolation, but suffered himself to be perswaded by the Brothers, that *Joseph* was slain by Savage Beasts. He therefore sate him down, being clothed in Sackcloth, and charged with sorrow, and neither could his Sons by their counsels mitigate his moans, nor he himself remit the rigour of his lamentation.

27, 28. *Joseph* is sold in *Egypt* to *Putiphar*.

Gen. 39. 7, 9, 10.

Now *Joseph* was sold by the Merchants, and bought by *Putiphar* (an *Egyptian* Lord, and Steward of King *Pharaohs* houshold) who held him in high estimation, and trained him up in all liberal Sciences, suffering him to live, not after a servile, but liberal manner, and committing unto his charge the care of his houshold; all which favours he made use of. Yet was he no ways diverted by these his priviledges and promotions, from his habitual virtue; testifying hereby, that prudence doth not submit to adverse fortune, if a Man use the same orderly, and not at that time only when fortune fawneth and flattereth.

It

A It fortuned not long after, that his Masters Wife fell in love with him, both for his beauty, and for his wit and diligence; and she imagin'd if she open'd hir mind to him, she might easily enjoy him; and that he would esteem it a part of his felicity to be loved by his Mistriss. All which she fancied, having only regard to that servile condition wherein at that present he was, and not to his manners, which continued always Virtuous, notwithstanding any change that could happen unto him. So she discover'd to him her passion, and desir'd him to grant her an amorous encounter: but he refused her demand, alledging that it was a most wicked requital towards his master, if it should come to pass, that he who had bought him, and so greatly honoured him, should receive so great an injury and outrage from him. He exorted her therefore to conquer her ap-

Gen. 39. 7, 9, 10

Putiphars Wife soliciteth *Joseph* to lie with her.

The year of the World, 2217. *before Christ's Nativity,* 1747.

B petite, and to lay aside all hope of ever compassing her concupiscence; alledging unto her, That desire is then less active, when hope is extinguished; and that he had rather suffer all mischief imaginable, then consent or condescend unto her in that wickedness. And although (said he) it be undecent for a Servant to contradict the will of his Mistriss, yet, the filthiness of the fact dissuaded him from attempting the same. This repulse, more and more inflam'd her, having supposed that *Joseph* would not deny her; and her disordinate affections encreasing daily she devised and complotted a new means, in hope to bring her love to the desired issue.

Whereas therefore a solemn and publick Feast was at hand, wherein (according to

Putiphar's Wife complotteth a second subtilty to allure *Joseph.*

C custom) the Ladies were wont to adorn the solemnity by their presence; she feigned a sickness, and persuaded her husband to believe it, hoping by this meanes to have the better opportunity, being alone, to solicite *Joseph*; which falling out accordingly, she began to court and caress him with these flattering discourses, That he had done well if (upon her first request) he had obeyed her, without any contradiction, in respect of her dignity who made suit to him; and her incredible passion, which had so far commanded her, that notwithstanding she were his Mistriss, she had debas'd her self so much as to solicite him: that now he should behave himself more wisely and better; if in amends of his forepassed obstinacy he at last would consent. For if he expected this her second summons, she now made it far more affectionate and importunate then the former, for (saith she) I have feigned sickness to this end, to solicite and prefer thy company

D before a publick triumph. Or if at first thou didst mistrust me, thou may'st hereby conceive that I do not maliciously tempt the, in that I yet continue in the same affection. For which cause either make choice of this present pleasure, and be obsequious to her that loved thee, in hope of further preferments, or be assured of my hate and revenge, if thou preferrest thy opinion of chastity before my favour. For be assured that thy chastity shall profit thee nothing, if I accuse thee to my Husband, and avow, that thou soughtest to violate me: for though thy allegations be more true, yet shall my words be of more force, and my accusations more acceptable in *Putiphers* ears than thine. But neither by these words, nor her Tears, the witnesses of her vows, could

Joseph once more repulseth the assaults of her lust, *ver.* 11, 12.

Joseph be perverted; nor could flatteries allure him, nor terrors compel him to forsake

E his resolved chastity; but he constantly contemned those unjust afflictions, wherewith she threatned him: choosing rather to suffer any misery whatsoever, than to be carried away to such criminal pleasures; being well assured that he was worthy of extreme punishment, if on a womans entreaty he should condescend to any such treachery. He admonished her of her duty, alledging the *Laws, rights, and customs* of *Matrimony*, willing her rather to respect them, than her inordinate lust: which is speedily followed with repentance, and a continual fear of being discovered: whereas conjugal fidelity is void of fear, and attended by a good conscience before God and Man. Moreover, that it was more convenient for her to govern and command him as his Lady and Mistriss than to debase her self, making him the partaker of their common sin; and far more

F pleasant to be assured in the confidence of a good life, than in secret to commit sin. By these, and such words, he endeavour'd to abate the violence of her furious passion, and to reclaim her from her depraved fancies to submit to the law of reason: but she, the more instantly he dissuaded, the more earnestly invaded him; and when by no means she could prevert him, by words, she laid violent hands upon him, to constrain him by force. But *Joseph* unable to endure any longer the impudence of the woman,

v. 12. *Joseph* leaving his rayment behind him, fled from the Adultress.

leaving his Garment behind him, whereby she held him, fled suddenly out of the chamber. She, partly *impelled* by the grief of *repulse*, partly mov'd with *fear*, lest her lasciviousness should be made known to her Husband, decreed first of all falsly to accuse *Joseph*, and by this means to take revenge upon him, holding it to be a craft worthy a wo-

The year of the World, 2217. *before the Nativity of Christ,* 1747.

G mans wit, to anticipate and first of all to accuse her accuser. She therefore sat down sad and perplexed, colouring the grief of her defrauded lust, under the cloak of indignation, for her attempted honour and violated chastity. But when her husband

came home, and being troubled to behold her ſadneſs, demanded the cauſe thereof. H
verſe 14. 17. The Adulteresſes accuſation againſt *Joſeph.*
Thou deſerveſt to live no longer (ſaid ſhe) my Husband, if thou do not rigorouſly puniſh that wretched ſlave, who hath attempted to violate thy Bed, forgetting both what he was when he came into thy houſe, and with how great goodneſs thou haſt entertained him; and who inſtead of teſtifying his gratitude for the ſame, hath not forborn to offer injury, even to thine own Wife; and which is more on an holy day, and in thine abſence: whereby it manifeſtly appears, that the moderation which hitherto he hath pretended, rather proceeded of ſervile fear, than native modeſty. And that which hath the more emboldned him, is that (beſides all hope, and beyond his merit) thou haſt favoured him: for ſeeing all thy goods committed to his truſt and diſpenſation, and that he was preferred before all thine ancient Servants, he thought it lawful likewiſe I
for him to attempt and outrage thy wife. And to procure more credit to her words, ſhe produced his Garment, which (as ſhe ſaid) he left behind him, when he endeavored to violate her. *Putiphar* moved with the words and tears of a woman, and attributing too much to his wives diſſembling love, omitted the further and faithful inquiſition of the truth, and after he had praiſed his Wives faith and loyalty, he caſt *Joſeph*, thus condemned of heinous wickedneſs, into the Priſon of Malefactors, eſteeming his wives chaſtity, and commending it the more, in that he was now made a witneſs of her approved honeſty.

v. 20. *Joſeph* is caſt into Priſon. *Hedio & Ruffinus*, cap. 4. *Gen.* 39. 21, 22, 23. *Joſeph's* patience in Bonds. The keeper of the Priſon dealeth friendly with *Joſeph.*
But *Joſeph* committing his innocency to God, neither took care how to excuſe himſelf, nor to declare how the matter had paſs'd: but ſilently ſuffering the neceſſity of his Bonds, he comforted himſelf with this only hope, that God was more powerful then K
they that had impriſoned him; and accordingly he ſoon found the effects of his providence. For the keeper of the Priſon conſidering both his faith and diligence in all that he employed him in, and the comelineſs of his perſon, looſed him out of Bands, and by that means in ſome ſort leſſened his miſery; giving him alſo an allowance more liberal then the reſt of the priſoners had. Now, when they that were in the Priſon (as often as they had intermiſſion from their labour) conferred together (as Men in miſery are wont to do) and queſtioned among themſelves, of the cauſes of their misfortunes; a certain Butler of the Kings (condemned by him, in diſpleaſure, to be caſt into Irons) grew familiar with *Joſeph:* and for that he accounted him a prudent and provident Man, he told him his Dream, praying him, that if any preſage might be L
gathered thereby, he would expound it unto him; lamenting his misfortune, that he was not only perſecuted by the Kings diſpleaſure, but alſo when he ſhould take his reſt, troubled from Heaven by Dreams. For he ſaid, that in his ſleep he beheld three great cluſters of grapes hanging on three Branches of a Vine, which were all ripe, and ready to be gathered; and that he thought he preſſed them into a Cup, which the King held; and that afterwards, having ſtrained the Muſt, he offered it to the King, and that he willingly drank thereof. When he had ſhewed him his Dream, he deſired him, that if he had any Knowledge given him from God, he would vouchſafe to interpret his Viſion unto him. *Joſeph* bad him be of good courage, and expect, that within three
Gen. 40. 5, 9, *ad* 15. The Butlers Dream expounded.
days he ſhould be delivered from his Bonds, admitted again to the Kings ſervice, and M
reſtored to his former credit. For (ſaid he) the Vine bringeth forth a fruit very good, and profitable for mans uſe; by the uſe thereof faith and frendſhip is confirmed amongſt them, diſcords diſſolved, and troubles and ſorrows aſſwaged, inſtead of which, pleaſures ſucceed. Since, ſaid he (as thou telleſt me) the king favorably received the Wine preſſed out by thy hands, know that thou haſt a good Dream offered thee, and that it ſignifieth thy deliverance from miſery within three dayes, according to the number of thoſe Cluſters which thou gatheredſt in thy Dream. Remember me therefore, I pray thee, as ſoon as the event hath approved this my prediction to be real and true; and when thou art at liberty, forget not us that are left here to lie in miſery, for I am not here thruſt into Bonds for my wickedneſs, but I am puniſhed like a Malefactor for my N
Vertue and Modeſty; in that I rather reſpected the honour of the houſe in which I lived, and his credit who committed me to Priſon, than mine own pleaſure. The Butler rejoyced greatly at the interpretation of his Dream, and expected the event. Now a certain other Man, the Kings Baker, being in the ſame Priſon with the Butler, and conceiving ſome hope through *Joſeph's* ſo happy interpretation (for that he likewiſe had ſeen a Viſon) deſired to expound unto him what interpretation was to be had
The Bakers Dream, *v.* 16.
of a Dream, which he had had the night paſt, and which he related in theſe words. Me thought (ſaid he) I carried three Baskets on my head: of which, two were filled with bread, and the other with fleſh, and divers other kind of Meats, ſuch as are prepared for Kings: But the Birds of the air hovering round about me, devoured O
all the victuals, being nothing frighted by me, although I endeavored to drive them away. Which ſaid, he expected a preſage no leſs fortunate than the former.

The year of the World, 2238. before Chriſt's Nativity, 1736.

But

A But *Joseph*, after he had attentively consider'd the circumstances of the Dream, told him that he would rather have inform'd him of more favorable success than his Dream did portend; and that he had only two days left to live, which were signified by the two Baskets; but on the third he should be hanged and devoured by the Fowls, which he could not drive from him. Neither did it otherwise fall out with both of them, than *Joseph* had Foretold: For upon the prefixed day, the King (celebrating the feast of his Nativity) commanded that the Baker should be hanged, and the Butler delivered from his Bonds, and restored to his former office. But God delivered *Joseph* (after he had for the space of two years spent his time in the misery of the Prison, and was in the mean space no ways assisted by the ungrateful Butler) by preordinating this means

The exposition of the Baker's Dream.

Gen. c. 1. *ad* 17.

B and manner of his liberty. King *Pharaoh* having in one and the same night seen in his sleep two Dreams, which he conceived were of ill presage to him, though he had forgot the explication of them which had been made to him at the same time; early in the morning (calling before him the learnedst among the *Egyptians*) he required the interpretation thereof. Now when he could in no sort be satisfyed by them, he became more and more troubled: which the Butler perceiving, he called to mind *Joseph*, and his wisdom and prudence in these sorts of conjectures, and reparing unto the King, told him of *Joseph*, and of his vision which he had whil'st he was in Prison, together with *Joseph's* Interpretation, and the event thereof, and how the same day, the Master of the Bakers being condemned to the Gallows, gave greater credit to his predictions:

Pharaoh the King of *Egypt* his Dream.

C how he was kept Prisoner as a slave by *Putiphar*, the Master of his household, and that he was a *Hebrew*, as himself said, descended of good and honourable Parents. Command him therfore (said he) to be sent for, neither dispise the Man for his present misery, for thou maist manifestly understand by him, the signification of thy Dreams. Hereupon the King sent for him presently, and friendly taking him by the hand, spake to him after this manner. I understand by the report of my Servant, that thou art prudent; and therefore desire thee to shew me the interpretation of my Dreams in such manner as thou discoveredst his unto him, and thou shalt do me an high pleasure: but beware thou neither conceal any thing for fear, nor speak for flattery, nor feed me with falshood, but tell me all things truly, although such as may breed my discontent to hear them.

Joseph delivered from Bonds.

D Methought as I was walking by a River side, I saw seven well fed and fat kine, which came out of the River into the pasture: and again, me thought seven other came from the pasture to meet them, which were very lean and ugly to behold; these lean devoured the seven others that were fat and great, yet were never the more increased, but were all of them miserably vexed with hunger. But after this vision, being awaked out of my sleep, and troubled in my mind, what it might signifie, being seized by little and little by a pleasant slumber, I fell a sleep again; And again, I saw a vision more prodigious than the former, and which likewise troubles and terrifies me more. For I saw seven ears of Corn sprung out of one root, that hung down and bowed their heads, because they were loaden with grain ready to be reapt: after which, there appeared

Pharaoh's Dream of the seven kine.

The year of the World, 2231. before Christ's Nativity, 1733.

The year of the World, 2238, before Christ's Nativity, 1726.

E seven other weak, and dry ears, which devouring those other great and full ears, left me highly astonished. Hereunto *Joseph* answered: This Dream (O King) although it hath been seen in two figures, yet it importeth one and the same accident, which is to ensue. For both those seven lean Oxen and those seven dry ears of Corn, which you saw devour the seven fat Oxen, and seven full ears of Corn, fore-signifie a famine and scarcity in *Egypt*, for so many years as there were Oxen and ears of Corn in good plight: so that the fertility of these good years shall be consumed by the sterility of so many other years according to their number; and there shall be such scarcity of necessary provision, that it shall be hard to prevent and supply the defect: all which is signified by those seven lean kine which having devoured the good, could not be satisfied by the same. All

The Interpretation of *Pharaoh's* Dream. *v.* 18. *ad* 36.

F these things God foretels unto Men, not to the end they should be terrified and affrighted; but that being forewarn'd they may provide for themselves, and the more easily prevent the imminent danger. If therefore thou shalt lay up and store the abundance of the plentiful years, *Egypt* shall not feel the penury that shall follow. And when the King (admiring *Joseph's* prudence and wisdom) demanded after what manner he might provide in the time of plenty, to prevent and redress the future sterility, he warned and counselled him, that the *Egyptians* should use parsimony and that which remained of those years superfluity, might be reserved for future necessities. He counselled him also to command the husbandman to hoard up their Corn in their Barns, and only to distribute to the People so much as was sufficient, and no more. Hereupon the

v. 47, 48, 49. By *Joseph's* counsel the succeeding scarcity is made more tolerable

v. 42, 43 *Joseph* is intitled by *Pharaoh* to great honours.

G King (not only praising *Joseph's* counsel, but also his intepretation of his Dreams) made him Lord and Commissary of all his store; and commanded him to provide whatsoever he thought necessary for his service and the good of his People: assuring

him

The year of the World, 2238. before Christ's Nativity, 1726.

Hedio & Ruffinus, cap. 5.

him that he thought no Man more proper to execute this counsel, than himself, who was the author thereof: Having therefore this authourity given him by the King to use his own signet, and to be cloathed in Purple, and to ride in a Charrot, throughout all *Egypt*, he stor'd up all the Corn in the Kings Granaries, and distributed to every one by measure, that which they wanted for Seed-Corne, and for their nourishment, without letting any Man understand for what cause he did it. H

v. 50, 51, 52. *Joseph* marrieth a Wife in *Egypt*, on whom he begat *Manasses* and *Ephraim*.

He was now about thirty years old, and was held in great honour by the King, being for his extraordinary prudence, sirnamed by him *Psontomphanech*, which in the *Egyptian* language, signifieth, *The discovery of hidden things*: he was also honored with a Wife of great dignity. By the Kings order likewise he took to wife a Virgin, Daughter to *Putifar* the *Heliopolitant* Priest, whose name was *Asaneth*, by whom he begat Children before the Famine began in *Egypt*. The elder of which was called *Manasses*, which signifieth *Oblivion* (because attaining better fortune he grew into *oblivion* of his former misery:) but the younger was called *Ephraim* (which signifieth *Return*, for that he was restored to the liberty of his ancestors.) Now when, according to *Joseph's* interpretation, the seven years of plenty and affluence were past in *Egypt*; the years of famine began to infest the Land, and for that the evil was unexpected, the headlong multitude grievously pressed with hunger and misery, began to flock about the Kings gates and Garners. Whereupon the King called for *Joseph*, who presently distributing Grain to those that wanted it, became without controversie, the Father and conserver of the commonalty. Neither did he only sell it those that inhabited that Countrey, but to strangers also; accounting the whole race of Mankind so allied together that 'tis reasonable such as want, should be supplied by those that have plenty. And because the same calamity both oppressed *Canaan* and other Kingdoms of the world, *Jacob* also sent all his Sons into *Egypt* to fetch Corn; (as soon as he understood that strangers also had liberty to traffick in that place) only with himself he retained *Benjamin*, whom he begat on *Rachel*, and who was brother by the whole blood to *Joseph*. When these ten Brethren arrived in *Egypt*, they repaired to *Joseph*, beseeching him that they might be permitted to buy corn: for nothing was done without his expres command; it seem'd an honour done to the King, to do honour to *Joseph*. I

v. 54, 55. The Famine in *Egypt*.

K

Gen. 42, 1, 2, &c. *Jacob* sendeth his Sons into *Egypt* to buy Wheat.

ver. 7. &c. *Joseph* foundeth his Brothers, to the end he might understand his Fathers and *Benjamins* Estate, *v.* 19. *Rubens* answer unto *Joseph* both for himself and his Brothers.

He taking knowledge of his Brothers, who thought of nothing less than of him (by reason that in his youth he was sold away by them, and age had altered the lineaments of his face; and besides, none of them could imagine that he had attained to so great dignity) determined to make trial of them, to the end he might the better gather how they were affected. For he both denyed them his license to buy Corn, and commanded them also to be apprehended for spies, telling them that they were of divers Nations, though they feigned kindred: for how can it be (saith he) that a private Man should bring up so many worthy Sons; which felicity scarcely and very seldom is granted to Kings? This did he, to the end he might gather some intelligence of his father, and in what estate he lived, during his absence; and what was become of *Benjamin* his Brother: for he was much afraid, they had offered the same hard measure to the youth which they had us'd to himself. These words struck them with a great fear, in regard of their eminent peril, supposing that they had travelled this long journey all in vain: and for that they saw their accusation must be answered; *Ruben* the eldest of them, began after this manner to plead their common cause. We come not hither (said he) as Spies, but dire famine (whose furie we seek to prevent) hath compelled us to come into this Countrey, hoping in your humanity; who (as we have heard) have not only made offer of sale of Corn, and means of sustenance to your own Citizens, but also to all strangers. That we are Brothers, and born of the same Father, our very countenances testifie, in that they vary not very much the one from the other. Our Father is called *Jacob*; by Nation an *Hebrew*: who begat us, his twelve Sons, on four women: and while we were all living our affairs were fortunate and prosperous; but since the death of one of us, whose name was *Joseph*, our domestic fortunes began to grow to ruine. Our Father languisheth in continual lamentations; and his Tears do no less afflict us, than in times past the untimely death of our deerest Brother did affect us. Now are we come to buy Corn, having left in our Fathers custody the youngest of our Brothers, called *Benjamin*. That thus it is, if thou please to send any one unto our house, thou mayest be assured. Thus spake *Ruben*, both on his own and his Brothers behalf, to remove *Joseph's* sinister opinion of them: who knowing that both his Father and Brother were in health, commanded them to be shut in Prison, under pretence to call them to further examination, at better leisure. Some three days after (calling them before him) he began thus: Since (saith he) you protest, that you came not hither into this Kingdom on purpose, either to prejudice the King, or work L M N O

The year of the World, 2238. before Christ's Nativity, 1726.

ver. 17. *Joseph* commandeth his brothers to Prison.

Treasons

A Treasons towards the State, and that you pretend your selves to be the Sons of one Father: you shall induce me to believe, that your allegations be true, if leaving some one with me as pledge of your loyalties (who shall be well entertained) you bear hence your desired Corn to your Father, and return again unto me, bringing with you your Brother, whom (as you say) you left behind you: for this shall be an Argument that you lye not. Amazed at these words, and supposing that their extreme calamity was at hand, they lamented their misfortune; oftentimes expostulating amongst themselves, that God did now punish them for their cruelty towards *Joseph*. But *Rheuben* reprehended their too late and unprofitable repentance, saying, That those afflictions which God (the just revenger of innocency) had inflicted on his impious Brothers, ought patient-

B ly to be born. After this manner spake they one unto another, supposing that no Man was present who understood the Hebrew Tongue: and they all lamented, being inwardly touched with the words of *Rheuben*; and condemned their perpetrated wickedness: for which, at that time, they thought that God did most justly punish them. *Joseph* beholding them in this perplexity, and unable to dissemble any longer his Brotherly love, by reason the Tears already began to burst out of his Eyes, which at that time he desired to conceal, departed from among them.

ver. 21. Joseph's Brothers, repent them of that evil they had done unto him.

Not long after, returning again unto them, he retained *Simeon* with him, to be in the mean time as a pledge, until their return; and giving them licence to buy their Corn, he commanded them to depart; giving withal a special commandment to one

C of his Servants, that the Money which they had brought to buy Corn, should secretly be shut up in their Sacks, and they permitted to depart; all which his Servant performed. But *Jacob's* Sons returning into *Canaan* told their Father all that had hapned unto them in *Egypt*, and how they were taken for Spies, and Traitors to that Country: and that when they protested, that they were all Breathren, and that the eleventh was left at home with their Father, the Government would not believe them. Moreover, that *Simeon* was left pledge with the Governor, until *Benjamin* should come thither to give testimony of their truth: whereupon they desired their Father without fear or sinister conceit, to send their younger Brother with them. But *Jacob* was displeased with that which his Sons had done; and whereas he was not a little grieved that *Simeon* was left behind, he

D thought it worse then death also to be deprived of *Benjamin*; and neither could *Rheuben* with his Prayers (offering his Sons for pledges, that if any sinister fortune should fall upon *Benjamin* by the way, the Grandfather might revenge it on his Children) persuade *Jacob* to yield consent: but they uncertain what to do, were more and more terrified, in that they found their Money inclosed in their Sacks of Corn. Now when Corn began already to fail them, *Jacob* being compelled by force of Famine, deliberated to send *Benjamin* with his other Brothers: for they dar'd not return into *Egypt*, without him. And when necessity pressed them daily more and more, and his Sons ceased not instantly to call upon him; yet was he still doubtful and unresolved: till at last *Juda*, a Man vehement by nature, began more freely to tell his Father that he was too

E careful of his Brother *Benjamin*, to whom nothing could happen without the will of God, whither abroad or at home; and that without this superfluous care of his Son *Benjamin*, endangered his own and all their lives, which could not subsist but by the relief which was to be had out of *Pharaohs* Country; that he ought also to have care of the life of *Simeon*, lest whilst he delayed to send *Benjamin* on the journey, *Simeon* in the mean time should be slain by the *Egyptians*. Moreover he exhorted him to commit the care of his Son to God, promising to bring him back again in safety, or else to die together with him: and proposing, that certain Fruits of *Canaan*, as Balm, Stacte, Terebinth and Honey, should be sent as Presents to *Joseph*, together with the double price of their Corn. Thus shedding Tears on both sides, they departed from their Father,

F leaving him miserably tormented for the health of his Sons; and contrariwise suspecting with themselves, lest through his absence their Father should dye with sorrow. And so travelling into *Egypt*, they mitigated their present grief with the hope of better fortune. No sooner were they arrived there but they repaired unto *Joseph*; being sore afraid, lest it should be laid to their charge, that by fraud and deceit they had carried away with them the price of their former Corn: which presently, before *Joseph's* Steward, they carefully excused, saying, That they found the Money, among the Wheat at such time as they emptied their Sacks; which now, in discharge of their truth, they had brought back again. But he denying that he ever missed their Money, and they being delivered from this fear, began to be more secure; so that *Simeon* was suddenly

G set at liberty, to converse among his Brethren. Now, when *Joseph* was returned from the service of the King, they offer him presents: and he enquiring of them, how their Father did? they answered, that he was in health. Then perceiving that *Benjamin* was

v. 24. Joseph sendeth away his Brothers, and only retaineth *Simeon*.

v. 36. Jacob is sore grieved for *Simeons* absence, and because *Benjamin* should depart from him. *Gen. 42. 1. ad 19.*

Jacobs Sons, but in especial *Juda*, urge their Father to send *Benjamin* with them.

The year of the World, 2239. before Christ's Nativity, 1716.

v. 11, ad 14. Jacob sendeth his Sons with presents into *Egypt*

verse 16. Jacobs Sons arrive in *Egypt*, and *Simeon* is set at liberty.

yet

yet alive, whom he ſaw among them, he ask'd whether that were their younger Brother? H
verſ. 29. *Joſeph* unknown to his Brethren, ſaluteth both them and *Benjamin.* and hearing that it was, he only uttered theſe words, That God's Providence was over all things, and departed from them, being unwilling that any of them ſhould ſee him ſhed Tears, which he could not any longer contain. Inviting them afterwards unto a Banquet, he commanded them to ſit down in order, according as they were wont to do when they were with their Father; and whereas he kindly entertained all of them, he honoured *Benjamin* with a double ſhare. After the Banquet, when they were all laid down to reſt, he commanded the Steward to meaſure out the Wheat which every one ſhould bear away with him, and to hide the price thereof again in their Sacks: but in *Benjamin*'s Sack, he commanded him to put his Cup which he ordinarily made uſe of. This he did, with intent to make trial of their loves towards *Benjamin*; and whether I
Hedio & Ruffinus, cap. 6. *Gen.* 44. 2, 3. *Joſeph* tempteth *Benjamin*'s Brothers, whether they would aſſiſt him. they would ſtick unto him, being accuſed of Theft, or leave him behind as a Malefactor, and return unto their Father, as if the matter no ways touched them. Which being done according as he had commanded, early in the morning all *Jacob*'s Sons aroſe, and taking with them *Simeon*, departed onwards of their journey; rejoycing as well at his Reſtitution, as *Benjamin*'s return, whom they both promiſed and proteſted to bring back again to their Father; when behold, ſuddenly a Troop of Horſemen beſet them round; amongſt whom, was that Servant who had hid the Cup in the Sack. They being troubled by this ſudden incurſion, and asking, why they ſet upon them whom they ſo lately had both invited and entertained ſo honourably? The *Egyptians* anſwered, and exclaimed againſt them, calling them wicked Men, who forgetting the late benefits received, K
Joſeph's Brethren are ſtaid in their Journey. *v.* 5. 12. *Jacob*'s Sons are accuſed of Theft. and *Joſeph*'s gentleneſs and humanity, were ſo wicked, as to return him Injuries for his Courteſies; threatning them that they ſhould be puniſhed for their Theft: and telling them, thrt although for a time they had deceived the Officer of the Table, yet could they not deceive God; and again asking them, whether they were well in their Wits, in ſuppoſing that for this offence they ſhould not be incontinently puniſhed? with theſe, and the like ſpeeches, the Servant inſulted over them. But they, who nothing at all ſuſpected this ſubtilty, accuſed him, ſaying, That they wondred at the Mans unreaſonableneſs, in ſo raſhly accuſing them of Theft, who had not kept back the price of their Corn, which they found in their Sacks, whereas none but themſelves knew of that Money; ſo far were they from purpoſely offering any wrong. Yet in that they thought the ſearch- L
ing would better ſatisfie them, than denial, they bid them ſearch their Sacks; offering themſelves, each of them, to ſuffer puniſhment, if any one of them were found guilty of the Theft. This ſearch which they offered, the *Egyptians* accepted; yet agreed the puniſhment ſhould be inflicted only on him who had done the Injury. Afterwards beginning to ſearch, and orderly looking into each Mans Sack, at length they came to *Benjamin*; not that they were ignorant the Cup was hid in his Sack, but that they might ſeem to diſcharge their duty more exactly. Now all the reſt being ſecure in themſelves, they were only careful of their Brother *Benjamin*; and they hoped that he would not be found guilty of falſhood: for which cauſe, they more freely upbraided their Perſecutors; objecting unto them, how, through their importunity, they had been hindred a good part M
The year of the World, 2238. *before Chriſt's Nativity*, 1726. of their Journey. Now as they ſearched *Benjamin*'s Sack, they found the Cup; whereupon all the Brothers began to mourn and lament, both bewailing their Brother's misfortune, who was preſently to ſuffer death for the Theft; and their own miſhap, who having plighted their Faith unto their Father for *Benjamin*'s ſafe return, were compelled to falſifie the ſame through this accident. And that which further increaſed their grief, was, that when as they moſt of all hoped to be free from dangers, they were, by fortunes envy, thruſt into ſo great Calamity; confeſſing themſelves to be the Authors both of their Father's, and this their Brother's misfortune; in that they had never ceaſed to importune and compel their Father (although he were unwilling, and reſiſted) to ſend the Child with them. N

ver. 12. *Benjamin* is attached for Theft. Now the Horſemen having laid hands on *Benjamin*, led him unto *Joſeph*, and his Brothers followed him. *Joſeph* beholding his Brother in the other hands, and the reſt bemoaning him round about them; Have you, ſaid he (O moſt wicked Men) either ſo contemned my humanity, or Gods Providence, as that thou durſt attempt ſuch a hainous injury againſt him who entertained you with hoſpitality, and diſmiſſed you with benefits? To whom they anſwered, that they were ready to ſuffer puniſhment for *Benjamin*, calling again to their remembrance, *Joſeph*'s injuries, ſaying; that he was happy who delivered by death from life was exempt from all calamities: and that (if he lived) God inflicted that plague on them for his ſake. They ſaid alſo, that they were the plague and great misfortune of their Father, becauſe that to the former ſorrow, which he had endur'd O
ever ſince the time of *Joſeph*'s death, they had alſo annexed this new miſery: neither did *Reuben* deſiſt to reproach them in bitter manner with the wickedneſs which they had committed.

committed. But *Joseph* told them that he dismissed them all (seeing that their innocence was proved to him) and would be contented with the Lads punishment: for (said he) neither is it reasonable that he should be delivered for the sake of those who have not offended: nor they punished for him that hath done the Theft: He commanded them therefore to depart, and promised them safe conduct on their way.

Whilst all of them were grievously wounded with these words (so that scarcely one of them could speak for sorrow) *Juda* (who had persuaded his Father to send *Benjamin* with them, and who above the rest was a Man of confidence) purposed to expose himself to all danger in that resolution to deliver his Brother: whereupon he addressed himself to *Joseph*, and spake thus, *My Lord* (said he) *we confess that we are all ready to suffer punishment, though we have not all of us committed the offence, but only the youngest; and though we suppose his life to be almost desperate, yet our only hope rests in your goodness and clemency. We beseech you therefore, that you will have compassion of us, and be pleased to take counsel, not of your just indignation, but your native goodness; since 'tis proper to great minds, as yours is, to surmount those passions, to which only vulgar Souls give way, and are wont to submit. Consider, I pray you, whether it stand with your dignity to kill those, who present themselves to be punished, and desire in no sort to live, except it be by the benefit of your mercy? Suffer not your self to be deprived of this honor, after you have delivered us from Famine, and liberally furnished us with Corn to carry to our Family, labouring under the same calamity. For 'tis one and the same bounty to continue them in life, who are afflicted with Famine; and not to take it from them, who have merited death; And you shall save those whom you have fed; and that life which you would not suffer to fail by Famine, restore and give again: whereby your clemency will be more commendable, whil'st you give both life, and those things likewise whereby life is maintained. Moreover, I think that God himself hath given you this occasion to declare your virtue, that it may appear that you set lighter by the injuries offered unto you, than by your will to do good; and that you are not only liberal to them who are poor and innocent, but merciful to those that are guilty. For although it be a glorious thing to yield succor in adversities; yet is a Prince no less honoured by his clemency, especially in a cause that concerneth his particular interest; for if they that remit small offences, are followed by deserved praise; what is it to restrain a Man's anger in a capital Crime? Doth it not very near approach the Divine clemency? And had I not good experience by* Joseph's *death, how grievously my Father taketh the want of his Children, I would not so earnestly intreat for his safety who is so dear to him: or if I did, it should be only to contribute to the praise of your clemency; and were there not some to whom our death would bring both grief and discontent, we were willing all of us to suffer punishment. But now whereas we have not so much commiseration of our selves (though as yet we are but young, and have not much tasted the pleasures of life) as of our disconsolate Parent, who is oppress'd not only with Age, but Grief, we beseech you, not for your own sakes, but for his, to grant us life, though at this day we are under your justice for our offence. Assuredly he is a good Man, and hath omitted nothing to render us like himself; worthy he is never to taste or be tryed by any such calamity, who now, through our absence, is discruciated with care and sorrow. Now if he should receive tydings of our death, and the cause thereof, he will not endure any more to live: the infamy of our deaths will shorten his days, and make his death by this means more unhappy; yea rather than hear the rumor of our shame, he would desire to die beforehand. All these things considered (although you are justly moved by this offence) remit the revenge unto our Father, and rather let your pity towards him, than our iniquity towards you, prevail. Grant this favor to his old age; since if depriv'd of our presence, he neither will, nor can desire to live: yea, grant it to the very name of a Father, wherewith you are honoured your self: so God, the Father of all men, will bless you in that name, and prosper your Family; whom also you shall honor, if in respect of that common name, you take compassion of our Father, in considering the sorrow that he shall endure, if he be deprived of his Children. It now lieth in your power to give us that which you may deprive us of, by that power which God hath given you: and in doing us this favour, you shall imitate the Nature of God, and in this respect become like unto him. For, since it lieth in your power to do both the one and the other, it were better you did good than evil; and contenting your self with your power, not remember then to urge your revenge: but only think that your power was given you to keep and preserve men; and that the more mercy you extend towards many, the more honor you redouble on your own head. Now it lieth in your power, by forgiving our Brothers error, to give us all life. For neither can we be safe except he be saved; neither may we return home unto our Father, except he return; but here must we suffer whatsoever our Brother suffereth. Neither do we crave any other mercy at your hand if we be repulsed in this, but that you will inflict one and the same punishment on us, in no other manner, than as if we had been partakers of the Felony: for this were better for us, than that we our selves, through sorrow, should offer violence to our own Souls. I will not alledge or urge his youth, or judgment, as yet unripe; neither will I*

A ver. 18. ad finem. *Judah's* Oration unto *Joseph* for *Benjamin.*

The year of the World, 2237. before Christ's Nativity, 1726.

Power given to save.

alledge,

alledge, that pardon is usually granted to such; but here will I make an end, That whether H
we be condemned, in that I have not sufficiently pleaded his cause, or whether we be absolved, we may wholly ascribe this grace to your favour and clemency: to whose praise, this likewise shall be added, That not only you have saved us, but also, in pardoning us the punishment which we have justly deserved, you have had more care of us, than we our selves. If therefore it be your pleasure to adjudge him to die, let me suffer for him, and send him back unto our Father; or if it please you to retain him for your slave, I am more fit than he to do all sorts of services, as you may perceive; and I am ready to suffer all that which may be inflicted on me. When *Juda* had spoken thus, he humbled himself at *Joseph*'s feet, endeavouring, as much as in him lay, to mollifie and appease his anger: in like sort also all the other Brothers prostrated themselves, offering themselves to die for *Benjamin*.

Gen. 45. 1, 2. *ad* 16. *Joseph* maketh himself known to his Brethren.

But *Joseph* moved with pity, and unable any longer to personate a displeased Man, I sent away all those that were present; and being alone with them, discovered himself unto his Brothers; and in this sort to them only he disclosed himself, and said, *I cannot but commend the piety and love which you bear unto your Brother, which I find to be greater than I did expect, gathering my conjectures from those things which in times past have hapned unto me. For, to this end have I done all this, that I might make trial of your brotherly affection: whereof since you have given me a signal proof, I will not ascribe that which you have done unto me to your natures, but rather wholly to the Will of God, who hath at this present furnished you with all things which are profitable for you, and I hope will hereafter give you greater things by his special grace. Seeing therefore I understand my Fathers rather desired than hoped health, and find you to be such as I desired you should be towards your Brother, I freely forget those injuries which in times past were done unto me: rather making choice to give you thanks, as the Ministers of God's Providence, that against this time provided for our common good, than remembring your forepast malice. I therefore pray you, that forgetting those things which are past, you will be of good courage, and rejoyce that it hath pleased God to produce a good event of an ill intent. Let not the evil sentence which in times past you pronounced against me, any ways trouble you, since you perceive it wanted effect: but rejoyce at these Works of God, and go and tell your Father that which you have seen, lest being consumed with immoderate care of you, I my self be deprived of the chiefest fruit of my felicity, before he come to my presence, and be made partaker of the same. Wherefore depart you, and bringing with* K
you him, your Wives and Children, and all your Kindred, come back unto me: for it were inconvenient (my dear Brethren) that you should not be partakers of my felicity, especially since this Famine is as yet to continue for the term of five years. This said, *Joseph* embraced his Brethren: but they were wholly confounded with tears and sorrow, and the greater was their repentance, in that they had sinned against so kind a Brother. After all this, there follow'd a Banquet. And the King understanding that *Joseph*'s Brethren were arrived, he (as if some good fortune had befaln him) very heartily rejoyced, and gave them Chariots laden with Corn, and Gold, and Silver, with other Presents, to present their Father with, who, enriched with divers gifts (some from their Brother to his Father, and others to themselves, but especially to *Benjamin*) returned home into their Country. M
Now when *Jacob* understood by his Sons in what estate his Son *Joseph* was, that he had not only escaped death (which he had so long time bewailed) but also that he lived in high prosperity, and ministred to the King of *Egypt*, and had, in a manner, the whole Government of the Kingdom in his hands; he easily believed all things that were told him, and acknowledged the great Works of God, and his Goodness shewed unto him, although for a time it seemed to be intermitted. And a little time after, he prepar'd himself to go and visit his Son *Joseph*.

The year of the World, 2231. *before Christ's Nativity*, 1726.

Ver. 16. The King rejoyceth to know that *Joseph*'s brothers were arrived. *Hedio & Ruffinus*, cap. 7. al. 4 v. 26, 27, 28. *Jacob* rejoyceth to hear the promotions and honors of *Joseph*.

CHAP. IV.

How Jacob *with all his Family went into* Egypt. N

The year of the World, 2239. *before Christ's Nativity*, 1725.

WHen *Jacob* arrived near the Fountain of Covenant, he offered in that place a Sacrifice unto God; and fearing lest his Children should inhabit *Egypt*, by reason of the fertility of the place, and that his posterity, by not returning back into the Land of *Canaan*, should lose the possession of that which God had promised them; and furthermore, doubting lest that his Journey into *Egypt*, being by him enterprized without consulting the Will of God, should be prejudicial to his Children; suspecting likewise lest he should die before he came to *Joseph*'s presence, he was wonderfully perplexed in mind. Whil'st thus he ruminated, and cast the things in his mind, he was surprized with a heavy sleep, during whch time God appeared unto him, and called him O
twice by his Name; *Jacob*, asking who it was that called him, God answer'd, *Dost thou not know (O Jacob) that God, who hath both protected thee, and thy Ancestors, and succoured you*

in

A *in all your neceſſities; who contrary to thy Fathers purpoſe, made thee Lord of his Family; and whenas by thy ſelf thou didſt travel into* Meſopotamia, *did not I bring it to paſs, that being matched in wedlock very happily, thou returnedſt into thy Countrey back again, being bleſſed with many children, and ſtored with much riches? Was it not I alſo that have kept thy family in ſafety, and when it ſeemed thou hadſt loſt* Joſeph, *I raiſed him to that high ſtep of dignity wherein now he liveth, and made him the next in dignity to the King of* Egypt? *And now alſo I am come unto thee, to this end, that I may guide thee in thy journey, and that I may foretel thee that thou ſhalt depart this life in the arms of* Joſeph, *and that thy poſterity ſhall be mighty and famous for many Ages, and ſhall poſſeſs that Land, the Empire whereof I have promiſed them.* Encourag'd and made confident by this dream, he more willingly haſtned

B towards *Egypt* with his ſons, and his Family, whoſe number amounted to Threeſcore and ten. Their names, in that they are ſomwhat hard, I ſhould not mention, were it not to ſatisfie ſome, who contend that we are *Egyptians*, and not *Meſopotamians*. The Sons of *Jacob* therefore are twelve in number, of whom *Joſeph* came thither long before them. The reſt are theſe with their Sons. *Reuben* had four Sons, *Enoch*, *Phales*, *Aſſalon* and *Charmis*. *Simeon* had ſix, *Jumilas*, *Jamin*, *Puthod*, *Jachen*, *Zoar* and *Zaar*. *Levi* had alſo three, *Gelſem*, *Chaath*, and *Marari*. *Juda* had likewiſe three, *Sala*, *Phares* and *Zara*, with two Sons of *Phares*, *Eſron*, and *Amyr*. *Iſſachar* had four, *Thulas*, *Phruſas*, *Job* and *Samaron*. *Zabulon* had three, *Surad*, *Elon* and *Janel*. Theſe were the Children which *Jacob* had by *Leah*, who alſo led with her *Dinah* her Daughter: The number of whom

C amounted to Thirty three. But *Rachel* had two Sons, of which the elder was called *Joſeph*, who had likewiſe two, *Manaſſes*, and *Ephraim*. *Benjamin* had ten, *Boloſſus*, *Baccaris*, *Aſabel*, *Gela*, *Naman*, *Iſes*, *Aros*, *Nompthis*, *Optatis* and *Sarod*. Theſe fourteen added to thoſe abovenamed, make up the number of Forty ſeven. And this was the legitimate iſſue of *Jacob*. But by *Bala*, *Rachel's* Handmaid, he had *Dan* and *Nepthalim*; this latter had four Sons, *Elin*, *Gunnes*, *Sares* and *Hellim*. *Dan* had only one Son called *Uſis*. Now if theſe be added to the abovenamed, they make up the number of Fifty four. But *Gad* and *Aſſer* were born by *Zelpha*, *Leah's* Handmaid; *Gad* was attended by ſeven Sons: *Zophonias*, *Ugis*, *Sunis*, *Zabros*, *Erines*, *Erodes* and *Arnel*. *Aſſer* had one daughter and ſix Sons, whoſe Names were *Joannes*, *Eſſus*, *Juba*, *Baris*, *Abars*, *Melmiel*. Theſe

D fifteen being added to the aforeſaid Fifty four, make up the number Seventy, together with *Jacob*. But *Joſeph* underſtanding that his Father was at hand (for *Juda* poſted before to give him notice thereof) went out to meet him, and did ſo, near a Town called *Heros*. *Jacob* was fill'd with ſuch extream and unexpected Joy, that he had almoſt expired; and that of *Joſeph* was little leſs. He deſir'd his Father to march onwards by eaſie journies, and taking with him his five Brethren, haſted unto the King, ſignifying unto him, that his Father with all his Family were Arrived. The King no ſooner underſtood it, but he joyfully asked *Joſeph* in what employments he took delight: Who anſwer'd him, that his Exerciſe was in keeping of Cattel, and that he had no other Trade. This

E anſwer he made, to the intent they might not be divided one from another, but that living all together, they might take care of their Father: Another Reaſon was, leſt emulation ſhould happen betwixt them and the *Egyptians*, if ſo be they ſhould be Converſant in the ſame profeſſion; whereas this people had little experience in the keeping of Cattel. Now when *Jacob* was brought into the King's preſence, and had done him Reverence, and pray'd God for the proſperity both of him and his Realm, *Pharoah* ask'd him how old he was? And he anſwer'd, that he was an hundred and thirty years old; at which when the King admir'd, he added, that his Anceſtors had lived far longer. Then *Pharoah* appointed him and his Sons to dwell in *Heliopolis*, where alſo the King's ſhepherds had their paſtures. But the Famine increaſed in *Egypt*, and the calamity was without remedy, by reaſon that *Nilus* did not overflow the earth after it's uſual manner; and on

F the other ſide, God rained not upon the earth. Moreover, in that the ſterility was foreſeen, it was more grievous eſpecially to the Commonalty, who had laid up nothing, neither did *Joſeph* give them Corn without ready money: Which when they began to want, they exchang'd their Cattle and Slaves for Corn; and they that had Lands, ſold a portion thereof unto the King for their proviſion. And when by this means all theſe poſſeſſions came into the King's hands, they went to inhabit here and there, as they could, to the end that the King might be more aſſured of the poſſeſſion of their Land; the Prieſts only were excepted, to whom the Lands which they had, remained intire. Finally, this neceſſity reduced both the minds and bodies of the whole Nation into ſervitude, after ſuch a manner, that they eſteemed no Labour or Means unſeemly, that

G might ſerve them towards their ſuſtenance. But when the Famine ceas'd, and the earth water'd by the overflow of the River, began to recover her former fertility; *Joſeph* viſiting every City of the Kingdom, and aſſembling the multitude in every one of them,

The year of the World, 2293. before Chriſt's Nativity, 1725

*Gen.*46.1; *ad* 5. God appeareth to *Jacob* about the Fountain of Covenant.

*Ver.*6,7, *ad* 26. *Jacob* with his Sons and Nephews depart into *Egypt*. *Jacob's* Progeny.

*Ver.*30. *Jacob* almoſt deceaſed for joy.

*Gen.*47.2. *Joſeph* with his five Brethren.

*Ver.*3. *ad.*10. *Jacob* talketh with *Pharaoh*, and is appointed to inhabit *Heliopolis*.

The famine in *Egypt*.

*Ver.*16,17,20. A great profit redounded to the King by this famine.

The year of the World, 2311. *before Christ's Nativity*, 1653.

restored them the possession of those Lands which they had sold to the King, and exhort- H
ed them to manure the same in no worse manner than they would do their own, on condition to pay the fifth part unto the King, which was due unto him by his Prerogative and Kingly Right. The People rejoicing at this unexpected restitution, earnestly intended and prosecuted their Tillage: And by this means, not only *Joseph*'s Authority, but also the Peoples Hearts were not a little tied unto the King; and the Inheritance of the fifth part of the profits remained with the Kings that succeeded, and all their Posterity.

Joseph commanded them to pay the fifth part of their Profits to the King. *Hedio & Ruffinus*, cap. 8.

But *Jacob*, after he had lived 17 years in *Egypt*, ended his life in the arms of his Sons, having first prayed God to give them Prosperity and Abundance; and propheſied, that every one of their Posterities should attain to the Possession of a part of the Land of *Canaan*, as in process of time it came to pass. Besides, praising his Son *Joseph*, for that forget- I
ting the Injuries done unto him, he had bestowed divers Benefits on his Brethren, yea, and such as well beseem'd his Benefactors, he commanded his Sons, that they should admit *Joseph*'s Sons, *Ephraim* and *Manasses*, into their number, at such time as they should divide the Land of *Canaan*, as hereafter it shall be declar'd. Last of all, he pray'd them to bury him in *Hebron*. He liv'd 150 years wanting three, being second to none of his Ancestors in Piety, and obtain'd the same Blessing, in that he was a Man adorn'd with equal Vertues. *Joseph*, by the King's permission, transported his Fathers Body to *Hebron*, and there buried it very magnificently. But his Brothers fearing to return with him into *Egypt*, in that they suspected lest their Father being dead, he should be revenged on them, in that they had not any Friend left alive, under whose Favour they might hope for pardon, he K
commanded them, that laying their suspitions adsie, they should fear no evil: And having brought them back again with him, he gave them great Possessions: Neither did he ever cease to entertain them with brotherly Kindness. But he likewise died, when he had liv'd 110 years; a Man endow'd with admirable Vertue, prudent in all Affairs, and moderate in his Government: By which means it came to pass, that neither his foreign Birth, nor his Calamities, whereof we have spoken, did any ways hinder him, but that he was exalted and continued in high Dignity. The rest of his Brothers also, having spent their lives in Happiness, died in *Egypt*, whose Bodies their Sons and Nephews transported and buried in *Hebron*; but *Joseph*'s Bones were afterwards translated by the *Hebrews* into *Canaan*, at such time as they departed out of *Egypt* into *Canaan*; for hereunto had he L
bound them by an Oath. But being obliged to declare this, and other actions of this Nation, I will first of all shew the cause why they departed out of *Egypt*.

Gen. 49. 33. *Jacob* died when he was 147 years old. *Gen.* 50. 13. *Jacob* is buried in *Hebron*.

Joseph dieth when he was 110 years old.

Gen. 50. 22, *ad* 26. *Jacob*'s Bones translated into *Canaan*.

CHAP. V.

Of the Affliction which the Hebrews *endur'd in* Egypt, *for the space of* 400 *years.*

THE *Egyptians* are a Nation addicted to Pleasures and Delicacy, impatient of Labour, and affecting Gain: Whence it came to pass, that bearing hatred to the *Hebrews*, and envying their Happiness, they were very evilly disposed toward them. For seeing the Race of the *Israelites* flourish and abound in Riches, which they got by their La- M
bour and Industry, they conceiv'd an Opinion that their advancement and increase, would be the overthrow and decrease of the *Egyptians*; so that at length they forgot the Benefits whith *Joseph* had done to them: And after the Royalty was transported into another Family, they committed divers Outrages against the *Israelites*, and complotted against them in what manner they might more grievously afflict them. They enjoyn'd them therefore to cut *Nilus* into divers Trenches, and to environ their City with Walls, and to build Fortifications and Banks, whereby the Inundations of the River might be diverted. They also employ'd our Nation in building their high and vain Pyramides, compelling them to learn divers Arts, and to accustom themselves to endure Labour; and in such Afflictions liv'd the *Israelites* for the space of 400 years, the *Egyptians* studying nothing else but to N
vex them with continual Labour, and our Countrymen endeavouring always to surmount all these Difficuties. Living in this estate, there grew afterwards another occasion, which instigated them the more to seek the ruine and desolation of our Nation. For one of the Sacred Secretaries (to whose Predictions those kind of People do very much attribute) foretold the King, that about that time there should be One born among the *Israelites*, that should grievously afflict the estate of the *Egyptians*, and wonderfully enhance the Glory of the *Israelites*, and surpass all other in Vertue, and purchase to himself immoral Glory, if so be he should attain no Man's Estate. Wherewith the King being greatly terfied, published an Edict, by the advice of this Secretary, that whatsoever Male-child should be born among the *Israelites*, it should be cast into the River to be drown'd; he O
commanded likewise the *Egyptian* Midwives diligently to observe the time when the *Hebrew* Women Travail'd with Child, because he trusted not to the Midwives of their own Nation,

Exod. 1. The History of the Book of *Exodus*. *Hedio & Ruffinus*, cap. 9. *Exod.* 1. 1, 2, *&c.* The Envy of the *Egyptians* towards the *Hebrews*.

Vers. 11. The *Hebrews* insupportable servitude.

The Prophecy as touching *Moses*.

Ver. 16. 22. *Pharaoh* commanded that all the Male-children of the *Israelites* should be put to death.

A Nation. He Enacted also a Law with a penalty, that if any should be so bold to conceal their Children, both they and all their Family should be put to death. Great was their Calamity, not only because they were deprived of their Children, and the Parents themselves made the Ministers to murther their own Children; but also because they foresaw hereby, the certain and infallible extirpation of their whole Nation, by reason that when the Children were slain, the Parents themselves, not long after, were assured to die: thus lamented they in themselves the extreme misfortune whereinto they were fallen. But no man whatsoever, though he complot never so many Stratagems, can resist the Will of God. For both the Child, of whom the Sacred Secretary had fore-prophesied, was secretly brought up undiscovered by the Kings Spies; and proved by the
B events of his Life, that he was no false Prophet. *Amram*, an *Hebrew* born, and a Noble Man amongst his Nation, fearing both the publick Peril, lest the whole Nation should be brought to nothing by the want of Issue; and his own private Misfortune, whose Wife at home was big with Child, and ready to lie down, was troubled in his Mind, and uncertain what to do. For which cause he made his recourse unto God, beseeching him that at the length he would have Mercy on that People by whom only he had been perpetually honoured; and that it would please him to bring to an end the present affliction, which threatned the whole Nation with utter Ruin and Destruction. God being moved to Mercy by his most humble Prayer, appeared to him in a Dream, and comforted him, commanding him to be of good Courage, telling him, That he had in Memory the
C Piety of his Ancestors, and that he would reward them for it, even as in times past he had been gracious to their Fore-fathers. For it was he that had increased their Posterity, and multiplied them to so mighty a Nation, that by his favour *Abraham* departing alone out of *Mesopotamia* into *Canaan*, besides other Felicities, had Issue by his Wife that was formerly barren, and left ample Possessions to his Successors: to *Ismael*, *Arabia*; to *Chetura*'s Children, *Troglottite*; and to *Isaac*, *Canaan*. Nor could they ever forget without Impiety and Ingratitude, the attempts also which were happily atchieved in War by his Assistance; that *Jacob*'s Name is renowned amongst Foreign Nations, both in respect of the Felicity wherein he lived, and that which by hereditary Right he left to his Posterity; who taking their Original from 70 Men that accompanied their Father into *Egypt*,
D were now increased to the number of 600000: and assuring him that now also, he would take care of them all in general, and of him in particular. That this Child, for fear of whose Nativity, the *Egyptians* have condemned all the *Hebrews* Children to death, should be born to him: that he should not be discovered by the constituted Spies; and having escaped beyond all expectation, should he be brought up, and in due time deliver the *Hebrews* from the Thraldom of the *Egyptians*, and obtain an eternal Memory for this his famous Action, not only amongst his own Nation, but also amongst Strangers: that he should also have a Brother, that should deserve both in himself, and in his Posterity, to inherit the Priesthood for ever. After these things were declared in a Vision unto
Amram, he awak'd, and told it to his Wife *Jochabel*; and notwithstanding the Prediction
E of this Dream, their Suspition and Fear the rather increased more and more; for they were not only pensive in respect of their Child, but also by reason that the future great good fortune that was promised them, seemed incredible. But soon after, the Woman being brought to Bed, gave credit to the Oracle, having had so easie and gentle a Labor, that she beguiled the Overseers and Spies, in that she felt none of those Throes which commonly afflict such as are in Labour: so that she nourished the Infant three Months secretly in her House, without being in any sort discovered. But afterwards, *Amram* fearing to be surprized, and doubting lest he should incur the Kings displeasure, if the matter were discover'd, whereby both he, and the Child should be made away, and Gods Promises should be frustrate, he chose rather wholly to commit the safety of his Son to
F his Providence, supposing that if the Boy were hidden, which notwithstanding would be hard to effect, yet it would be troublesom unto him to live in continual peril both of his own and his Son's Safety: moreover, he thought that God would provide some means of Preservation, to the intent that nothing of that which he had foretold, might be proved false. Having taken this Resolution, they prepared and made a Cradle of Sedge, after the manner of a Couch, so great, that it was sufficient to lay the Child in at ease; and having pitched it on every side, lest the water should pierce the same, they put the Child into it, and suffering him to float along the Stream, committed him to the Mercy of God. Whil'st in this manner it was born down by the Stream, *Mariam*, the Sister of
the young Infant, by her Mothers command, went along the Bank on the other side of
G the River, observing whither at length the Basket would be carried, and where it should arrive. At that time God manifestly declared, That nothing is atchieved by Mans Wisdom, but that all things are brought to pass by his admirable Providence; and that they,

The year of the World, 2372, before Christ's Nativity, 1591.

Exod. 2. 1, 2, 3.

Amaramus, Moses's Father, prayeth God to be merciful to the *Hebrews*.

Exod. 2. 1, 2, 3, *ad* 10. *Moses*'s birth.

Vir. 3. *Moses* cast into the Flood.

The year of the World, 2376. *before Christs Nativity* 1588.

who for their Profit, and particular Security, ſeek the Ruin and Deſtruction of others with never ſo much Subtilty, Care and Diligence, yet are oftentimes deceiv'd in their Expectations: And that they that ſubmit their Wills unto Gods Will, are ſecured from all Wrongs by ſuch means as were never thought on, as may moſt manifeſtly be perceived by this Child. H

Ver. 5. *Thermuthis, Pharaoh's* Daughter cauſeth *Moſes* to be taken out of the River.

Thermuthis, the King's Daughter, walking along the River ſide, eſpied this Basket carried away by the courſe of the Stream, and preſently commanded certain Swimmers to fetch it to Land, and bring it before her: who executing her Command, ſhe opened the Basket, and beheld the Child; who, in that he was fair and well featured, did greatly delight her. Thus God ſo loved and favoured *Moſes*, that he cauſed him both to be nouriſhed and brought up by them, who, for fear leſt he ſhould be born, had decreed to I deſtroy all the reſt of the Race of the *Hebrews*. *Thermuthis* therefore commanded them to fetch her a Nurſe who might give the Child ſuck: who refuſing the ſame, as all other Nurſes did that were ſent for to ſuckle him, *Mariam*, as if by good fortune, and not of ſet purpoſe, ſhe had light into their company, began to ſpeak thus unto *Thermuthis*: *In vain* (ſaid ſhe) *O Princeſs, doſt thou ſtrive to give this Babe ſuck by any but an* Hebrew *Nurſe, for he will not accept it: for if thou call unto thee a Nurſe of the ſame Nation, and agreeable with his Nature, doubtleſs he will take the Nipple.* This Speech of hers being both heard, and plauſibly accepted, the Princeſs commanded her to bring her an *Hebrew* Woman that gave ſuck; which ſhe diligently performing, returned, and brought her Mother with her, whom none of the Aſſiſtants knew; and who preſenting her Breaſt unto the Child, K

Moſes, whence he received his Name.

he willingly took the dug; ſo that upon the Princeſs command, the ſuckling of the Child was wholly committed unto her. By reaſon of this accident, and for that he was caſt into the River, he was called *Moſes*; for the *Egyptians* call *water*, Mo; and *ſaved*, Yſes; ſo this Name, compoſed of theſe two words, was impoſed on this Child; who afterwards

Moſes, the 7th after *Abraham*.

(without Exceptions) became the wiſeſt Man among the *Hebrews*, according as God had foretold: He was the ſeventh after *Abraham*; for he was *Amrams* Son, and *Amram* Son unto *Cathis*, and he to *Levi*, and *Levi* to *Jacob*; who was the Son of *Iſaac*, who was the Son of *Abraham*. He had a Judgment riper than his Age; for even amongſt his childiſh Delights, he ſhewed himſelf more diſcreet than all his Equals; and whatſoever he did, it gave Teſtimony, that at ſuch time as he ſhould attain to Mans Eſtate, he would L be capable of great things. When he was but three years old, God adorned and endowed him with an admirable beauty. He was ſo fair and amiable, that there was not any, how auſtere and inhuman ſoever, but in beholding him, would be aſtoniſh'd. Yea, divers who met him, as he was carried through the Streets, turned themſelves about to behold him, and intermitted their other Affairs, only to look upon him; for the admirable beauty of this Infant, did raviſh all thoſe that ſaw him. Whence it came to paſs, that *Thermuthis*, in that ſhe had no other Iſſue, adopted him for her Heir; and carrying him to the King her Father, ſhe preſented him to him, ſaying, *That ſhe was careful of a Succeſſor, by reaſon God had not vouchſafed him to have any Iſſue; for* (ſaid ſhe) *I have brought up this Infant no leſs excellent in Wit, than divine in Beauty, having received him miraculouſly from the* M *River* Nilus, *and have decreed to adopt him my Child, and to eſtabliſh him as Succeſſor to thee in thy Kingdom.* This ſaid, ſhe delivered the Infant into her Father's Arms; who, after he had embraced and hugged him at his Breaſt (to give his Daughter the more content) he put his Diadem upon the Child's Head: but *Moſes* pulling it from his Head, after a childiſh manner, caſt it on the ground, and ſpurned it with his Feet; which Act of his was ſuppoſed ominous to the Realm, and dangerous for the King. Whereupon the ſacred Secretary (who had foretold, that his Nativity would be the deſtruction of the *Egyptians*) willed them to kill the Child, crying out with a loud Voice, to the King, after this manner: *O King, this Child, by whoſe death God promiſeth us Security hath already confirmed the Preſage, inſulting over thy Kingdom, and ſpurning thy Diadem: Take from the* Egyptians N *that fear which they have conceived of him, by his death; and from the* Hebrews *that hope which they build on his Courage and Life.* But *Thermuthis* haſtily conveyed him thence, and the King was not overforward to lay hands on him, by reaſon that God diſpoſed all things in this manner, in that he had a care of *Moſes*'s Preſervation. He was therefore very carefully brought up; and by reaſon of him, the *Hebrews* in general were repleniſhed with good hope; but by the *Egyptians*, his Education both was ſuſpected and grudged at; yet by reaſon that if the Lad ſhould have been ſlain, there was not any one, either akin, or adopted, that could pretend to the Succeſſion of the Crown of *Egypt*, they abſtained from his ſlaughter. Being therefore thus born and brought up, when he increaſed in years, he evidently, by his Vertue, made it known unto the *Egyptians*, that he was O born to abaſe their Pride, and to exalt the *Hebrews*, by this occaſion which enſueth. The *Ethiopians*, who confine upon *Egypt*, having ſpoiled and deſtroyed the Country round about

Ver. 10. *Moſes* the adopted Son of *Thermuthis*, Daughter unto *Pharaoh*.

Ver. 10. *Moſes* delivered from Death.

Hedio & Ruffinus, *cap.* 10. *ad* 7.

A about them, ſpoiled and made pillage of all the Goods of the *Egyptians*; who, incenſed againſt them for the wrongs and injuries which they had done, levied an Army, intending to revenge them of that diſgrace which their Enemies had offered them: but in the Battel they were all put to flight, ſo that many of them were ſlain; and the reſt ſhamefully flying, returned with ignominy worſe than death, into their own Country. The *Ethiopians* proud with this good fortune, inſtantly purſued them: and ſuppoſing it a cowardly part, not to take the benefit of their preſent good fortune, and conceiving an aſſured hope of conquering *Egypt*, they enter'd the Country, and generally waſted the ſame: and having taſted of the ſweetneſs of pillage, without any temper or moderation in their Victory, they were encouraged to attempt greater matters. And whereas B they perceived, that having waſted all the Neighbour-regions, no man durſt ſally out, to encounter them in Arms, they marched forward toward *Memphis*, even to the Sea, arriving near no City that had the heart, or durſt make head againſt them. By which calamities, the *Egyptians* being much oppreſſed, they ſend one to ask counſel of the Oracle, by what means they might redreſs their miſeries; and when an anſwer was given them, *That they ſhould chooſe an* Hebrew *to aſſiſt them in the Wars*, the King commanded his Daughter to give them *Moſes*; who, together with the Empire, might govern the whole Army. She taking an Oath of the King, that no injury or violence ſhould be offered him, delivered him into his hands; eſteeming it to be a great good fortune for *Moſes*, that he was called to the ſuccor of her Country: and, on the other ſide, blaming the Prieſts, C who were not aſhamed to demand his aid and aſſiſtance, whom they had adjudged to be ſlain as their common Enemy. But *Moſes*, exhorted by *Thermuthis*, and the King, willingly took the charge upon him. Whereat the Prieſts of both Nations were very joyful: for the *Egyptians* hoped, that when by his virtue and valor he had overcome their Enemies, they afterwards might more eaſily diſpatch and murther him, by ſome treaſonable and ſiniſter means; and the *Hebrews* conceived an hope, that they might get out of *Egypt*, by reaſon that *Moſes* was the General of the Army. *Moſes* therefore making haſte, before ſuch time as the Enemies had any notice that he was diſlodged, he levied his Army, and conducted them, not along the Banks of the River, but through the main Land; wherein he made manifeſt his moſt admirable prudence. For the journey by Land being very D dangerous, by reaſon of the multitude of Serpents (which the Country thereabouts breeds of all ſorts, and ſome of that kind, that the like thereof are not ſeen in any other place, all different in malignity, and horrible form, and ſome winged ones, who not only offend thoſe that they encounter on the earth very privily, but alſo towre very high in the Air, and hover about to hurt thoſe that are not aware of them;) he, for the ſecurity of his Army, and to the end he might march without any inconvenience, invented this marvellous and admirable ſtratagem: He cauſed two Paniers of Sedge to be made, in form of Coffers, and filled them with certain Birds called *Ibis*, who are mortal Enemies to Serpents, and before whom the Serpents flee; and ſometimes, in flying from them like Harts, they are laid hold of, and ſwallowed by them. Otherwiſe theſe Birds are ma- E naged and made tame, and are not harmful to any but to Serpents: of whom I will now ceaſe to write any further, becauſe the *Greeks* do already know what kind of Bird it is.

When therefore he arrived in the Country of Serpents, he let flie his *Ibis* againſt the venomous Beaſts, and made uſe of them to encounter the other. And having marched in this ſort, he ſurprized the *Ethiopians*, before they ſuſpected him; and ſuddenly charging them, he overcame them in Battel, ſpoiling them of the hope they had to conquer *Egypt*: and entring the Towns of *Ethiopia*, he razed them, and made a great ſlaughter of the Inhabitants. The *Egyptian* Army having taſted this happy ſucceſs under the conduct of *Moſes*, omitted not the purſuit; eſpecially, for that they ſaw that the *Ethiopians* were well nigh conquered, or rather wholly deſtroyed: and in the end having driven them F even to *Saba*, the chief City of *Ethiopia* (which *Cambyſes* called *Meroe*, for the love which he bore unto his ſiſter, who was ſo called) they beſieged them. The City was ſtrong, and very hard to be aſſailed by reaſon of the River *Nilus* which environs it round about: on the other ſide, the Rivers of *Aſtapus* and *Aſtaobora*, flow in ſo fiercely, that they could neither break the courſe of the water, nor wade over the ſtream: for the City is built in an Iſland, environed with a ſtrong wall round about, having great Ramparts betwixt the Rivers and the Walls built, to reſiſt the inundations of the waters: by reaſon whereof, that the City could be very hardly taken, although the oppoſite Army had found means to paſs the water. Now, when *Moſes* was much troubled that his Army profited nothing, by reaſon that the Enemy durſt not encounter them in open field, G behold what a chance hapned: *Tharbis*, the Daughter of the King of *Ethiopia*, beholding *Moſes* as he approached with his Army near the Walls of the City, and ſeeing how valiantly he fought, and behaved himſelf, and wondring at the Exploits and Enterpriſes

The year of the World, 2376. *before Chriſt's Nativity*, 1588.

Ver. 11.

The *Egyptians* War againſt the *Ethiopians*.

The *Egyptians* require *Moſes* to be their Captain.

Moſes marcheth againſt the *Ethiopians*.

The Victory which *Moſes* and the *Egyptians* had againſt the *Ethiopians*.

Saba their Chief City beſieged.

Tharbis, the King of *Ethiops* Daughter requireth love and marriage at *Moſes*'s hands.

The year of the World, 2400 *before Christ's Nativity*, 1564

which he made (which was the cauſe that the *Egyptians*, almoſt deſpairing of their H
eſtates and liberty, were grown deſperate) and how the *Ethiopians* (not long before e-
ſteemed the Conquerors, and happy in their Warlike exploits and fortunate executions)
were in the greateſt extremity of danger,ſhe was ſurprized with love of him,and for that
this paſſion augmented more and more in her, ſhe ſent to him ſeven of her moſt faithful
houſhold ſervants, to offer him her love. Which he accepted, on condition that ſhe
ſhould deliver the City into his hands ; promiſing her, by a ſolemn Oath,That when he
was Maſter thereof, he would take her to Wife, without falſifying, or breach of his pro-
miſe. The matter was no ſooner motioned, but the effect followed. Having conquered
the *Ethiopians*, and given thanks to God for the Favors he had done him, *Moſes* accom-
pliſhed the Marriage,and ſent the *Egyptians* back again into their Country. Who never- I
theleſs conceived great hatred againſt him, the Author and Cauſe of their ſafety and vi-
The *Egyptians* ſeek to betray *Moſes*. ctories ; and began ſeriouſly to conſult and adviſe amongſt themſelves, how they might
deſtroy him ; ſuſpecting leſt by reaſon of the happy ſucceſs he had had,ſhould begin to
think of making himſelf Maſter of *Egypt*. They accuſed him therefore of Murther be-
fore the King, who already of himſelf had him in ſuſpition, as well through the hatred
he bare him for his noble carriage and courage, whilſt he was General, as alſo through
Exod. 2 11. *ad* 14 the fear he had conceived of the deſtruction of *Egypt*, foretold by his Prieſts, who inceſ-
ſantly incited him againſt *Moſes* : ſo that the King was upon the point to lay hands on
him, and murther him.

But he having intelligence of theſe practiſes, eſcaped, and fled ſecretly, flying from K
his preſence through the Deſart,by which the Enemies leaſt ſuſpected his flight ; and al-
though at no place in his journey he found victuals to ſuſtain him, yet overcame he his
Hedio & Ruffinus, cap. 11. all 8. penury by his patience. And arriving near a City of the *Madians* ſituate upon the ſhore
of the Red Sea, that was named by one of *Abraham*, and *Chetura*'s Sons , he ſat him
Moſes flieth to the City of *Madian*. down near a Fountain,refreſhing himſelf, and taking his eaſe after his laborious journey ;
for it was about Noon,and the City already appeared in his ſight.In this place an occa-
ſion befel, by which he both gave proof his vertue, and found an opportunity to better
his eſtate. For whereas the Region is much troubled with want of water, the Shep-
herds had a cuſtom, to ſtrive which of them ſhould firſt poſſeſs the Pits, for fear leſt the
water would be quite conſumed by others, before they and their Cattel had quenched L
their thirſt. To this Fountain therefore there came ſeven Virgins, which were Daugh-
ters of *Raguel*, otherwiſe called *Jethro*, the Prieſt (whom the Inhabitants of that place
held in great eſtimation) who had the charge to attend their Fathers flocks ; for that is
the exerciſe wherein the *Troglodites* are wont to employ their Women. Theſe haſted to
*Ver.*16. *ad* 19. *Moſes* aſſiſteth *Raguels* Daughters againſt the Shepherds. draw ſufficient water for their flocks into the Troughs, expreſly made to receive the wa-
ter ; and when in the mean time the ſhepherds came and ſurprized them,and drove away
the Virgins,to the end they might be Maſters of the water, *Moſes* judging it a ſhame to
himſelf to ſuffer this outrage, drove away the ſhepherds, who would have enjoyed that
which appertained not unto them, and gave a juſt aſſiſtance to the diſmayed Maidens ;
who, as ſoon as they were returned into their Fathers preſence, told him the outrage M
that was done them by the ſhepherds, and the help that they found by the hands of a
ſtranger, beſeeching him that the courteſie which he had ſhewn unto them,might not be
forgotten, but that he might receive ſome token of gratitude. The Father commending
his Daughters thankfulneſs towards their Benefactor, commanded them to bring *Moſes*
into his preſence, to the end he might thank him according as he deſerved. As ſoon as
he was come,*Raguel* told him,That his Daughters had given him to underſtand,how kind-
ly he had aſſiſted them : and having his vertue in admiration, he ſaid, that he had not ad-
ventured himſelf, nor done kindneſs to thoſe that were without ſenſe of the courteſies
Ver. 21. *Raguel* marrieth his Daughter to *Moſes*. *Hedio & Ruffinus*, cap. 12. that were ſhewed unto them,but unto thoſe who were capable to give him thanks; yea,
ſo ready to requite him, that the greatneſs of their requital ſhould far ſurpaſs the mea- N
ſure of his humanity. He therefore adopted him for his Son, and gave him his Daughter
Zephora to Wife, and made him Superintendent and Maſter of the flocks (in which, in
thoſe days,the wealth and riches of moſt Nations conſiſted.) *Moſes* having obtained this
good fortune at *Jethro*'s hands (for ſuch was *Raguel*'s Sirname) he abode there with him
and attended his flocks.But not long after he led his Cattel to graze near the Mountain
Sinai, which is the higheſt of all thoſe that are in that quarter, and good for Paſturage,
by reaſon of the wholſom Herbs that grow thereabouts : which notwithſtanding was not
fed upon before that time, becauſe the ſhepherds durſt not frequent it, in regard of an
opinion of thoſe that dwelt in that Country, That God inhabited that Mountain. There
Exod 3. 1, 2. God appeared to *Moſes* in the Buſh. hapned there unto him a matvellous Prodigy, which was, that a flame of fire ſeemed O
round about him in a Buſh, without offending either the green Herbs,or the Flowers,or
the Boughs charged with fruit, although the flames were great and vehement. He, not a
little

A little amazed at this unexpected ſpectacle, at laſt grew more and more ſo, when he heard a voice iſſuing out of the fire, which called him by his name; charging him with boldneſs, in that he was not afraid to tread upon that ground, which hitherto had been frequented by no Man; bidding him to depart afar off from the flame, and content himſelf with that viſion; for although that he were a vertuous Man, yet that he ought not to be curious to make further ſearch into the ſame. The ſame voice alſo told him, That the honour and glory which he obtained amongſt Men, was by the aſſiſtance of God: charging him to be of a good courage, and to repair into *Egypt*, for in that place he ſhould be Captain and Guide of the *Hebrew* Nation, and ſhould deliver the People which were there, from the outrage and ſervitude which they ſuffered. For (ſaid the voice) they ſhall B inhabit that happy Country wherein your Father *Abraham* dwelt, and they ſhall enjoy all ſorts of bleſſings, under the conduct of thee and thy prudence. Moreover, it commanded him, That having brought the *Hebrews* out of *Egypt*, he ſhould offer ſacrifice of Thankſgiving, at ſuch time as he ſhould arrive again in that place. And ſuch was the Oracle which he received out of the flame. *Moſes* altogether raviſhed at that which he had both heard and ſeen, ſpake thus: *O Lord, it were madneſs in me, and no prudence, if I ſhould diſtruſt thy power, which I reverence, and which I know hath been manifeſted unto my Predeceſſors; notwithſtanding, I ſtand in doubt, how I, who am a Man of no eloquence, and of leſs force, ſhould perſuade my Brethren, by my words, to forſake the Country wherein they inhabit, to follow me into that Country whither I will conduct them. And although they* C *ſhould be perſuaded, how can I force* Pharoah *to permit them to depart from thence, by whoſe labours and travels the* Egyptians *are daily increaſed in goods and riches?* Whereupon God commanded him to truſt in his aſſiſtance, and to be of good courage, and promiſed that if he had need of eloquence, he would beſtow upon him the faculty of perſuaſion; or if he were driven to act any thing, that he would redouble his forces; commanding, That in confirmation of thoſe promiſes he had made him, he ſhould let fall his ſtaff upon the ground: which having done, a Dragon began to creep upon the ground, and in turning and rowling himſelf, lifted up his Creſt on high, making ſemblance, to defend himſelf againſt thoſe that ſhould aſſail him, and then a little while after became a ſtaff again. Afterwards he commanded him to put his hand into his boſom, and no ſooner D had he obeyed, but he drew it out altogether white, and in colour reſembling Chalk: and a little while after, it recovered its ordinary colour. Moreover, he further willed him to draw water out of the next Well, and to pour it on the ground, and he ſaw it turned into a bloody colour. Amazed at theſe accidents, he was commanded to be of good courage, and aſſured that he ſhould have great aſſiſtance. Moreover, that he ſhould uſe theſe ſigns before all Men, to the end (ſaith God) that all may believe, that being ſent by me, thou doeſt all this according to my Commandment. Furthermore, I enjoyn thee, That without any further delay, thou haſte into *Egypt*; and that thou travel day and night, without loſing time, without delaying any more, to ſuccour the poor *Hebrews*, grievouſly afflicted in *Egypt*. *Moſes* having no cauſe to diſtruſt that which God E had promiſed him, and being confirmed by theſe things, whereof he was both an eye-witneſs and hearer, he prayed God, that if there were any occaſion to expreſs the like power in *Egypt*, he would vouchſafe to further the effect: beſeeching him further, that he would not conceal his name from him, to whom he had participated the hearing of his voice, and the ſight of his preſence: that it might pleaſe him therefore to declare unto him his name, to the end, that when he ſhould offer ſacrifice unto him, he might call upon the ſame. God declared unto him his name, which before time had been concealed amongſt Men, and of which alſo it is not lawful for me to ſpeak. *Moſes* wrought theſe ſigns not only at that time, but alſo when or whereſoever he thought it requiſite: by all which he gave further credit to the fire which had appeared unto him, and aſſured him-F ſelf, that God would be his favourable Defender, that he would deliver his Brethren, and involve the *Egyptians* in great calamities. And after that he underſtood, that *Pharoah* King of *Egypt* was dead (during whoſe life, he fled from thence) he requeſted *Raguel*, to give him leave to depart into *Egypt*, for the profit of thoſe of his Nation; and taking with him *Sephora* (who was *Raguels* Daughter, and his married Wife) and *Gerſon* and *Eleazar*, his Children, which he had by her, he departed into *Egypt*. Now this name of *Gerſon*, in the *Hebrew* Tongue, ſignifieth *Foreign*: and *Eleazar* ſignifieth *favoured by God*; in memory, that *Moſes* had eſcaped from amongſt the *Egyptians*, by the aſſiſtance of the God of his Fathers. And as he approached near the Mountains, *Aaron*, his Brother, by the commandment of God, came forth to meet him; to whom he declared all that had G happened unto him in the Mountain, and that God had given him in charge. And as they paſſed onward of their way, the Men of great eſtimation among the *Hebrews* (having intelligence of his coming) came out to meet him, before whom *Moſes* made uſe of the above-

The year of the World, 2454. before Chriſt's Nativity, 1510.

God convinceth *Moſes* and the *Iſraelites* by Miracles, to the end they might put truſt in his Promiſes.

C. 4. v. 2, 3. *Moſes's* Rod is turned into a Serpent.

V. 6. *Moſes's* hand is made white.

Ver. 9. *Moſes* poureth water on the earth, and it turneth to blood.

A. v. 10. ad 25. *Moſes* is ſent into *Egypt*, to deliver the *Iſraelites*.

Hedio & Ruffinus, cap. 13. all 10.

Cap. 4 v. 20. *Moſes* departeth from *Madian*, to go into *Egypt*.

Moſes two Sons, *Gerſon* and *Eleazar*.

The year of the World, 2454 *before Christ's Nativity*, 1510

aboveſaid power of doing Miracles, by reaſon he could not perſwade them by words: H and they being aſtoniſhed at that which they had ſeen him do beyond their expectation, grew confident, and conceived a good hope of all things,ſeeing that God had a care of their ſafety. When he perceived that the *Hebrews* were ready to obey him,and that they proteſted to follow him in all that he ſhould command them, through the earneſt deſire they had to be at liberty; he preſented himſelf before the King, who had newly undertaken the Government, and ſhewed him the great benefits he had done unto the *Egyptians*, at ſuch time as they were deſpiſed by the *Ethiopians*,who had ſpoiled all their Country, and how he had ſpared no travel, but ſuſtained all the charge of the War, as if it had been waged for his own proper Nation. On the other ſide, he opened unto him the dangers which he had unjuſtly ſuffered for his recompence. He afterwards diſcour- I ſed unto him that which had befallen him near the Fountain of *Sinai*,and the talk which God had in that place with him; and the ſigns in particular which had been ſhew'd unto him, in confirmation of thoſe things which were promiſed,exhorting the King not to miſtruſt or reſiſt the Will of God. The King hearing this, began to mock him: but *Moſes* made him ſee,in effect, the ſigns which he had ſhewed near the Mountain of *Sinai*. But the King, inſtead of being mov'd therewith, waxed angry, and grievouſly reviled him; accuſing him, for that in times paſt he fled away, for fear to be ſlain in *Egypt*,and at this preſent returned thither, under a ſubtile pretext,cloaking his Craft with Magick and Inchantment, the more to affright him. And at the ſame inſtant he called into his preſence the Prieſts of *Egypt*,to let him ſee thoſe ſigns,and to make it manifeſt, that the *Egyptians* K were skill'd in thoſe Sciences; and that he alone was not Maſter in thoſe things, the which he boaſted to perform by Gods power,but that they were deceits and ſhadows of marvels, to deceive the multitude. Whereupon the Prieſts caſt down their Rods, and they became Serpents. *Moſes* being moved herewith, ſaid, *O King, I deſpiſe not the wiſdom of the* Egyptians; *but I proteſt,that that which I have done,doth ſo far ſurpaſs all their Magick and Art, as there is difference between divine and humane things. I will therefore ſhew you, that that which I do,is not by Inchantment,nor with a falſe appearance of verity,but by the providence and power of God.* This ſaid, he caſt his Rod on the ground,commanding it to change it ſelf into a Serpent: whereupon it obeyed, and wandring here and there, it devoured all the Rods of the *Egyptians*, which ſeemed to be ſo many Serpents; L and that done, *Moſes* took his ſtaff into his hand again, and it reaſſumed its priſtine form; but the King being never the more aſtoniſhed (but the rather incenſed at that which was done) ſaid, *That this wiſdom and ſubtilty of* Moſes,*which he uſed in diſgrace of the* Egyptians, *ſhould profit him nothing.* He commanded therefore the Overſeer of the Works,who had the Government of the *Hebrews*, that he ſhould remit nothing of their labour,but that he ſhould oppreſs them with more tedious and grievous tasks than they were wont to be put unto: whereupon (where he was wont to allow them ſtraw, to make their Tyle with) he forbare, after that time, to give them that allowance; and taxing them in the day-time to follow their work, he appointed them by night to ſeek their ſtraw, doubling thereby the weight of their former Labour. Notwithſtanding all M this, *Moſes* would neither deſiſt from his purpoſe, in regard of the Kings threatning, or the continual cry of his Countrymen,neither was he in any ſort diſmayed thereat; but with a confident and undaunted mind, he reſolutely proceeded to reſtore his Countrymen to their deſired liberty. He therefore once again addreſs'd to the King, perſwading him to diſmiſs the *Hebrews*,to the end they might repair to Mount *Sinai*,and ſacrifice to God in that place: *For no leſs* (ſaith he) *hath he commanded, neither can any reſiſt his Will. That whil'ſt God was yet favourable to him, his own intereſt oblig'd him to grant the people the liberty which he demanded. That if he deny'd the ſame,he could not accuſe him as the cauſe of the Calamities which he ſhould draw upon himſelf by his diſobedience,when he ſhould ſee himſelf without Children,the Air,Earth,and all the other Elements become Enemies to him,* N *and Miniſters of the Divine Vengeance. That nevertheleſs the people of the* Hebrews *ſhould (in deſpite of their reſiſtance) depart out of their Country; but the* Egyptians *ſhould not eſcape the puniſhment of their hardneſs of heart.* The King deſpiſed theſe words of *Moſes*, and would not be prevailed upon,wherefore moſt grievous Plagues fell upon the Land of *Egypt*;all which I will particularly ſet down,by reaſon that at that time the *Egyptians* ſuffered thoſe things, which never before hapned to any other People; and likewiſe that I may manifeſt, that *Moſes* erred not in any of his Predictions: and beſides, for that it is expedient for Men to learn and do thoſe things which are agreeable to Gods Will, for fear leſt he being provoked and incenſed againſt them, ſhould puniſh them for their injuſtice. For firſt of all, by the commandment of God, the River of *Nilus* was turn'd into O Blood, neither was it impoſſible for them to drink of it (notwithſtanding they had no other Fountain of water) neither was the water only coloured like blood, but when any

Moſes entertained by the *Hebrews*, ſheweth them his Miracles.*Exod. 5.v.1, 2. Moſes* perſuadeth the King of *Egypt* to diſmiſs the *Iſraelites*.

Exod. 7. 9. *Moſes* ſheweth *Pharoah* his Miracles.

Ver. 12. *Moſes* Rod devoureth the Rods of the *Egyptians*. *Exod.*5.5. *ad* 15. *Pharoah* enjoineth the *Hebrews* to more grievous tasks.

Exod 6. 6. *Moſes* once more perſuadeth the King to diſmiſs the *Hebrews*.

The firſt Plague of the *Egyptians*, water turned into blood. *Exod.* 7. 10.

A any one drank thereof, it cauſed in him divers pains and gripings. Such was the water to the *Egyptians*, but to the *Hebrews* it ſeemed good and ſweet in taſte, without any ways changing the Nature thereof. Hereupon the King (not knowing what to do, and ſeeing this ſtrange accident, and being afraid, in behalf of his Subjects) permitted the *Hebrews* to depart. But no ſooner was this Plague ceaſed, but he preſently changed his Mind, and would not permit them liberty to go away. For which cauſe, God (ſeeing his Ingratitude, and that he would not be warned, notwithſtanding he had delivered him from the former Calamity) inflicted another Plague upon the *Egyptians*. He ſent an infinite number of Frogs among them, which cover'd the whole Countrey; and the River was ſo ſtored with them, that they that drew water to drink, found it altogether B infected with the Putrefaction of them, dying and rotting in the waters; ſo that the whole Country was full of filthy Mud, by reaſon of the Frogs that dyed on the ſame. They corrupted alſo their Meats, entring into their Houſes, amidſt their Meat and Drink, and creeping in their Chambers; from whence an odious ſtench exhaled, by reaſon of the multitude of Frogs that lay dead. Now when the *Egyptians* ſaw themſelves ſo ſore preſſed with theſe Evils, the King commanded *Moſes* to depart with the *Hebrews*, whither he pleas'd. And as ſoon as he had ſpoken this, the multitude of Frogs vaniſhed, and appeared no more, neither on the Earth, nor in the Water, but they retained their accuſtomed Nature. No ſooner was the Earth delivered from this Curſe, but *Pharaoh* forgot the cauſe thereof, and retained the *Hebrews* ſtill: and (as if he deſir'd to experiment C yet greater Miſeries) he denied them that Liberty which before he had granted them, rather out of fear than good will. For this cauſe, God once again puniſhed his falſhood, by ſending him another Plague: for a multitude of Lice ſwarmed on the bodies of the *Egyptians*, by which the poor men were miſerably devoured; neither could they exterminate that Race either by Bathings or Unctions. The King troubled with this Calamity, and fearing the ruin of his People, and bethinking him of the ſhameful end thereof, was conſtrained to permit the People to depart: but (after the Plague was appeaſed) he required, that they ſhould leave their Wives and Children behind them for Pedges, till they return: and by this means he provoked God's Wrath more heavily againſt him, in that he ſuppoſed to delude his Providence, as if it had not been God, D who (in the *Hebrews* behalf) had puniſhed them, but *Moſes*, that had plagued the *Egyptians*. For God filled their Country with divers ſorts of Inſects (the like whereof, before that time, had not been ſeen there) which cover'd the Earth, that it became deſolate and untilled, and many Perſons dy'd by them; and thoſe that remain'd alive, they were infected with the Poyſon exhaling from the number of dead and ſick Bodies. But notwithſtanding all theſe, the King ſtill continued obſtinate in his Wickedneſs, and Diſobedience unto God; permitting only, that the Women and Men ſhould depart, and that their Children ſhould be left behind them; but God deſiſted not to puniſh his Wickedneſs by divers moſt grievous Plagues, far more tedious than the former, yea, ſuch as were diſperſed over all the People.

E For their Bodies were grievouſly tormented with Ulcers, and corrupted inwardly; and after this ſort, the greater part of the *Egyptians* periſhed. But the King being not melted, nor mollified by this Plague. God rained down Hail upon them (which never before that time was ſeen in *Egypt*; and further ſo great, or rather greater than that which falleth to the Northward, near the Pole Artique) though it was a conſiderable time of Spring, and ſpoiled all their Fruit. After which, an Army of Graſhoppers devoured all thoſe Buds and Fruits which were unhurt by the Hail; ſo that all the hope which the *Egyptians* had of their Harveſt, was utterly overthrown. Theſe Afflictions had been ſufficient to perſuade a man of the meaneſt Wit (except a Reprobate) to grow wiſe, and make uſe of that which was moſt profitable for him. But *Pharaoh* knowing the cauſe of F the ſame, enforced himſelf to reſiſt God, not only through Imprudence, but Malice; ſo that he voluntarily deſtroy'd his poor Subjects. He therefore commanded *Moſes*, to lead away the *Hebrews* with their Wives; but that they ſhould leave their Subſtance behind them for a Prey to the *Egyptians*, to recompenſe them for what they had loſt. *Moſes* anſwered, *That he demanded an unjuſt thing, ſince that hereby they would not have wherewith to offer Sacrifice to God.* Now while the time paſs'd in theſe Conſultations, a moſt diſmal darkneſs overſpread the Land of *Egypt*, by reaſon of which, many periſh'd after ſundry manners, and others fear'd to run the ſame fate, living in the moſt diſconſolate condition imaginable. This darkneſs being diſperſed, after three days, and ſo many nights, *Moſes* ſeeing that *Pharaoh* would not repent, nor let the People of *Iſrael* depart, came unto G him, and ſpake after this manner: *As long as you ſhall reſiſt the Ordinance of God (who commandeth you to ſuffer the* Hebrews *to depart) there is no means, whereby you may be exempted from theſe miſchiefs in doing that which you do.* The King, enraged at theſe words, threatned

The year of the World, 2454. before Chriſt's Nativity, 1510.

Exod. 9. 6. Another Plague of Frogs.

Chap. 8. 16. The third Plague of Lice.

Ver. 24. The fourth Plague, venomous Beaſts.

C. 9. 3. The fifth Plague, the Plague.

Ver. 10. The ſixth Plague, botches.

Ver. 23. The ſeventh Plague, Hail.

C. 10. 14. The eighth Plague, Graſhoppers.

C. 10. v. 22. The ninth Plague, Darkneſs.

The year of the World, 2454. *before Christs Nativity*, 1496.

threatned him to cut off his Head, if once more he durſt appear in his Preſence, to mo- H
tion to him any ſuch matter. *Moſes* anſwered him, That he would no more ſpeak unto him touching this matter; but that ſhortly both himſelf, and the chiefeſt amongſt the *Egyptians*, would entreat him and the *Hebrews* to depart; which ſaid, he forſook his Preſence. But God intending to expreſs that he meant yet once more to plague the *Egyptians*, and to conſtrain them to deliver the *Hebrews*, commanded *Moſes* to declare unto the People that they ſhould have their Sacrifice in a readineſs, on the thirteenth day of the Month *Xanthicus*, to celebrate the ſame the fourteenth of the ſaid Month (by the *Egyptians* called *Pharmuth*, and by the *Hebrews Niſan*, and *Xanthicus* by the *Macedonians*;) and that he ſhould lead forth all the *Hebrews*, carrying with them all their Goods. Whereupon he who had the *Hebrews* already in a readineſs to depart, and had diſtributed I
them by Families, kept them in one place, and in the ſame order; but when the fourteenth day was come, all of them (ready to depart) offer'd Sacrifice, and with the blood of the Lamb purged their Houſes, beſprinkling them with branches of Hyſſop. And after they had ſupt, they burnt the fleſh that remained, as being at the point to depart. Whereupon even at this day we retain the ſaid Cuſtom to ſacrifice in like ſort, and do call this Solemnity *Paſcha*, which is as much as to ſay, the *paſſage*; by reaſon that on that day God leaving and overpaſſing the *Hebrews* without harm, ſtruck the *Egyptians* with ſickneſs; for a Plague in the night-time cut off all the firſt begotten in *Egypt*; whereupon Multitudes that dwelt round about the Palace, aſſembled themſelves in the Preſence of the King, and beſought him to let the *Hebrews* go: for which cauſe *Pharaoh* calling *Moſes*, K
gave order that they ſhould depart the Countrey, ſuppoſing that as ſoon as they were gone, *Egypt* would be no more afflicted with ſuch like Plagues. Moreover, they honoured the *Hebrews* with Preſents, partly to the end they ſhould depart with the more expedition, partly for the Neighborhood and Acquaintance ſake which they had one with another. And as they departed, the *Egyptians* wept, and repented them of the evil uſage they had ſhewed them; but they took their way towards *Latopolis*, at that time deſart, and in which place afterwards *Babylon* was built, at ſuch time as *Cambyſes* deſtroyed *Egypt*. The third day they came unto *Beelzephon* near the Red Sea; and for that they wanted Victuals in this Deſart, they tempered their Meal with Water, and kneaded it as well as they could, and bak'd Cakes, with which they ſuſtained themſelves for the ſpace of thirty L
days; for they had brought no more Proviſion out of *Egypt*, than enough to ſerve them for that time; at the end of which they were in want of Food, although they had liv'd very ſparingly, rather feeding for Neceſſity, than eating to Satiety. For which cauſe, in Memory of that want, we celebrate a Feaſt for the ſpace of eight days, which we call the Feaſt of *Azymes*, that is to ſay, of *unleavened bread*. But it is not eaſie to number the Multitude of them that came out of *Egypt*, if we conſider the Women and Children; but thoſe that were of full Age, and fit to bear Arms, were in number ſix hundred thouſand.

Ver. 28. *Pharaoh* driveth away *Moſes*. *Exod.* 12. 2. *Zanthicus* amongſt the *Macedons*, is *April*, as *Suidas* teſtifieth.

The *Hebrews* Paſſeover ſignifyeth a paſſage. C. 12. 29. The tenth Plague, the firſt begotten amongſt the *Egyptians* both men and beaſts dye.

33. The *Iſraelites* depart out of *Egypt*.

The feaſt of the *Azymes*. The number of the Children of *Iſrael*.

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CHAP. VI.

The Hebrews *depart out of* Egypt, *under the conduct of* Moſes.

The year of the World, 2454. *before Chriſt's Nativity,* 1510

THus the *Iſraelites* departed out of *Egypt* the 14 day of the month *Xanthicus*, 430 years after *Abraham* our Father came into *Canaan*, and in the 215 year after *Jacob* went down into *Egypt*, and in the eightieth year of *Moſes* Age, who had *Aaron* to his Brother, three years elder than himſelf; they carried alſo with them the Bones of *Joſeph*, according as he had commanded his Sons. But the *Egyptians* repented that they had ſuffer'd the *Hebrews* to depart: The King alſo was very much mov'd; ſuppoſing, that which was fallen upon them, had hapned by *Moſes*'s Inchantments; and it was concluded to perſue them. They therefore arm'd, and furniſh'd themſelves with all their abiliments of War, intending to purſue them, with the intent to bring them back, if they overtook them; for they ſaid, that God would no more be diſpleas'd againſt them, for that already they had given them leave to depart. They hoped likewiſe very eaſily to bring them under ſubjection, becauſe they were all of them diſarm'd, and wearied with Travel. And having inquir'd which way they held, they haſted to follow them, although they knew the Region was very hard to Travel in; not only for thoſe that were to march in Troops, but alſo for thoſe that were to journey one by one. Now *Moſes* conducted them this way, to the end, that if the *Egyptians* ſhould repent of their diſmiſſion, and haſten to purſue them, they might receive the reward of their wickedneſs, and the breach of their promiſe. He choſe this way likewiſe, leaſt the *Philiſtines* ſhould underſtand their departure, by reaſon they were diſpleas'd againſt the *Hebrews*, upon an ancient grudge which they bear them; and *Paleſtine* confines and borders upon *Egypt*: Wherefore he led them not by the way that directly leadeth thither, but he intended to bring them into *Canaan*, by conducting them far about, and thorow many calamities; to the end, that afterwards he might lead them to Mount *Sinai*, there to offer Sacrifice, according to Gods commandment. As ſoon as the *Egyptians* overtook the *Iſraelites*, they prepar'd themſelves to fight, truſting to the number which they had: For with them, there ſerved 600 Chariots, with 50000 Horſemen, and 200000 armed Footmen. They alſo ſtopped the paſſages where they thought the *Hebrews* might eſcape, encloſing them betwixt unacceſſible Rocks, and the Sea: On which place there abutteth a Mountain, unfrequented, by reaſon of the dangerouſneſs of the way; and by this means they excluded them from all hope of eſcape, or flight: For on the one ſide they were ſhut in by the Mountain, that extended it ſelf even to the Sea: And on the other ſide, by their Camp, pitched and embattelled before their faces, to cut them off from the Champion, if ſo be they intended to flie that way. Seeing therefore that they were in no ſecurity, but were hemmed in by the ſtraitneſs of the place, and by reaſon of want of proviſion, could not endure a ſiege, nor yet find any ways to flie from their Enemies; neither, although they greatly deſir'd to fight, had they means to defend themſelves, becauſe they were diſarm'd. Finally, perceiving that there was no hope of ſafety left them, but only by their abject ſubmiſſion, they began to accuſe *Moſes*; forgetting thoſe Prodigies which God had done to ſet them at liberty: And their incredulity proceeded ſo far, that they were upon the point to ſtone *Moſes*, and voluntarily to yield themſelves ſubject to their former Thraldom. For they were much mov'd by the Tears of their Wives and Children, who expected nothing but death, ſeeing themſelves begirt with Rocks, Seas, and Soldiers, and left deſtitute of all hope of flight. But although the multitude were exaſperated againſt *Moſes*, yet ceaſed he not to take care of them, and to have recourſe to God; recounting to them what he had ſaid in times paſt, touching their deliverance; and aſſuring them, that after ſo many Miracles, God would not ſuffer them to be ſubjected or overthrown by their Enemies. And ſtanding up in the midſt of them, he ſaid, *If your affairs had hitherto been managed by Men only, it were not amiſs in you to diſtruſt them, leſt hereafter they ſhould not bring them to their determined and your deſired iſſue. But in that at this time you diſtruſt the Providence of God, this ſheweth you to be without ſenſe, or underſtanding; conſidering it is he that hath made you ſee all thoſe things which he promiſed you by me, concerning your deliverance, even at that time when you your ſelves expected it not: You rather ought to hope, that God will help and aſſiſt you in theſe difficulties, who hath brought to paſs, that you are now in this ſtrait, to the end that when he ſhall have delivered you from theſe extremities, from which neither you your ſelves, nor your Enemies ſuppoſe you can eſcape, he may ſhew his power and Providence in your behalf: For God is not accuſtomed to yield his favourable aſſiſtance, when the dangers are only eaſie and ſupportable; but in thoſe wherein all human hope is loſt and extinct. Therefore reſt your ſelves, your fortunes upon ſuch a Helper, who can make great things ſmall, and the ſtrongeſt feeble. Fear not the force and power of the* Egyptians; *and though you have the Sea and Mountains before you, which permit you not to flie from them, deſpair not of your lives: For God (if he pleaſe) can turn the Mountains into Plains, and change the Sea into dry Land.*

Exod. 14. 6, 7, 9. The time of their departure out of *Egypt*. *Heb. & Ruffinus*, cap. 14.

The *Egyptians* purſue the *Hebrews*.

Why *Moſes* conducted them thorow *Paleſtine*

The *Iſraelites* are encompaſſed by the *Egyptians* multitudes, and depart to the red Sea. *Exod.* 14. 16.

Ver. 11, 12. The perplexity of the *Iſraelites* being encloſed by the *Egyptians*.

Ver. 13. *Moſes* exhortett the people to put their truſt in God

Ver. 13. When God is moſt ready to help us

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CHAP. VII.

The Hebrews *are purſued by the* Egyptians, *the Red Sea divideth it ſelf, and giveth paſſage to the* Hebrews, *but overwhelmeth the* Egyptian *Army.*

The year of the World, 2454. before Chriſt's Nativity, 1510.

THis ſaid, he conducted the *Hebrews* towards the Sea, in the ſight of the *Egyptians*; who being very much wearied with purſuit and travel, thought beſt to forbear the Combat till the next day. But when *Moſes* was arriv'd upon the bank of the Sea, he took his Rod, and called upon God, and implored his aid and ſuccor in theſe words: *O Lord, Thou too well knoweſt, that it is impoſſible for us by human force or policy, to eſcape theſe extremities: But thou art he only that canſt ſave this company, who have forſaken* Egypt, *following thy Commandment. And ſince of our ſelves we have not any hope or means, we only recommend our ſelves unto thy Providence, being aſſur'd that by that means only we can be delivered from the purſuit and fury of the* Egyptians: *Send us therefore ſpeedily thine aſſiſtance, to the end that thy Power may be known in our weakneſs. Relieve, encourage and hearten thy People, aſſuring them of their ſafety, who through their diſtruſt have ſinned againſt thee: We are environed with difficulties, which notwithſtanding thou canſt make eaſie, For the Sea is thine, and this Mountain that incloſeth us; which ſhall open, and the Sea divide it ſelf, if thou commandeſt. We may likewiſe flee thorow the Air, if it pleaſe thy Power to deliver us in that manner,* Having made this Requeſt unto God after this manner, he ſtrook the Red Sea with his Rod; which ſuddenly dividing it ſelf at the ſtroke, and retiring backwards, left a dry K paſſage thorow the midſt thereof, for the *Hebrews* to eſcape, *Moſes* ſeeing how God had heard his Prayers, and how the Sea had left its Channel, he firſt of all entered into the ſame, and commanded the *Hebrews* to follow him, marching thorow that way, which God had by his Divine Power provided for them, willing them to rejoyce at the danger which attended their Enemies, and to give God thanks for the unexpected ſuccors he had ſent them: Whereupon they were not negligent, but marched boldly forward. At firſt, the *Egyptians* ſuppoſed them mad, and that they caſt themſelves headlong into manifeſt perdition: But when they perceiv'd that they were entred a good way without hurt, and that they encountred no danger or let, they diſlodg'd, and follow'd them, believing the Sea would have given them paſſage alſo; and having ſet their Horſe in the Vauntguard, L they entered into the Sea. But the *Egyptians* having ſpent ſome time in arming themſelves, the *Hebrews* in the mean while got to the oppoſite ſhore, without any diſturbance; which made their Enemies more bold, ſuppoſing that no evil ſhould happen unto them. But they knew not that God had made this path expreſly for the *Hebrews*; but entred the ſame, as if it had been a common beaten way, forgetting that it was made to ſave the *Hebrews* from danger, and not themſelves, who ſought to deſtroy them. But as ſoon as all the *Egyptians* Army was entred, the Sea returned to his old courſe, and with winds and waves overwhelmed the *Egyptians*. The ſhowres from Heaven fell upon them, vehement Thunders ratled from the Air, intermixt with flaſhings and lightnings. In brief, there was nothing that by the wrath of God could be inflicted upon men, which at that M time hapned not unto them. For beſides all that which hath been ſpoken, an obſcure and dark Night ſurpris'd them, in ſuch ſort, as they were all of them drowned, and there remained not one of them to bear back the tydings of their misfortune. The *Hebrews* could not contain themſelves, for the joy they conceiv'd at this their unexpected deliverance, and the total ruin of their Enemies: when they ſaw that they who deſign'd to make them ſlaves again *per force*, were exterminated, and that God had been ſo viſibly aſſiſtant unto them. When they had eſcap'd this danger, and perceived that their Enemies were puniſhed after ſuch a manner, as the like puniſhment had never been heard of amongſt Men; they all of them, during the whole Night, ſung Hymns and Songs of Thankſgiving. *Moſes* likewiſe compos'd a Song in Verſe, containing the Praiſes of God, and a Thankſgiving N for the favour he had done unto them. All theſe things have I particularly declared, according as I have found them written in Holy Scriptures. Neither ought any man to marvel at this ſo wonderful a Diſcourſe, that thorow the Sea there ſhould be a paſſage found, to ſave ſo many perſons in times paſt, and they rude and ſimple, whether it were done by the Will of God, or it chanced of it ſelf; ſince not long time ago, God ſo thinking it good, the Sea of *Pamphylia* divided it ſelf, to give way to *Alexander* the King of *Macedon*'s Soldiers, having no other paſſage to deſtroy the Empire of the *Perſians*. The next day the *Egyptians* Arms, carried by force of the Stream, were caſt aſhore where the Army of the *Hebrews* was encamped, which when *Moſes* perceiv'd that it was done by the Providence of God, to the intent they might not be diſarmed, he gather'd them together, and fur- O niſh'd the *Hebrews* therewith; and afterwards led them to Mount *Sinai* to Sacrifice to God, and to give him thanks for their deliverance, in the behalf of the People, according as he himſelf had before commanded.

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Exod. 14, 15. *Moſes* prayer unto God. I

Ver. 21. The Red Sea divideth it ſelf.

Ver. 22, 27. The *Hebrews* paſs thorow the Red Sea, the *Egyptians* are drowned therein.

Exod. 15. 1. The *Iſraelites* with *Moſes* ſing Songs for their deliverance.

The Seas of *Pamphylia* divided it ſelf, for *Alexanders* Soldiers to paſs there thorow.

The wind and tide drive the *Egyptians* arms into the *Hebrews* Camp.

A

The Third Book of the HISTORY of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Contents of the Chapters of the Third Book.

1. *How* Moſes *conducted the People out of* Egypt *to Mount* Sinai.
2. *Of the ſlaughter of the* Amalekites, *and their Confederates; and of the prey which the* Iſraelites *attained thereby.*

B 3. Raguel's *counſel unto his Son-in-law,* Moſes.

4. Moſes *aſcending the Mountain of* Sinai, *bringeth down the Tables of the Ten Commandments, which he had received at God's hands to the People.*
5. *Of the Tabernacle made by* Moſes *in the Deſart, reſembling a portable Temple.*
6. *Of the Ark wherein* Moſes *incloſed the Tables of the Law.*
7. *Of the Golden Table and Candleſtick, and of the Altars of the Tabernacle.*
8. *Of the Apparel both of the High Prieſts and their Inferiours.*
9. Of Aaron's *Prieſthood, and of that which was ordained as touching the Feaſts and Sacrifices.*
10. *The Laws of Sacrifices and Purifications.*

C 11. *The Laws and Cuſtoms of War.*

12. *Sedition againſt* Moſes, *by reaſon of the want of Victuals: and the puniſhment of the Seditious.*
13. *Of the Spies, who having ſeen and ſearched the Country of* Canaan, *and the returning back again to the* Iſraelites, *amazed them with fear.*

CHAP. I.

How Moſes *conducted the People out of* Egypt *to Mount* Sinai.

D THE joy which the *Iſraelites* had to ſee themſelves thus deliver'd by the help of Almighty God, was not a little diminiſh'd, by the wearineſs and tedioufneſs of the difficulties which they endured in their travel towards the Mountain of *Sinai*: by reaſon that the Country was a Deſart, and uninhabitable, deſtitute of Victuals and Water; and not only barren of what ſerves for the ſuſtenance of Men, but alſo every where wanting Paſturage and Proviſion for Cattel; ſo that they were conſtrain'd to bear with them the water which they had drawn before they entred the Deſart, according as their Captain and Conductor had commanded them: which being ſpent, they dig'd Pits, out of which they drew water with great difficulty, by reaſon of the hardneſs of the ground: and further, the water which they found in thoſe places was bitter, and no ways fit to drink;

The year of the World 2454. before Chriſt's Nativity, 1510.

The Iſraelites in the Deſart are diſtreſſed for want of water, v. 1, 2, 3.

E and, which was worſe, very little in quantity. Travelling onwards of their Journey after this manner a long time, they arriv'd about Evening in a Certain place, which by reaſon the waters were brackiſh, they called *Marah*, that is to ſay, *Bitterneſs*. There, wearied with Travel, and their Proviſion failing them, they began to be pinch'd with neceſſity, ſo that they reſolv'd to ſtay in that place; and the rather, in that they found a certain Pit there, which although it were ſufficient to ſatisfie ſo great an Army, yet for that they found it in that Country, it yielded them no little conſolation. For they were given to underſtand, that if they travelled onwards, they ſhould find no water; and for the water of that Pit, it was ſo bitter and unfit for drinking, that it neither was agreeable to the taſte, nor ſupportable for their very Cattel. Whereupon *Moſes* ſeeing

Marah ſignifieth bitterneſs. *Exod.* 15. 23.

F them ſo diſcomforted, and not knowing how to ſatisfie them, in that he had not to deal with an Army or Enemy, whom he might repel with Valour; but that hunger and thirſt alone reduc'd all this great multitude of Men, Women and Children, to great diſtreſs; he was greatly perplex'd, and reſented in himſelf the calamity of them all, as if it had been all his own: for all of them had their recourſe unto him, and to no Man elſe; the Women beg'd for their Children, and the Husbands intreated for their Wives, beſeeching him to take compaſſion of their diſtreſs, and to furniſh them with ſome means to eſcape their Miſery. He addreſſed himſelf therefore in moſt humble manner to Almighty God, praying that it would pleaſe him to amend the evil quality of the water, and to make it potable. Which grace and favour he no ſooner obtain'd, but he took a

Ver. 15. Moſes beſeecheth God to change the bitter waters into ſweet.

G piece of Wood, which he cleft in two, and caſt into the Pit: giving the *Hebrews* to underſtand, that God had heard their Prayers, and that he had promis'd to give them the water they deſir'd, if ſo be they would obey him, and with alacrity and diligence per-

The year of the World, 2454. *before Christs Nativity*, 1510.

form that which ſhould be commanded them. And when they were inquiſitive what they ought to do, to the intent the water might be changed; he enjoined every one of them that was of beſt ſtrength and ability amongſt them, to draw water; giving them to underſtand, that ſo ſoon as they had drawn out great ſtore of water from the Pit, the reſt that ſhould remain, would be very good and convenient to be drunk. They obey'd, and the water agitated and purifi'd by often drawing, became potable, and refreſh'd the weary Multitude. Hereupon diſlodging from that place, they came to *Helim*, a Country that afar off ſeem'd very pleaſant, by reaſon that it was planted with Palm-trees: but the nearer they approached it, the more tedious they found it (for there were no more than Seventy Palm-Trres in that place, and they not very tall, or well-grown, by reaſon of the drineſs and barrenneſs of the Soil.) They found alſo twelve Springs there, which were ſo ſmall, that they did not flow, but only drop. Whereupon falling to dig up the Sand, they could light of no Veins of water; and if perhaps any little appear'd, it was ſo troubled by the Sand, that it became unfit to be taſted: neither did the Trees bear any ſtore of Fruit, by reaſon of the want of Water. For which cauſe, the whole Multitude began to murmur againſt their Guide, aſcribing all the cauſe of their Calamities and Miſeries unto him. For having marched for the ſpace of thirty days, they had conſum'd all the Proviſion which they brought with them; and conceiving that there was no remedy, they were wholly overwhelm'd with deſpair. Conſidering therefore only the evil which was before their Eyes, and forgetting the Marvels which God, by the Miniſtry of *Moſes*, had made them both ſee and partake, they conceiv'd Indignation againſt him, and were ready to ſtone him to death, as if he had been the Author of that Calamity which oppreſſed them. But he perceiving the Multitude ſo enrag'd, and incenſed againſt him, ſtrengthned himſelf in God; and warranted by the teſtimony of a good Conſcience, and the uprightneſs of his Actions, he came out into the midſt of thoſe who revil'd him, and had gather'd Stones to caſt at him. And for that he was adorn'd with a ſingular Grace and majeſtick Countenance, and endued with pleaſing Eloquence, he began to appeaſe their Wrath; exhorting them to bear their preſent Difficulties, by remembring their forepaſſed bleſſings; and not to permit the Travel which they endur'd at that time, to drive out of their remembrance the Graces and Favours which they had receiv'd at God's Hands. He willed them likewiſe diligently to expect their deliverance from that Extremity, by the Providence of God, who (as it ſeem'd) made trial of their Patience and Gratitude; or whether they kept in remembrance thoſe things which had hapned unto them; or whether forgetting their forepaſſed Pleaſures, they would ſuffer themſelves to be ſwallowed with their preſent Miſery. He willed them therefore to take heed, leſt through their Impatience and Ingratitude, they ſhould be found unworthy of God's favour, if they neglected his Will, by whoſe direction they were brought out of *Egypt*, and threatned and hated him, who was God's Miniſter; eſpecially ſince hitherto they could no ways complain of him in any thing which he had undertaken to execute by the Commandment of God. Then reckon'd he up particularly unto them, how the *Egyptians* were plagued and deſtroyed, whil'ſt contrary to God's Will, they endeavour'd to detain them: how the ſame River, which of it ſelf was bloody and unprofitable to drink of, to themſelves became both ſweet and potable: likewiſe, how the Sea retir'd it ſelf, and further'd both their flight and paſſage, wherein they ſaw themſelves ſecure and free from danger; and contrariwiſe, their Enemies deſtroy'd, overthrown and drowned: and how, even until that day, being diſarm'd, they were by God's Providence both furniſh'd and fortified abundantly. Moreover, how often God had deliver'd them from apparent death and danger, beſides all Mens Opinion; who always Omnipotent, gave them at that time not the leaſt cauſe to deſpair of his aſſiſtance. For which cauſe, they ought to ſuffer all things patiently, and to imagine with themſelves, that the ſuccour, although deferred, was never too late, which was receiv'd before ſuch time as the danger had prevail'd: and ſo to think, that God contemn'd not their Perils, but made trial of their Fortitude and Conſtancy, to ſee whether they were able and willing to endure the want of Meat and Drink; or rather, whether after the manner of brute Beaſts, they had rather return to the yoke of ſervitude, to be fed only to be made the better able to endure labour. As for himſelf, he nothing fear'd his Life (becauſe that being unjuſtly ſlain, no evil could happen unto him) but that he was careful of their ſafety, leſt lifting up their hands to ſtone him, they ſhould oppoſe themſelves againſt God and his Commands. Thus pacifi'd he them, and aſſwag'd the fury they had conceiv'd to endanger his Life; and ſo much prevail'd he, that they repented of that Enterprize whereby they ſought to deſtroy him. And for that he knew that they had ſome reaſon to be thus mov'd, he addreſs'd himſelf to Prayer and Supplication; and aſcending a certain Rock, he deſir'd God's help to relieve their Infirmities, Wants and Affliction (in whoſe hands only the Salvation

Exod. 16. 1. The *Iſraelites* came to *Elim*, where they began to murmur againſt *Moſes*, for want of Suſtenance.

Exod. 16. 3. *Exod.* 15. 1. *to* 22. *Moſes* exhorteth the People to remember thoſe benefits they had received at God's hands.

Moſes reckoneth up unto the People all the benefits which God had done unto them.

Moſes imploreth God's help.

of

A of the People conſiſted;) beſeeching him in Mercy to forgive the People, being exaſperated with extream Miſeries, and by reaſon thereof diſtracted and withdrawn from their duty. Whereupon God promis'd him to have care of the People, promiſing him to ſend them a ſpeedy and preſent deliverance. Which when *Moſes* underſtood, he came down to the Multitude; who perceiving Joy in his Countenance, by reaſon of thoſe Promiſes which he had receiv'd from God, exchang'd their doleſom Lamentations into Gladneſs. He therefore ſtanding up in the midſt of them, told them, that he brought unto them a moſt ſpeedy Remedy for their Neceſſity. And not long after, a number of Quails (which about the gulf of *Arabia* multiply and encreaſe more than any ſort of Birds) flew croſs the Sea; and being wearied in their flight, came and fell amidſt the Camp of the *He-*
B *brews*; who caught them, as a Proviſion prepar'd for them by God, and ſent to relieve their Famine. Whereupon *Moſes* once more addreſſed himſelf to call upon God, yielding him thanks for the preſent and future good he had promis'd him. The People being after this manner fed and refreſhed, were ſoon after ſupplied with a new kind of Food. For as *Moſes* ſtretched out his hands, and pray'd to God, a dew deſcended from Heaven, which thickned betwixt his hands: and for that he ſuppos'd it to be another kind of ſuſtenance ſent them by God, he taſted the ſame, and found it very pleaſant. Then addreſſing to the People, who knew not what it was, but thought it to be Snow which fell in that place, according to the ſeaſon of the year, he told them, that it was no ordinary dew falling from Heaven, as they ſuppos'd, but that God had ſent it them, for
C the Preſervation and Nourtriture of their Bodies: and having eaten thereof before them, he gave them of it, to the end he might ſtrengthen their belief; who taſting the ſame in like manner as he had done, were greatly refreſh'd with the ſuſtenance: for in Sweetneſs and Pleaſure, it equal'd *Honey*; in Odor, *Bdellium*; and in Form and Greatneſs the Grain of *Coriander*: whereupon every one gather'd of it. And *Moſes* commanded that every one of them ſhould particularly gather every day but the meaſure of an *Aſſaron*, which is the tenth part of an *Epha*; which was done, leſt the weaker ſhould want, whil'ſt the ſtronger, through avarice, gather'd more than ſuffic'd them. And if any one, contrary to the command, gather'd more than was permitted, although he toiled and travelled more than any of them, yet was his Portion no ways encreas'd by that means.
D For whatſoever (beſide the appointed meaſure of the *Aſſaron*) remained till the next Morning, was of no value, but became bitter and full of Worms. So divine and admirable was this kind of Food, and of that nature, that whoſo had ſufficient thereof, needed no ſort of Suſtenance. Moreover, even in theſe our days, there falls in that Country a dew like that, which God, in favour of *Moſes*, ſent for the Peoples Suſtenance. The *Hebrews* call it *Manna*; for in our Tongue, *Man* is an Interrogation, ſignifying, *What is that?* Thus liv'd they joyfully, being ſuſtain'd by this kind of Meat ſent them from Heaven, and us'd the ſame for the ſpace of forty years, during the time they were in the Deſart. But afterwards when they were diſlodg'd from that place, and encamped near to *Raphi-dim*, they were extreamly troubled with Thirſt; for upon their firſt arrival, they found
E ſome few Springs, but afterwards they found the Land wholly deſtitute of Water. They therefore once more were incens'd againſt *Moſes*. But he withdrawing himſelf apart from the fury of the People, betook himſelf to God in Prayer; beſeeching him, that as he had given them Food in their Neceſſity, he would now alſo give them Drink, ſince they were ready to periſh with Thirſt; and praying him to provide them Drink alſo, otherwiſe their Meat was unprofitable to them. God preſently granted his Prayer; promiſing *Moſes*, that he would give him a Fountain, and abundance of Water, from that place from whence he leaſt expected it. To which end, he commanded him to ſtrike with his Rod the Rock which was there hard by, and promis'd to make the water come forth immediately, ſo that the People ſhould have ſufficient without taking pains to
F ſeek for it. Which command when *Moſes* had receiv'd, he return'd to the People, who expected him, and had their Eyes fix'd upon him, with great impatience, as he deſcended from the Rock, where he had made his Prayer. No ſooner was he arriv'd, but he told them that God would deliver them from the neceſſity wherein they were, and would graciouſly grant them an unexpected relief, by cauſing a ſtream ſuddenly to break from that Rock. But they being amaz'd at that which they heard, and doubting, leſt tyred with Thirſt, and ſpent with Journeys, they ſhould be enforced to hew and cleave the Rock; *Moſes* ſtruck the ſame in ſuch ſort with his Rod, that it divided aſunder, and there iſſu'd out moſt clear and pure water in great abundance. The People were greatly aſtoniſh'd at this ſo ſtrange accident, and no leſs rejoyced. They fell to drink of the Water, and
G found it very ſweet and pleaſant, as being a miraculous Water, and a Preſent of the Goodneſs, Divine Bounty and Power of God. For this cauſe they highly eſteem'd *Moſes*, ſeeing that God had honour'd him in this ſort; and they acknowledged God's Provi-

The year of the World 2454. before Chriſts Nativity, 1510.

Chap. 16. 13. God ſendeth Quails into the *Hebrews* Army.

God feedeth the *Iſraelites* with Manna. *ver. 14.*

Ver. 16. A Commandment, how much Manna ſhould be gathered.

Manna, what it ſignifieth. *Exod. 17. 1.* The *Iſraelites* fed forty years ſpace on Manna.

The *Iſraelites* arrive at *Raphidom*, and are troubled with Thirſt. 3.

Moſes ſtriketh the Rock with his Rod, and there iſſueth water.

dence, offering Sacrifices, and humbly thanking him for the care he had over them. H
The Holy Scripture which is kept in the Temple, teſtifies that God foretold *Moſes*, that Water ſhould in this ſort iſſue from the Rock.

CHAP. II.

How the Amalekites *and their Aſſociates were overcome, and how great a Prey the* Iſraelites *obtained thereby.*

The year of the World, 2454. before Chriſts Nativity, 1510.

BUT when the Renown of the *Hebrews* was become great, and ſpread abroad in all parts, it came to paſs, that the Neighbouring Nations were in very great fear I
of them: whereupon (ſending Ambaſſages the one unto the other) they mutually conſpir'd to expel, and, if poſſible, utterly extirpate the whole People.

Hedio and Ruffinus chap. 2. *Exod.* 17. 8, 9. The *Amalekites* war againſt the *Iſraelites.*

Amongſt the reſt, thoſe of the Country of *Cobol*, and the City *Petra*, who are call'd *Amalekites* (a Nation very Warlike, and more active than the reſt) were the chief Agents in this Expedition: whoſe Kings both encourag'd one another, and ſtir'd up the Neighbour Nations to the *Iſraelites* deſtruction, telling them, that a Foreign Army, flying from the Thraldom of the *Egyptians*, had invaded their Country, whoſe multitudes were not a little to be ſuſpected; counſelling them (before they had gather'd head, and recover'd more means, and a Country to dwell in, and grew more confident, by their forbearance) to charge them firſt, rather than to expect their increaſe, and ſo to K
oppreſs them; eſteeming it a better point of Wiſdom, to repreſs their Inſolency and Forwardneſs in the Deſart, than to expect whil'ſt they were poſſeſs'd of ſtrong and rich Cities. For this (ſaid they) is the part of wiſe men, to reſiſt the beginnings of power of their Adverſaries, and not to expect, till by daily Exploits they more and more increaſe; and rather to provide to prevent, than deliver themſelves from Peril. After theſe Ambaſſages, it was decreed by general Council, That they ſhould endeavour to invade and aſſault the *Hebrews*. Theſe determinations and deſigns of theirs, troubled *Moſes* very much, for that he expected no Hoſtility. When therefore he perceiv'd that the People were affrighted and amaz'd, to ſee themſelves (being wholly unprovided) to be charg'd by ſo ſtrong and well furniſh'd an Army, he re-comforted them, and will'd L
them to bethink themſelves of God's Promiſes, who by his Power had ſet them at Liberty; aſſuring them, that they ſhould overcome all thoſe that made head againſt them, to deſtroy them; wiſhing them to think, that though they were inferiour to their Enemies in Weapons, Wealth and Munition, and the like; yet ſince they had God to their friend, and ready to fight for them againſt their Enemy, they ought to be of good courage, as being furniſh'd with more than human Supplies. Alledging further, that they were not ignorant how great an Aſſiſter God was, having had ſo often tryal of his goodneſs in their greateſt dangers, as an Enemy to their Enemies, and favourable to their Proceedings: which favour of his he moſt manifeſtly expreſs'd, by his miraculous deliverance of them from Hunger and Thirſt; by procuring them free eſcape, when they were ſhut in by the M
Sea and Mountains: And that which ſhould moſt animate them to the Fight and Victory, was, That if they came off victorious, they ſhould want nothing that appertain'd to a more commodious and peaceable Life. *Moſes* thus having encourag'd the People by his words, call'd unto him the chiefeſt of the Tribes, and every one of them that had the charge of them, both in private and publick Aſſembly, commanding the younger to obey the elder, and the Elders to be obedient to their General. Hereupon the People contemn'd their danger, and were deſirous of Fight, hoping that this Conflict would prove the end of their Calamities. For which cauſe, they earneſtly deſir'd *Moſes* to lead them forth againſt the Enemy, and not to dull the Alacrity of the Souldiers by any untimely delay. Whereupon (chuſing out among the whole multitude ſuch as were N
moſt fit for War) he appointed the Son of *Naveus* the Ephramite, to lead them, a Man Valiant in Arms, and prudent in Counſel, and of great Piety, as having been train'd up therein by *Moſes* his Maſter. He alſo in ſuch ſort deſpiſed certain Bands, that he might not be cut off from Water: he left ſo many as might guard the Camp and weaker Company. Thus ſtood they all Night long in Arms, expecting only the Signal of their General, and the Order of their Captains, to attack their Enemies. On the other ſide *Moſes* ſlept not, but inſtructed *Joſuah* how he ſhould conduct the Army. And as ſoon as the day appear'd, he encourag'd *Joſuah* to ſhew himſelf ſuch an one in that Battel, as both the Place wherewith he was honour'd, and the Cauſe for which they fought, requir'd; wiſhing him, by his Prowes and good Conduct, to give Life and Courage to his Souldiers O
that follow'd him. He likewiſe exhorted the chiefeſt of the *Hebrews* in particular, and in general heartned and emboldned all others that entred the Battel.

Ver. 9, 10. *Moſes* encourageth the People to expect nothing but Victory.

Ver. 9. *Joſuah* made Captain over the *Iſraelites.*

And

A After he had thus disposed the Army, and given all necessary Orders, he, committing the Army to God's Protection, and *Josuah*'s Conduct, retir'd upon a Mountain. Then encountred the Armies on both sides, and every one fought most valiantly; neither wanted there encouragement on either side. And as long as *Moses* lifted up his hands, the *Hebrews* had the better against the *Amalekites*. But for that he was unable continually to support the same (and because he observ'd, that as often as he held down his hands, so long the Enemies drove the *Israelites* to retreat) he willed his Brother *Aaron*, and *Uron* his Sister *Maries* Husband, to stand on each side of him, and sustain his hands. Which when they had perform'd, the *Hebrews* by main force overcame the *Amalekites*; so that all of them had been slain, if the Chase had continu'd, and had not been cut off
B by the approach of the Night. Thus our Ancestors obtain'd a most happy and advantagious Victory: For besides the glory they got in having overcome so potent Enemies, and cast a terror into the hearts of the Nations round about, to whom they have ever since been formidable, they became Masters of the Enemies Camp, and both in general and in particular got Riches; whereas before that time they had not necessary means to maintain themselves. And this Victory of theirs, was the cause of their very great good fortune, not only for the present, but also for the time to come: For not only had they their Enemies bodies under their Subjection, but also their Spirits, so as they were fear'd by all the Nations round about. And they multiplied both in Strength and Riches; for there was a great quantity of Gold and Silver taken in the Camp. Divers
C Vessels likewise, and Tables of Brass were found therein: likewise great qnantity of Tissue-work, and excellent Furniture for War. Moreover, they had all their Baggage, Tents, Harness and Horses, and generally, the whole Provision of an Army became their Prey. Thus ended this Battel. The success whereof so exalted the courage of the *Israelites*, that they thought henceforward nothing would be unpossible to them. The next day, *Moses* caused the Enemies that were slain, to be rifled, and the scatter'd Arms of those that fled to be gather'd up. He honour'd them also, that had bravely demeaned themselves in the Battel, and praised the Captain *Josuah* in publick; whose honour was confirm'd by the applause of the whole Army. There was not one *Hebrew* that perished that day: though so many of the Enemies were there put to the Sword, as their
D number cannot be express'd. He offer'd likewise a Sacrifice of Thanksgiving unto God, and erected an Altar unto him, and dedicated it *To God, the Victor*. He propheſied moreover, that all the *Amalekites* should be utterly extinguished, so that none of them should be left alive, in that they had assaulted the *Hebrews*, and that in the Desart, and at such time as they were in Affliction. After which, he made a Feast for the General, to testifie the joy he had for his Victory. This Issue had this Battel, which was the first that they fought after their departure out of *Egypt*. But as soon as *Moses* had celebrated a Feast in Memory of the Victory, to the end he might give the *Hebrews* some refreshment after the Battel, he caused them to march in array; for now the Arms gotten from the Enemies, being given to those that wanted, there were more armed Souldiers than before.
E Thus passing onwards by little and little, they arriv'd the third Month after their departure out of *Egypt*, near to the Mountain of *Sinai*, where (as before is declar'd) *Moses* saw the Vision in the Bush, with other Wonders.

The year of the World 2454. before Christs Nativity, 1510.

Ver. 13. The *Israelites* recover a great prey in the Camp of the *Amalekites*. The distribution of the Spoils and Prey.

The prediction of the utter ruine of the *Amalekites*.

The *Israelites* come to the mountain of *Sinai*.

CHAP. III.

What Counsel Raguel *gave to his Son-in-law,* Moses.

F WHEN *Raguel*, *Moses*'s Father-in-law, understood of this his good success, he came with great Joy to *Moses*, with purpose to salute him, his Daughter *Zephora*, and her Children: who (greatly rejoycing at his arrival) offer'd a Sacrifice to God, and feasted the People, near the Bush that could not be consum'd by Fire; and in the Banquet, the People were ranked according to the Order and Place of every Family. But *Aaron* with *Raguel*, and all the Multitude sung Praises to God, ascribing to him both the means and manner of their Liberty. They also spake much in honour of *Moses*, by whose Vertue all things had so fortunate an Issue: and *Raguel* particularly celebrated the honour
G of the People, and *Moses* their Governour, by whose Prudence so many good and valiant Men were guided. The next day, *Raguel* seeing *Moses* oppressed with the multitude of business (by reason that he decided all their differences that were brought to him; as all were out of an Opinion of his Ability and Integrity, so that even they that were condemned by him, endur'd the Verdict patiently, knowing that their Cause was by him decided rather by the rule of Justice, than by Interest or Affection) he for that time kept

Hedio & Ruffinus, chap. 3. *Exod.* 18. 1, 2. *Raguel* cometh to *Moses* to the Desart of *Sinai*.

Hedio & Ruffinus, chap. 4.

The year of the World, 2454. *before Christs Nativity*, 1510.

Exod. 18. 13, 14. *ad* 24. *Raguel*, otherwise called *Jethro*, *Moses's* Father-in-law, counselleth him to choose Judges amongst the *Israelites*

silence (being loth to hinder them, who pretended to receive benefit by the Justice of his Son-in-law.) But when he found him at convenient leisure, he took him apart, and told him privately what he ought to do; counselling him to discharge himself of that trouble, concerning Affairs of so little Consequence, and to reserve only to himself those of the greatest Importance, and which concern'd the publick estate of them all. There being divers Persons amongst the *Hebrews* to be found, capable and sufficient to hear and determine the ordinary Pleas; but for those which regard the general good of the People, he alone was fit to undergo the burthen of them. *Knowing therefore* (said he) *thy Vertue, and how worthily thou hast behaved thy self toward the People, being the Minister of God, for their Safety; suffer them to determine amongst themselves those differences that arise amongst them, and reserve thy self wholly to intend the service of God, to the end thou may'st more easily assist the People in their important Necessities. If therefore thou givest credit to my counsel in human Affairs, thou shalt muster thy whole Army, and establish Chieftains, that shall command over ten thousands, and thousands, and five hundreds, and over fifties; and shalt ordain Governours over them, who dividing them by thirties, twenties, and tens, may conduct and rule them. And let some be appointed amongst them, who may receive Titles, according to the number and Names of those they commanded; who being approved by the whole Company, to be of good Fame and upright Conscience, may hear and determine all their Differences. And if any Controversie shall fall out amongst any of them in Authority, they shall refer the deciding of that difficulty to thee. By this means neither shall any of the* Hebrews *be defrauded of his right, and thou thy self serving God without Molestation, may'st render him more and more favourable unto thine Army.*

Hecio & Ruffinus, chap. 5. *Ver.* 24. *Moses* alloweth his Father-in-Laws advice.

This Counsel of *Raguel* highly pleased *Moses*, so that he order'd all things according to his Advice; not concealing the Author of it, nor attributing it to himself, but declaring publickly to all Men, that his Father-in-law was the Inventor thereof. He hath likewise written in his Books that *Raguel* was the Author of this Government: accounting it no less honour, to attribute Praise to those that deserve it, than Shame to usurp upon another Mans Merit; so that hereby you may conjecture his Virtue: of which, hereafter, in many places we have more to say. *Moses* afterwards assembling all the People, told them that he would ascend the Mountain of *Sinai*, to talk with God; to the end, that he might afterwards return to them, and impart to them whatsoever good things he should receive from him on their behalf. He likewise commanded them to pitch their Tents about the Mountain, and to have it in reverence, by reason of the Presence of God.

CHAP. IV.

Exod. 19. *Moses ascends the Mountain, and receives the Tables of the Ten Ten Commandments from God, and gives them to the People.*

Hecio & Ruffinus, chap. 6. *Moses* ascendeth the Mountain of *Sinai*. *Exod.* 19. 2, 3. 4. 14. &c.

THIS said, he ascended the Mountain *Sinai* (which is the higest, beyond comparison, of all that Country; and which, by reason of its steep and inaccessible ragged Rocks, is not only unfrequented by Men, but also cannot be beheld, without some fear.) Besides, it being reported, that God commonly dwells on the same, it is held sacred by the Inhabitants, and dreadful and inaccessible to all that behold it. But the *Hebrews*, according to the Commandment of the Prophet, removing their Tents, pitched them at the foot of the Hill, being full of hope of the Favours which he had promised them to obtain of God for them. And in the mean space, while they expected their Guid, they kept Holy-day, and feasted, and purifi'd themselves for the space of three days, with all sorts of Purification, and abstinence from the Company of their Wives, as *Moses* had commanded them. They besought God also, that he would favourably receive *Moses*, and by his means bless them with the favours of which he had given them hope. They banquetted also in great Pomp, and their Wives and Children were richly attired. Now, on the third day, before Sun-rising, a Cloud cover'd all the *Hebrews* Camp (a thing before-time unseen by them) and environ'd all the place where they had pitched their Pavilions. And though all the rest of the Country had a clear and untroubled Sky, yet thereabout violent Winds were rais'd, which hideously roared, and a tempestuous Rain succeeded them; and Thunderclaps dreadful to hear, and Lightnings horrible to behold, signifi'd that God was there present. Let those that read this, judge therefore, as it shall please them; as for my self, it is not any ways lawful for me to depart in any sort from that which is written in Holy Scripture. That which the *Hebrews* both heard and saw, being strange and unaccustomed to them, troubled them greatly.

Horrible Lightnings about the Mountain of *Sinai*, v. 16.

Further-

A Furthermore, the report that was publiſh'd touching the mountain. That God dwelt on the ſame, marvellouſly amaz'd their ſpirits. They therefore ſad and penſive, contain'd themſelves within their Tents, thinking that *Moſes* was deſtroy'd by the wrath of God, and expecting no leſs miſery themſelves. But whilſt they were thus troubled in mind, *Moſes* preſented himſelf to them (with a countenance full of pleaſing majeſty, and looks ſo contented, that they teſtified the inward ſatisfaction of his mind) whom they no ſooner beheld, but ſuddenly all their fear vaniſh'd, and in place thereof a hope of ſome great good ſucceeded; and withal, the Air, upon his arrival, recover'd its former clearneſs and ſerenity. Hereupon he ſummon'd the People to a ſolemn and general Aſſembly, to the end he might report, and they hear, what Commandments God had given them by B him. No ſooner were they aſſembled, but he (from an high place, from which all the People might both ſee and hear him) ſtood up, and ſpake after this manner:

The year of the World, 2455. before Chriſt's Nativity 1510.

Ver. 23. Moſes's Oration to the Iſraelites.

Know (ſaith he) *you* Hebrews, *that Almighty God, as he hath never deſpiſed my Prayers hitherto, ſo at this time alſo hath he entertained me very graciouſly: and behold he hath vouchſafed to honour your Camp with his Preſence, and to preſcribe to you by me, the moſt happy manner of living that can be imagin'd. I conjure you therefore by him, and by the many admirable works which he hath done for you, to hear with the reſpect you owe to him, that which he hath commanded me to tell you, without ſticking at the meanneſs of the Perſon whom he hath employ'd for this purpoſe. Do not conſider that 'tis but a Man that ſpeaks to you; but reflect rather upon the Advantages which you ſhall receive, by obſerving the Commandments which I* C *bring to you in the Name of God; and reverence the Majeſty of him who hath not diſdained to make uſe of me for procuring you ſo great Happineſs. For it is not* Moſes *the Son of* Amram *and* Jocabel *that is going to give you thoſe admirable Precepts, but he it is that conſtrained* Nilus *to flow with Blood, and that through divers Plagues tamed the pride of the* Egyptians: *it is he that gave you paſſage thorow the midſt of the Sea: it is he that furniſh'd you with Meat prepared from Heaven, when you were in Extremity: it is he that made Water ſpring out of the Rock, to quench your Thirſts: it is he that put* Adam *into Poſſeſſion and Fruition both of the Fruits of the Earth, and the Fiſhes of the Sea: by him,* Noah *eſcaped from the Deluge: by him, our Fore-father* Abraham, *of a wandring Pilgrim, became an Inhabiter of the Land of* Canaan: *by him,* Iſaac *was born, at ſuch time as his Father and Mother were old:* D *by him,* Jacob *became the Father of his Sons ſo accompliſh'd in all ſorts of Vertue: by him* Joſeph *became Lord over all the Forces of the* Egyptians: *he it is that graciouſly imparteth theſe words unto you, by me his Meſſenger. Let therefore theſe wholſom Laws of his be holy and inviolable amongſt you, and more dear to you than either your Wives and Children: for in obſerving the ſame, you ſhall lead a happy Life, enjoy a fruitful Country, a calm Sea, and a numerous Iſſue, and be always dreadful to your Enemies: for I have talked Face to Face with God, and have heard his immortal Voice; ſo dearly beloved are you unto him, and ſo careful is he of the Proſperity of your Nation.* This ſaid, he conducted the People (both Men, Women and Children) to the end they might hear God talk unto them, and teach them what to do, leſt the Law ſhould have been of leſs regard, if it had been preſented E to their Underſtandings by a human Tongue. They all of them therefore heard his Voice deſcending from the Mountain, ſo that every one underſtood the Precepts which *Moſes* gave them afterwards written in the two Tables of the Law. I may not relate the very words of them, but I will expreſs the Senſe.

The People of *Iſrael* hear God ſpeaking unto them from the Mountain of *Sinai*. *Exod.* 20. 1. *ad* 17.

The ten Commandments. *Exod.* 20. *Deutr.* 5.

F Commandment
1. *That there is but one God, who is only to be worſhipped.*
2. *That no Image of any Creature is to be adored.*
3. *That no Man ought to ſwear raſhly by the Name of God.*
4. *That the ſeventh day is not to be prophaned by any work.*
5. *That Father and Mother ought to be honoured.*
6. *That we ought to abſtain from Murther.*
7. *That Adultery is not to be committed.*
8. *That no man ought to ſteal.*
9. *That falſe witneſs muſt not be born.*
10. *That no man ought to covet any thing that belongs to his Neighbour.*

When the Multitude with great Joy had heard God himſelf ſpeak to them (according as *Moſes* had foretold them) he diſmiſſed them, and each one departed to his Tent. But ſome few days after they preſented themſelves before his *Pavilion*, beſeeching him to obtain of God ſuch Laws, as might ſerve for Government, and regulating the Common- G wealth. He promis'd them to do it, and perform'd it in ſome time after, as in due place it ſhall be expreſs'd. But the greater part of the Laws I defer till another time, meaning to write a particular Book upon that Subject. Some time after, *Moſes* once more aſcended

The year of the World, 2454. before Christs Nativity 1510.

cended the Mountain of *Sinai* (having premoniſh'd the People thereof) and aſcended the ſame in their ſight: but when the time ſeem'd tedious unto them (for he was abſent from them forty days) they were in great fear, leſt ſome evil had hapned unto him: ſeveral ſpoke variouſly concerning it. They that lov'd him not, ſaid that he was devour'd of wild Beaſts. Others, that he was taken up unto God: but they of the wiſer ſort among them, who took no pleaſure to hear any of theſe ſuppoſitions, contain'd themſelves; being equally affected in reſpect of both the opinions: for that the one ſeem'd not inconſiſtent with human condition, and the other had ſome correſpondence with the vertues of the man: ſo that they endur'd his fortune with an equal mind, and lamented their own miſhap, in that they were depriv'd of ſuch a Governour and Patron as he was, whoſe like they thought it impoſſible to find: neither did their care ſuffer them to hope, neither depriv'd of hope could they chuſe but complain: neither durſt they remove their Tents, in that he had commanded them to expect his return. At length (when forty days and forty nights were paſt) he returned to them: having (during that time) taſted no human ſuſtenance: and by his arrival the whole Hoſt was repleniſh'd with great joy; whom he certifi'd that God's Providence was always aſſiſting them, and that during the time of thoſe days, he had learn'd the means how they ſhould live civilly, orderly and bleſſedly, telling them, that God commanded them to make him a Tabernacle, whereinto he would deſcend as often as it pleas'd him, which alſo in their Travel they might carry about with them: ſo that they ſhould have no more need to aſcend unto *Sinai*, but he himſelf would deſcend into that Tabernacle to hear their Prayers. He told them likewiſe the meaſure, and order of the ſaid Tabernacle, and that there wanted nothing, but that they preſently addreſſed themſelves to the building thereof. This ſaid, ſhe ſhew'd them the two Tables, containing the Ten Commandments written therein (in each of them five) by the hand of God. The People (rejoycing at that which they had heard and ſeen) ceas'd not to beſtir themſelves to their uttermoſt, for the building of the Tabernacle: ſo that they brought in Silver, Gold, Braſs and ſtore of Wood fit for Building, and which would not be worm-eaten; the hair of Goats, and the Skins of Sheep; the one died azure, and the other white; Woolls of the ſame colour, fine Linnen, Stones inchaſed in Gold, wherewith men are accuſtom'd to deck themſelves, with great quantity of Perfumes. Such was the matter of the Tabernacle, which was made like to a portable and moving Temple: this ſtuff being thus gather'd together, and collected with ſo great affection (according to each man's utmoſt ability) *Moſes* appointed Workmaſters, according to the Commandment of God, but ſuch, as the like could not have been choſen, although the matter had been committed to the Peoples ſuffrages; their Names are now likewiſe extant in the Volumes of the Sacred Scriptures; *Beſeleel* of the Tribe of *Juda*, the Son of *Uron*, and of *Mary Moſes*'s Siſter: and *Eliab* the Son of *Iſamach*, of the Tribe of *Dan*. The People ſhew'd themſelves ſo forward for the finiſhing of this Work, that *Moſes* was compell'd to reſtrain them, cauſing it to be proclaim'd, That they had ſufficiently contributed for the work already; for the Workmaſters certifi'd him no leſs. They therefore addreſs'd themſelves to finiſh the Tabernacle, being particularly inſtructed by *Moſes* of the meaſure and greatneſs thereof, and how many Veſſels they ought to have, according to the model which God had given *Moſes*. The Women alſo ſtrove with Emulation to exceed each other in making the Veſtures of the Prieſts, and other things which were convenient for that work, to the end to honour the Service of God.

Exod. 24. 18. *Moſes* remained on the Mountain 40 days and 40 nights.

Exod. 24. 28. *Deutr.* 9. 9. *Moſes* faſted 40 days and nights.

Moſes's two Tables. *Exod.* 25. 23. *&c.*

The *Iſraelites* with great joy addreſs themſelves to the building of the Tabernacle. *Exod.* 36. 1, 2, 3.

Beſeleel and *Eliab* are Workmaſters of the Tabernacle.

The People are reſtrained by Edict, from bringing any more offerings toward the building of the Tabernacle. *Ver.* 6.

H I K L M N O

CHAP.

A

CHAP. V.

Of the Tabernacle made by Moſes *in the Deſart, reſembling a portable Temple.*

NOW when all things were thus prepar'd, and the Veſſels of Gold and Braſs, the ſundry Ornaments and Pontifical Veſtments finiſht, *Moſes* commanded them to Feaſt, and Sacrifice, each one according to his ability, and ſet forward the building of the Tabernacle. Firſt of all therefore he meaſur'd the outward Court, which in breadth contain'd fifty, and in length an hundred Cubits, in ſuch manner as followeth. He raiſed twenty
B Columns or Pillars, five Cubits high on each of the longer ſides, and ten on the ſhorter; in the backſide to every one of theſe Pillars, there were faſtned Rings of Silver; their Corniſhes were alſo Silver, and the Baſes Braſs gilded, the lower parts of which reſembled the point of a Spear, the better to fix them in the Earth. Thorow the Rings there paſs'd certain Cords of five Cubits length, which on the one ſide faſtned in the ground with brazen Nails of a Cubits length, did faſten each of the Pillars, and defended the Tabernacle againſt the force of Winds. Then was there a curtain of very fine Linnen drawn about the ſame, which hanging from the Chapters to the Baſes, and incloſing all the place, ſeem'd to differ in nothing from a Wall. And after this manner were the three ſides of the incloſure ſurrounded. But the fourth ſide, being of fifty Cubits, was the
C Front of the whole Frame; the Door whereof was twenty Cubits wide, having on both ſides double Pillars; and theſe alſo were of Braſs cover'd with Silver; except the Baſes; and more inward, there ſtood three Pillars well faſtned, which were alſo hung round about with a Curtain of fine Linnen; but at the Gate there hung a Veil of twenty Cubits long, and five deep, woven of Purple and Violet, fine Linnen embroyder'd with divers Figures, but none of any living creature: Within the Gates there was a brazen Ewer, with a foot of the ſame metal, wherein the Prieſts might waſh their hands and feet. After this manner was the incloſure of the Court; in the midſt hereof he plac'd the Tabernacle, turning it toward the Eaſt, that the riſing Sun might ſhine upon it: the length thereof was thirty Cubits, and the Breadth twelve; one of the Walls thereof lookt towards
D the South, another towards the North, but the hinder part was towards the Weſt; and it was as high as long; and on each ſide there were twenty wooden Planks fourſquare, and joyn'd together four Fingers thick, and a Cubit and an half broad, lined both within and without, with plates of Gold; and every Board had two Hinges, which were put thorow the two Baſes that were of Silver, and in their Sockets received the Hinges of the Boards; the planks of the Weſt-Wall were ſix in number, and gilded both within and without; all of them ſo cloſed together, as it ſeem'd to be but one Wall. But on both ſides there were certain Boards cloſe joyn'd together, which in breadth contain'd one Cubit and an half, and in thickneſs, the third part of an hands breadth, and ſo made up thirty Cubits; but ſix Boards made up the nine Cubits of the hinder Wall, to which were
E joyn'd other two Boards, half a Cubit broad, which they plac'd in the Corners inſtead of whole ones: Every Board had Rings of Gold faſtned to the outward Front thereof, rivetted in order, and anſwering one another on every ſide. Thorow theſe Rings were put certain Bars which were cover'd with Gold, every one five Cubits long, which joyn'd the Boards together: And the end of every Bar was put into the beginning of the other, after the manner of a Box. And on the backſide of the Walls of the Tabernacle, there was one rank of Bars plac'd long ways, paſſing thorow all the Planks, in which by Hooks or Haſps, the ſides of it were held together and rivetted and faſtned one within the other; by which means the Tabernacle was ſecur'd from the force of Winds and kept ſtedily and unmoveable. Within, the length thereof was divided into three parts: Next to one part
F thereof, containing ten Cubits, on the inſide, were plac'd four Pillars made of the ſame work and matter, planted on like Baſes, and diſtant one from the other by equal ſpaces overthwart, beyond theſe was the ſecret place. The reſt of the Tabernacle was for all the Prieſts; and this tripartite diviſion of the Tabernacle, reſembled the nature of the World; for the third part (which was contain'd within the four Pillars, to which the Prieſts had no acceſs) did, in a manner, repreſent Heaven, the Seat of God: but the ſpace of twenty Cubits (which was only permitted to the Prieſt, and was unacceſſible to others) reſembled the Sea and Land. In the Front where the entrance was, they plac'd five Pillars upon brazen Baſes; after theſe, the Curtains were ſpread about the Tabernacle, woven of Silk; and embroyder'd with Purple,
G Violet and Scarlet Colours; the firſt of theſe was ſpread ten Cubits every way, and was drawn about the Pillars, which ſeparated the Adyt from the other ſpace, and from the ſight of men; and all this Temple was call'd Holy. As for the Adyt, that

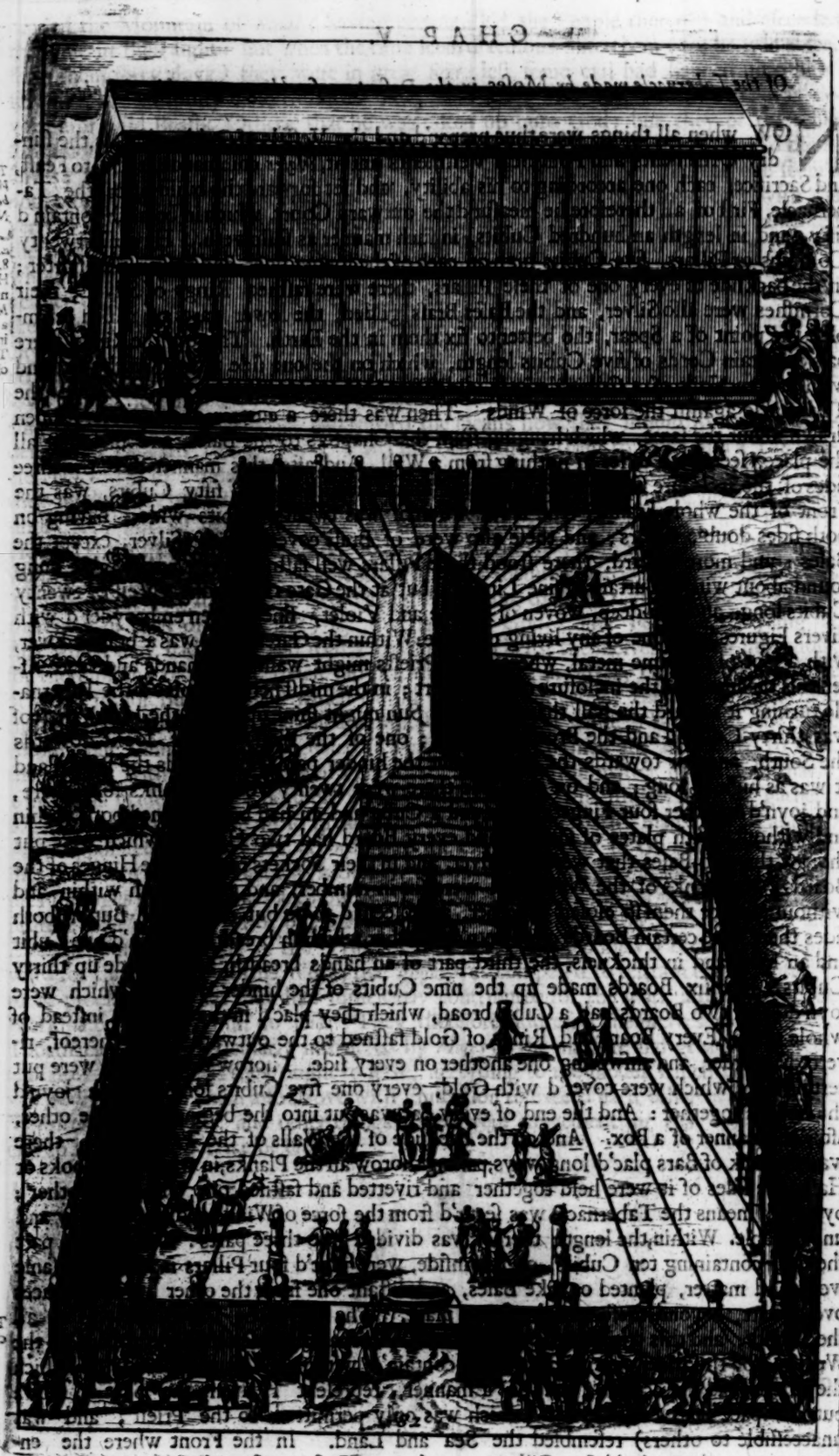
The year of the World, 2455. before Chriſts Nativity, 1509.

Exod. 36. a v. 8. *ad finem.* Hedio & Ruffinus chap. 7.

Moſes erecteth a Tabernacle in the Deſart.

The firſt Court of the Temple.

The Tabernacle.



trance was, they plac'd five Pillars upon brazen Bases; after these, the Curtains were spread about the Tabernacle, woven of Silk; and embroyder'd with Purple, Violet and Scarlet Colours; the first of these was spread ten Cubits every way, and was drawn about the Pillars, which separated the Adyt from the other Space, and from the sight of men; and all this Temple was call'd Holy. As for the Adyt, that

A that was situate beyond the four Pillars, it was called the *Sanctum Sanctorum*, or Holy of Holiest; and this Curtain or Vail was adorn'd with all sorts of Flowers which the Earth bringeth forth; but there were no Figures of living Creatures to be found therein. The second Vail equalled the first in greatness, workmanship and colour, and it compassed the five Pillars of the Entry; which reaching from the top to the midst of them, and fastned to each of them by a certain Ring, gave access to the Priests that entred the same. To this was there annex'd on the outside, another Vail of like highness, and woven of Linnen, drawn upon Cords from the one side to the other, by means of certain Rings; which was sometimes spread, and other times (especially on the Holy-days) unspread, lest it should hinder the peoples sight: On the other days (especially B such as were cloudy) it was spread, and serv'd for a coverture to defend the painted Vail from the weather, which custom hath continued since the building of the Temple, that the like Vail should be spread in the entrance. Besides this, there were ten other Vails, four Cubits broad, and twenty eight Cubits long, with certain Golden Hooks, enchased the one within the other, to the end to conjoyn them, so that they seemed to be one; which being spread, did cover the Tabernacle in the upper part, and the Walls on the sides, and behind, not extending to the Earth by a foot. Moreover, there were eleven other Hangings of equal breadth, but longer; namely, every one of them of thirty Cubits, woven, with as great Art, of Hairs, as the other of Wool; which covering all the rest, and extending to the Earth, resembled the form of a Bed-Chamber; the eleventh C serv'd to cover the Entrance. These also were cover'd with certain Skins sewed together which protected the same against the injuries of the weather. For which cause to them that beheld it from far, it seemed a thing most worthy of admiration. For the Colours of the Tabernacle did in no other sort shine, than as if a Man should have beheld the Heavens. But the Vails of Hair and Skins hung after such a manner about the Entrance of the Tabernacle, that they serv'd to resist the force and outrages of Storms and Tempests.

The year of the World, 2455. before Christs Nativity, 1509.

The Sanctuary.

The signification of the division of the Tabernacle.

CHAP. VI.

Of the Ark, wherein Moses *placed the Table of the Law.*

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AFter that the Tabernacle was after this manner built, they Erected also an Ark which was dedicated to God, of a certain Wood that was naturally strong, and permanent, and that resisted corruption, in our Native Tongue, call'd *Heoron*. It was framed after this manner: The length thereof was five hands breadth, and the G breadth and height three; and both within and without it was covered with golden Plates, and it had a Cover fitted with golden Hinges, equal on every side. And to every side in length there were fastned two Rings of Gold, driven and riveted thorow the whole

Exod. 37. 1. *ad* 6. Hesio & Rufinus chap. 8.

The year of the World, 2455. *before Christs Nativity* 1509.

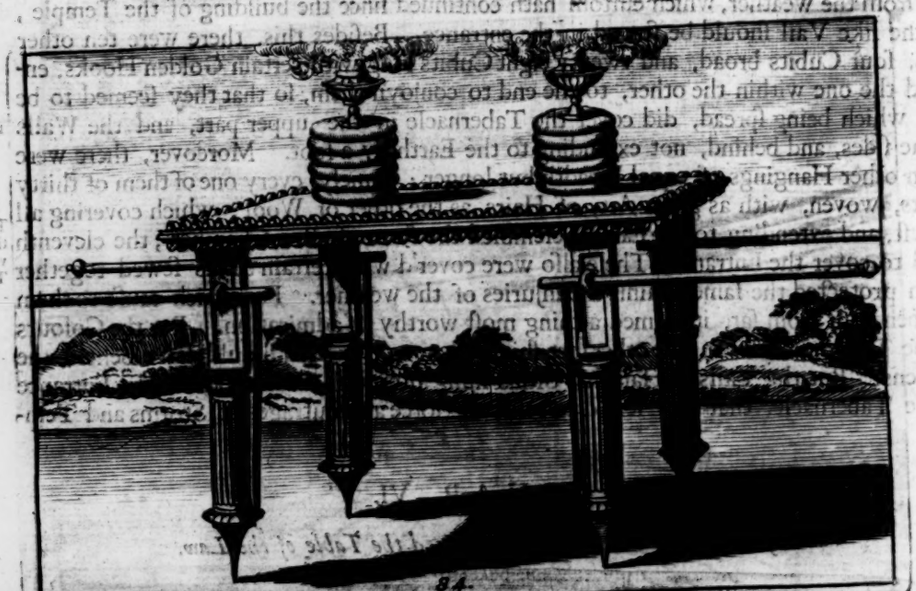
whole Wood, and thorow them certain Bars of Gold were thrust, that whensoever there were need, it might be carried any ways: For never was it born on Beasts backs, but the Priests bare it on their shoulders. On the Cover thereof there were two Figures of Cherubins, having Wings, according as *Moses* saw them near the Throne of God; for no Man before him ever had any knowledge of them. In this Ark he placed the Tables, containing the Ten Commandments, in each Table five, two and an half in one Column, and two and an half in the other; and this Ark he plac'd within the Sanctuary.

Cherubins.

The Tables of the Law are placed in the Ark.

CHAP. VII.

Of the Table, and Candlestick of Gold, and of the Altar of the Tabernacle.



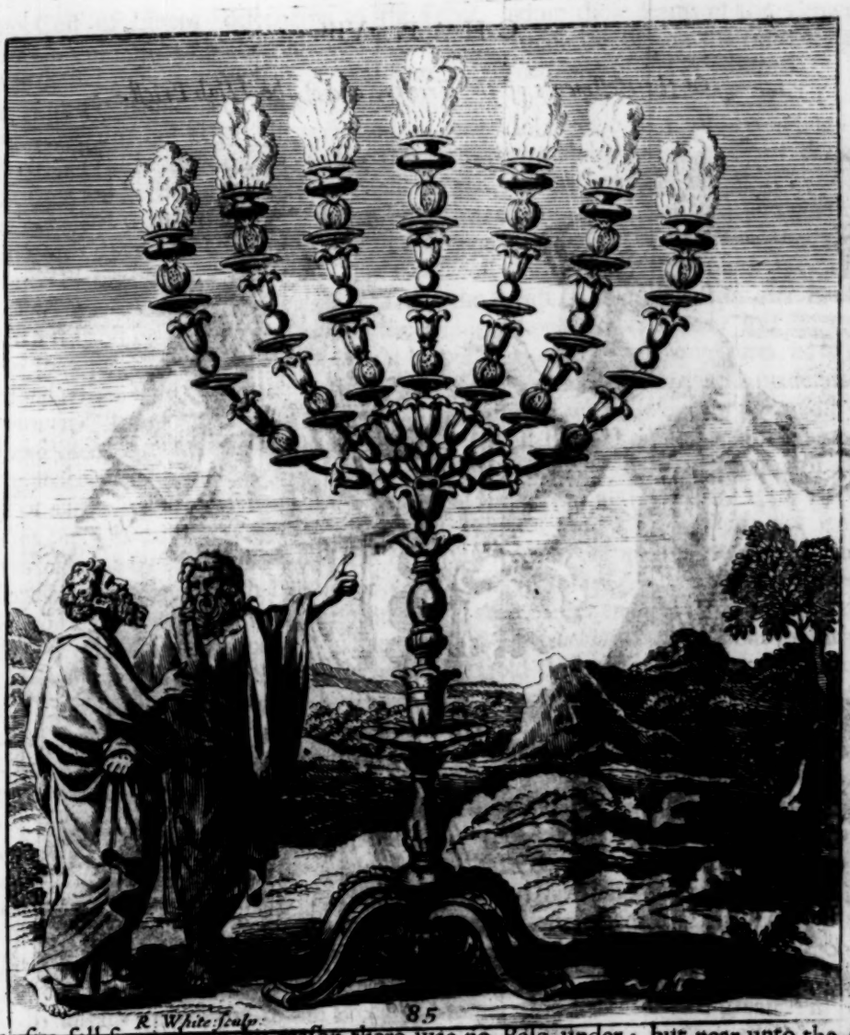
IN the Tabernacle he placed a Table, not unlike to that at *Delphos*, two Cubits in length, and one in breadth, and of the height of three hand breadths, the Feet thereof, from the midst downwards, were like those feet which the *Doriens* set to their Beds; but that which ascended from the other half upwards, was square. The body of this Table was surrounded with a Border, standing out four Fingers: And in every of the feet, there were Rings fastned about the top of the foot, through which were put Bars of Wood, gilded, and framed of most firm Wood, which were not thrust thorow the Circle on both sides, but with a Button took hold of the upper Border of the Table, and beneath rested upon another upright Bar, and so serv'd to caray it whithersoever need required. This was wont to be plac'd in the Temple towards the North-Wall, not far from the Sanctuary: and on it were placed twelve unleavened Loaves, set six by six, the one over against the other, and made of two *Assars* of the purest Wheat, which measure of the *Hebrews*, contained seven *Cotylas* of the *Athenians*; and above these Loaves, two golden Pots filled with Frankincense; but after seven days, other Loaves were set in their place on the Festival day, which we call the Sabbath. The cause of which Ceremony shall hereafter be declared. Hard by the Table near the South-Wall, was placed a Candlestick of gold (but not Massi) of an hundred pound Weight (this Weight the *Hebrews* call *Cinchares*, the *Grecians* name it a Talent in their Tongue) and it was wrought with Bowls, Lillies, Pomegranates, and little Cups; then arising upwards from one Base, it was divided into seven Branches, according to the number of the Sun, and the rest of the Planets; it stretched out likewise into seven Heads, having orderly correspondence the one with the other, on which were planted seven Candles, according to the number of the seven Planets, which branched out toward the East and South, the Candlestick being set side-long. Between this and the Table (as is said) was a little Altar erected for Incense, made of lasting Wood likewise, and cover'd on every side with a solid Plate, being a Cubit broad from every Corner, and twice as high, on which there stood a little hearth environ'd with a Golden Crown, in which were Rings with their Bars and Staves, whereby it might be born by the Priests in the way. There was another Altar of Wood also before the door of the Tabernacle, cover'd with Plates of Brass, five Cubits square, and three high, decked with gold in like sort, and plated with Brass, the hearth whereof was made after the manner of a Grate, so that the Earth received whatsoever

Hedio & Ruffinus chap. 9. The Table, *Exod.* 27. *a-vv.* 10. *ad finem.*

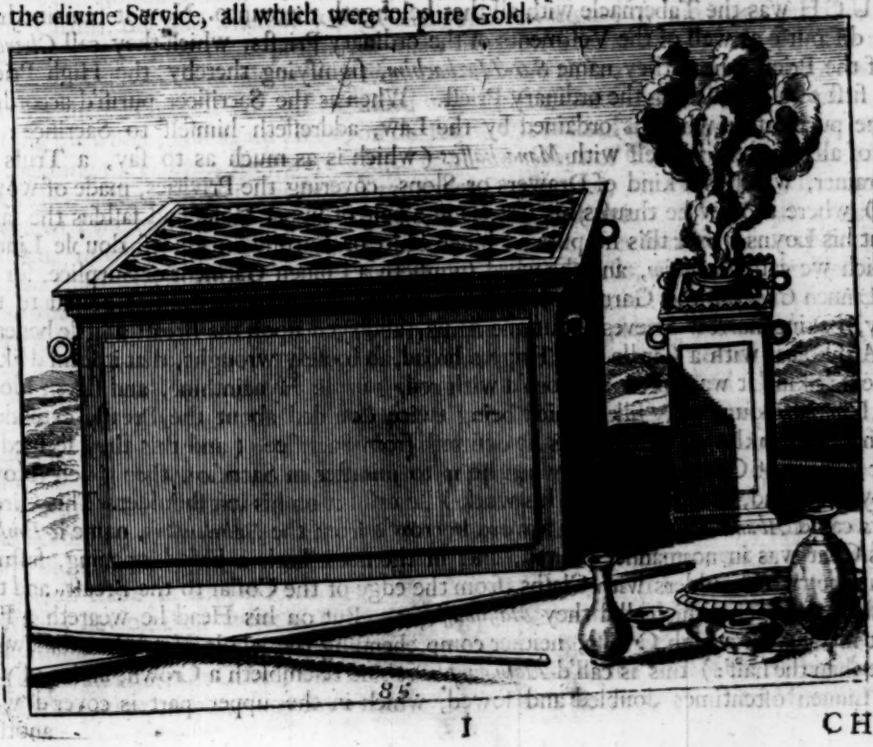
Hedio & Ruffinus, cap. 10. The Golden Candlestick.

The Altar of Incense.

Exod. 38. 1. *ad* 8.



ſoever fire fell from above, by reaſon there was no Bale under; but near unto the Altar there were Tunnels and Pots, and Cenſors, and Cups, with other Inſtruments, made for the divine Service, all which were of pure Gold.



The year of the World, 2455. before Christs Nativity, 1509.

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CHAP. VIII.

Of the Vestments of the Priests, and of the High Priest.

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Hædio & Ruffinus chap. 11. *Exod.* 39. 1. *ad.* 32. The Priests Vestures.

SUCH was the Tabernacle with all that belongeth thereunto. Now it remaineth to discourse as well of the Vestments of the ordinary Priests, which they call *Chanees*, as of the Priest whom they name *Sar-Hazbachim*, signifying thereby the High Priest. M And first of all, touching the ordinary Priest. When as the Sacrificer purifi'd according to the purification which is ordained by the Law, addresseth himself to Sacrifice: he

Manachasses. first of all investeth himself with *Manachasses* (which is as much as to say, a Truss or Restrainer, which is a kind of Drawers or Slops, covering the Privities, made of woven Silk) where thorow he thrusts his feet, as in a pair of upper Hose, and fastens the same about his Loyns: over this he puts a Linnen Shirt or Surplice made of double Linnen

Chetonem. (which we call *Chetonem*, and the word signifieth a Linnen Garment or Surplice, for we call Linnen *Cheton*) this Garment is a Coat coming down to the ankles bound to the Body, having narrow Sleeves about the Arms, and tyed upon the Breast a little beneath the Armholes, with a Girdle four Fingers broad, so loosely wrought, that it seem'd like a N Serpents Skin. It was likewise adorn'd with red, purple Hyacinthine, and silken Flowers, but the ground only silk, which being twice doubled about the Breast, extendeth down to the ankles at such time as he desisteth from Sacrifice (and this they seemed to wear in way of Ornament) but when he is to minister in Sacrifice, then (lest blown up by the Wind, it should hinder his work) he casts it on his left shoulder. This Girdle

Abaneth. *Moses* call'd *Abaneth*, and we, by a word borrow'd from the *Babylonians*, name it *Emian*. This Coat was in no manner plaited, and in the neck hath a broad opening, fastned about the two Shoulders with Clasps, from the edge of the Collar to the Breast, and the

Massabassanes. midst of the back: this call'd they *Massabassanes*. But on his Head he weareth a Hat (not made with a high Crown, neither comprehending the whole Head, but somewhat O

Masnaemphetes. more than the half:) this is call'd *Masnaemphetes*; it resembleth a Crown, and is of woven Linnen oftentimes doubled and sowed, which in the upper part is cover'd with another

A another Coif of Linen, descending to the Front, hiding those seams of the Crown which were unseemly to be beheld: this is Curiously fitted, lest during the time of Sacrifice it should slip off. Such in general were the Ornaments of the Priests.

The year of the World, 2455. before Christ's Nativity, 1509.

The High-Priest also useth the very same (omitting none of those things which we have reckoned up) but beside the rest, he puts on a Violet coloured Coat, extending in length to his Heels (we call it *Methir*) this he girdeth to him with a girdle of divers colours (not unlike the former) but that it is studded with Gold: the skirt of the Vest is bordered with Fringes, to which are tied certain Pomegranates, and Golden Bells intermix'd; so that between two Pomegranates, there is placed a Bell, and between two Bells one Pomegranate. This Coat is all of one piece without seam, open in

The High-Priest's ornament *Methir.*

B the Collar, not athwart, but long-ways, from the Breast to the middest of the Back. To it is a Riband or Hem fastned, least the opening should be perceived: it is likewise open in that place where the Hands should be put out. Besides these vestures, he hath a third called an *Ephod* (resembling the *Grecian* Garment call'd *Epomis*, and made after this manner.) It is woven of divers colours, intermixed with Gold; in the midst of the Breast there is a space left open (the Sleeves, and all the rest are in such sort composed that it seemeth to be a Coat;) in this void space there is a piece enchased of the length of a span, embroidered with the same Colours, Gold and Flowers, as the *Ephod* is. This piece is called *Essen*, which signifieth *Rational* (and wholly filleth the space that was left void by them that wove the *Ephod*.) And it is joyned with the *Ephod*, and

C. 39. 2. Ephod.

v. 5. *Essen seu Logion.*

C to every Corner thereof, with Buckles of Gold, which are tied with a Lace of *Hyacinth* applied to tie them together with these Buckles. And to the end the space between the Buckles be not slack, the opening is filled with a *Hyacinthine Riband*: but on either shoulder are two *Sardonyx* Stones enchased in Gold (instead of Buttons) to tie the Hood or *Ephod*; in these are ingraven the names of *Jacob*'s Sons, in Hebrew Characters, in either Stone six: so that the elder of them were placed on the right shoulder. Moreover twelve precious Stones distinguish the *Essen* or *Rational* it self, of excellent greatness and beauty, which for their inestimable price could not be bought by any private Man. They were enchased three and three in four ranks in certain Crowns of Gold, to the end they might not fall out: in the first order was a *Sardonyx*, a *Topaz*,

D and a *Smaragd*: in the second a *Carbuncle*, *Jaspis*, and a *Sophire*: in the third, a *Lincurius*, an *Amethyst*, and an *Agate*: in the fourth, a *Chrysolite*, an *Onyx*, and a *Beril* Stone. In these were the names of *Jacob*'s Sons engraven, whom we esteem for the first Authors of our Tribes; every Stone being honoured with a several name according to the order of their Birth. But whereas these Rings (whereof before we have spoken) were too weak, to sustain the weight of the Precious Stones, they fastned two greater in the top of the *Rational* toward the neck, being eminent above the texture, which might receive the Golden Chains which met at the top of the shoulders to be fastned with the little Chains, the end whereof was crooked, and conveighed certain Pipes, put thorow the Rings, and were more prominent than the brim behind the *Ephod*, to fasten the

v. 10, 11, &c.

E *Rational*, to the end it should neither sway this way nor that way. To the same *Rational* also was there a Girdle sewed, distinguished with the said Colours and Gold; which compassing the whole; and again knit upon the seam, was suffered to hang downwards. And as touching the Fringes, they were fastned to hollow loops of Gold from the one end to the other. Now his Hat was such as the other Priests used, on which there stood another sewed thereto, and flourished with *Hyacinthine*: this was invironed with a Golden Crown, in which there were divers Cups of Gold made after such sort as may be seen in that Herb which we call *Daccar*, and the *Grecian* Herbalists, *Henbane*. And lest any Man that hath not heretofore seen the same, should be ignorant of the nature thereof, I have thought good to set down the description in this place. This Herb is of the

v. 30. The High-Priests triple golden crown.

F height of three spans, hath a root like a Turnep or Navew, and Leaves that resemble Smallage or Rocquet: out of the stem it putteth forth a certain bud cleaving to the branches of it, invested with a Coat, which it casteth off when the Fruit waxeth ripe. This bud is as big as the joynt of a little Finger, having a circumference like unto a Cup; which I will describe more plainly, that the ignorant may the better comprehend it. In the lower part thereof about the bottom it resembleth in roundness a half bowl: and according as it groweth up it is streightned, until being again dilated in the extremity or brim, it ends in a Partition, not much unlike to a Pomegranate cut in the middest, to which there is annexed and groweth a round Cover, as if turned and framed on purpose, having these eminent Clefts (as I said) like to the middest of a Pomegranate,

G resembling the pointed and sharp Thorns, and pricking Blades. Now it containeth a certain fruit under the Cover, and the whole Cup is like to the Seed of the Herb *Sideritis*; its Flower is not much unlike that which springeth from the Poppey. This Miter cover'd

Sideritis.

The year of the World, 2455. *before Christ's Nativity*, 1509.

the back part of the head, and the two temples; for these Cups came not near the front or brow. For on the same there was as it were a plate of Gold, on which the Name of God was engraven. Such were the Ornaments of the High-Priest.

I cannot therefore but greatly wonder at the strange and causeless malice which other Nations have conceived against us, as if we were injurious against the Divine Majesty, which (they say) they so much honour. For, if a Man mark the composition of the Tabernacle, and examine the habit of the High Priest, and consider all the Sacred Vessels which we use in celebrating the Divine Service, he shall find, that our Law-giver was a Man of a Divine Spirit, and that we without any cause are injured by other Nations, For, if without partiality a Man will duly examine it, he shall find, that all things have been done to represent and figure the World. For the Tabernacle is of thirty Cubits, divided into three parts; whereof two are left for the Sacrifice, as places prophane, and common, signifying the Land and Sea, wherein all sorts of Creatures are conversant; but the third part is sequestred, and reserved for God alone; in like sort, as the Heaven is unaccessible by Men. The Table on which the twelve Loaves were placed, signifieth the Year divided into twelve Months. The Candlestick, made of seventy pieces, signifieth the twelve Signs, thorow which every one of the seven Plants pass: the seven Lamps that were therein, represent the seven Planets. The Veils made of four several kinds of stuff, resemble the four Elements: for the Linen seems to represent the Earth, from whence it was drawn and derived: the *Purple* resembles the Sea, because the *Purple* colour is made of the blood of a Shell-fish, called *Murex*: the *Hyacinth*, signifieth the Air; and the *Scarlet*, denoteth the Fire. The *Tunicle* likewise of the High Priest typifies the Earth, for it is made of Linen. The *Hyacinth* which enclines to *Azure*, shews the Heaven, the *Pomegranates*, resemble the Lightning, as the *Bells* the noise of the Thunder. The *Surcot* sheweth, that the whole World is compoted of four Elements, resembled by its four colours: to which Gold is annexed (as I interpret it) for that Light is annexed to all things; *Essen* also is planted in the middle thereof, in such sort, as the Earth obtaineth the middle place of the World. Likewise the Girdle wherewith he his girt, resembleth the Sea, which enfoldeth and begirteth all things. The *two Sardonyx Stones* (set as Buttons or Loops in the High-Priest's Garment signifie the Sun and Moon. The number of the Gems allude to the number of the Months, or the twelve Houses, or the equal number of parts of that Circle, which the *Grecians* call the *Zodiack*. The *Thiara* or *Mitre* likewise hath an allusion to Heaven, by reason of its *Azure* or *Hyacinthine* colour; for otherwise the Name of God might not be placed therein: and the *Triple* Crown of Gold, by its brightness, represents his glory and Soveraign Majesty. Let this suffice for the present; for that which we will discourse hereafter, will furnish us with sufficient and ample matter, to shew and set out the Wisdom of our Law-giver.

v. 51. The signification of the Fabrick of the Tabernacle, and the Priests Ornament. *v.* 6. *ad* 14. *Exod.* 28. *a v.* 17. *ad* 21.

CHAP. IX.

Exod. 28. 29.

Of Aaron's *Priesthood, and the Laws which appertain to the Feasts and Sacrifices.*

Hedio & Ruffinus chap. 12. *Exod.* 28. *v.* 1, 2, 3. 29. 1. *ad* 28. God elected *Aaron*, *Moses's* Brother, for High-Priest.

After these things were thus order'd, and it remained only to consecrate the Tabernacle, God appeared to *Moses*, commanding him to establish *Aaron*, his Brother High-Priest (who, in respect of his vertue, deserved that Title of Honour above all the rest.) For which cause *Moses*, (assembling the Congregation) discoursed unto them his vertues, and discovered his good affection, and reckoned up unto them, how many dangers he had suffer'd in their behalf. Every one approved this choice, declaring the forward zeal and love they always bare unto him. Whereupon he spake unto them after this manner: The work is now brought unto such an end as it hath pleased God, and hath been possible for us: and for that you know we are to receive him into this Tabernacle, we ought above all things to have a special care in the Election of such an one, who is to make sacrifice and supplication for us. Touching my self, if the matter depended on my private choice, I should esteeem no Man more worthy than my self to execute this Function, both for that naturally Men love themselves, and for that I am well assured, how many travels I have supported for your sake. But God himself hath judged *Aaron* worthy of this honour, and hath chosen him for his High Priest, in that he excelleth all other in equity and justice; commanding, that he should be invested with the Sacred Robes, and take charge of the Altars and Sacrifices. He shall make Prayers for you unto God, who will hear them willingly; by reason that he hath care of your Race, and will receive them, proceeding from a person whom he himself hath elected. These words of his were gratefull unto the People, and they all approved the Election which God had made. For *Aaron* was more capable of that honour than any other

A other, both by reason of his race, and in regard of the gift of Prophecy which he had receiv'd, and also for the eminent vertue of his Brother. He had at that time four Sons, *Nadab*, *Abihu*, *Eleazar*, and *Ithamar*. But whatsoever remained of those things which were gathered for the building of the Tabernacle, was imployed to make Veils to cover the Tabernacle, Candlestick, Altar, and the other Instruments, to the end, that in their travel they might not be soiled either by rain or dust. And having once more assembled the People together, he commanded them to offer every one of them half a *Sicle*; (the *Sicle* is a kind of *Hebrew Coin*, that is as much in value as *four Athenian Drams*) whereunto they obeyed willingly; The number of them that offered, was six hundred five thousand five hundred and fifty. And they that brought this Money

The year of the World, 2455. before Christ's Nativity, 1509.

Aarons Sons.

Exod. 36. 8.

Sicle.

B were such as were of a free condition, and betwixt the years of twenty and fifty; and that which was received, was imployed in the necessaries of the Temple. Then did he purifie the Tabernacle, and the Priests in this manner: He took the weight of five hundred *Sicles* of chosen *Myrrh*, and the like quantity of *Ireos*; of *Cinamon*, and of *Calamus* (which is a most Odoriferous Drug) the half of the said weight; and he caused all these to be beaten and infused into a *Hin* of *Oil* of *Olive*; (this *Hin* is one of our Measures, containing two *Choas* of *Athens*) all which he mixed and boyled together, according to the Art of Perfumers, and he made thereof a most Odoriferous Oyntment; which he took, and anointed the Priests therewith, and all that which belonged to the Tabernacle, to the intent to purifie them: offering many and sundry sorts of

The number of the *Israelites*, betwixt twenty and fifty years of age.

The Holy Oyntment.

C Perfumes, of great price, upon the Altar of Gold, (whereof I forbear to speak any further, for fear I should grow tedious to the Readers.) Twice a day before Sun-rise and Sun-set, they were to burn Incense, and supply the Lamps of this purifi'd *Oyl*; whereof, three were to burn every day upon the sacred Candlestick, in honour of God, and the rest were lighted in the Evening. Amongst them that wrought and finished these things, *Beseleel* and *Eliab* were the most excellent and expert Workmen; for whatsoever had been enterprized by others, they in their Art polished and perfected. And they found out many new things, of their own invention: yet was *Beseleel* judged the most excellent of the two.

The Sacrifices.

v. 2. Beseleel.

All the time imployed in this work, was seven Months; and at that time was the Year

D accomplished, which began at their departure out of *Egypt*. In the beginning of the second Year, in the Month which the *Macedonians* call *Xanticus*, and the *Hebrews Nisan*, upon the new Moon, they dedicated the Tabernacle, with all things belonging thereunto, according as I have made mention. And God presently testified, that both their Gifts and Works were acceptable in his sight; by his presence honouring the Tabernacle after this manner: The Sky being elsewhere clear and fair, over the Tabernacle alone there was a Cloud; not wholly thick, like a Winter storm; nor yet so thin, that a Man could see thorow the same; from whence there descended a Dew, that gave testimony of Gods presence unto them that had Faith. *Moses* having recompenced all the Work-Masters with such rewards as appertained unto them by desert, offer'd Sacrifice accord-

Exo. 40. 1, 2, 3. The Tabernacle was dedicated on the first day of *April*, the second year after their departure out of *Egypt*, the year after the Creation of the World 2455. before Christs birth 1509.

E ing as God had commanded him, in the Door or Porch of the Tabernacle, a Bull, and a Ram, and a Kid for their sins; (but with what ceremony those things are done, I will declare, when I treat of Sacrifices, as also what Offerings are to be burnt by fire, and according to the Law are allowed to be fed upon) and with the blood of the slaughtered Beasts he sprinkled the Vestment of *Aaron*, and purified both him and his Children with Fountain Water and the precious Oyntment, to the end they might be sanctified to God. And for seven days space he consecrated both them, and their Vestments, and the Tabernacle, with those things which appertained thereunto, with the Oyl above-

The dedication of the Tabernacle, and the Priests.

mentioned, with the Blood of Bulls, and Rams slain every other day, after their kind. But on the eighth day he proclaimed a Holy day and Festival to all the People, and de-

F creed, that every one of them should particularly Sacrifice, according to his ability; and they with emulation (striving to exceed one another) obeyed him, and offered up their Sacrifices, according as it was commanded them.

Levit. 18. per totum.

Whilst thus the Sacrifices were upon the Altar, suddenly there issued a fire from them which kindled of it self; the flame whereof resembled the Light or brightness of Lightning, and consumed all that was upon the Altar. At that time, their hapned an affliction to *Aaron*, the greatest that could befal a Father, yet he supported it with a constant and generous mind: for he was a Man of much Constancy, and such an one as knew, that nothing could befal him without the prescience and providence of God. Of his four Sons, the two eldest *Nadab* and *Abihu*, bringing other Sacrifices to the Altar

Lev. 9. 24. The sacrifice is consumed of it self.

G than those that were appointed by *Moses*, were burnt by the violent flame that issued from the Altar, scorching both their Breasts and Faces, in such sort that they dyed without possibility of being succoured. *Moses* commanded their Father and Brothers

The year of the World, 2455. *before Christ's Nativity*, 1509.

to take their bodies, and carry them out of the Camp, and bury them decently: All the People wept, and were very much amazed at this their Death, so strange and unexpected. But *Moses* forbad both the Father and his Sons to lament; to the end they might make it appear that being honoured with the dignity of Priesthood, they were more sensible of God's honour, than of their own misfortune. But as touching *Moses*, he refused all honours which were offered him by the People, neither applied he himself unto any other thing but to the service of God. He went up to the Mountain of *Sinai*, and entred into the Tabernacle to take Counsel of God concerning those things, whereof he needed to be informed. He demeaned himself like a private Man, not only in his Apparel, but in all other things, continuing a familiar and modest course of life, and challenging no privilege above any Man, but only in those things which pertained to the administration of the Common-wealth.

Nadab and *Abibu Aaron's* Sons burned. *Levit.* 10. 1, 2, 3, 4. *Numb.* 3. 3, 4.

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He reduc'd into writing the Laws and Ordinances touching policy, in due performance whereof if they liv'd they should be both agreeable to God, and live in Union and Peace amongst themselves. And all this he established, following those directions which God instructed him in. But now will I return and bend my stile to speak of that which I omitted in the Ornaments of the High-Priest; for this Apparel of theirs leaveth not any occasion to false Prophets, to execute their wicked impostures: and if there be any such, as dare intermeddle with that which appertaineth to God's Majesty, this habit maketh them know, that God never honoured their Sacrifices with his presence; but he gave visible signs thereof not only to the *Hebrews*, but to all those strangers who by any occurrence might be Eye-witnesses of the same. For of those Stones which the High-Priest bare on his Shoulders (which were *Sardonyxes*, whose nature is so well known to all men, that it were unnecessary to speak of it) that which was fastned on his right shoulder, shined very clearly at such time as God was present at the Sacrifice, and cast its rays afar off, that it might be perceived by those that beheld the same contrary to its nature and custom: which truly deserveth admiration amongst all Men, except those who through contempt of Religion, do hunt after an opinion of Wisdom. But that which I will now speak of, is more to be admired at, which is, that by the twelve Stones which the High-Priest bare, Enchased in his Rational in the midst of his Breast, God was wont to fore-signifie Victory to those that were prepared for Battel. For such brightness lightned out of them, even before such time as the Army did dislodge or enter Skirmish, that it was manifestly known to the People, that God was present and ready to assist them: for which cause the *Greeks* that have no aversion for our mysteries, and are convinced by their own Eyes of the truth of this miracle, call it *Logion*, *i. e.* Oracle, which we term *Essen*. This Rational and the Stone *Sardonyx* gave over to shine two hundred years before I began to write these Antiquities, by reason of God's wrath which he had conceived against us for the breach of his Laws (of which at another time I will more fitly treat, and at this time continue and prosecute my intended discourse and purpose.) After the Tabernacle had been thus consecrated, and that which appertained to the Priests was set in order, the People transported with joy that God dwelt with them in his Tabernacle, began to Sacrifice and to sing Hymns of Praises, as to him that had driven far from them all fear of evil, and from whom they expected in time to come, far better and more prosperous things, and both in general and in particular they offered gifts unto God according to their Tribes: and the Governours of the Tribes (assembling themselves together two by two) prepared a Chariot and a Yoke of Oxen, so that there were six Chariots to bear the Tabernacle by the way. Furthermore, every one of them offered a Vial of the weight of seventy Sicles, and a Censor containing ten Dariques, and a Coffer or Basin, weighing a hundred and thirty Sicles. The Censor was filled with Odoriferous Perfumes, and the Coffer and Vial served to hold the Meal and Oyl which they were wont to use at the Altar, at such time as they offered Sacrifice. They offer'd likewise a Calf and a Ram, with a Lamb of one year old, for a Burnt-sacrifice; and a Goat for a Sin-offering. All the other Governours likewise brought every one of them their Sacrifice called *Salutary*, for every day two Oxen and five Rams, with a Lamb and a Goat of a year old, and sacrificed them during the term of twelve days, every one his day. But *Moses* ascended no more to the Mountain of *Sinai*, but entred into the Tabernacle, where he was instructed by God of that which he had to do, and what Laws he ought to make, which are so good and laudable as they ought not to be attributed to humane wisdom: So that our Ancestors observ'd them so religiously during some Ages, that they thought that neither the pleasures of Peace, nor the distresses of War could render them excusable if they violated the same. But I will now cease to speak of these Laws, being resolved to compose another Treatise touching them.

A miracle of the Stones in the High-Priests vestment.

K

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The sacrifices and gifts of the Princes of the Tribes.

M

N

Moses asketh counsel of God in the Tabernacle.

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CHAP.

CHAP. V.

The Ordinances of Sacrifices and Purifications, Levit. 1.

The year of the World, 2455. *before Christ's Nativity*, 1509.

Hedio & Ruffinus, cap. 13, *ad* 21.

I Will here mention only ſome few Laws touching Purifications and Sacrifices (in that we have begun to ſpeak of Sacrifices.) The Sacrifices are of two ſorts: ſome particular, others publick; and theſe are made after two different manners; for in the one, all is conſumed which is upon the Altar, which for that cauſe are called *Holocauſts*, that is to ſay, *Burned*. The other are of *thankſgiving*, and they are made with Banquets of thoſe that Sacrifice. But firſt of all I will ſpeak of the firſt kind.

Two kinds of ſacrifices. *Holocautoma*; *Lev.* 1. *ad* 10.

B The particular perſon that offers a Burnt-offering brings an Ox, a Lamb, and a Goat of one year old, (yet it is lawful to kill Oxen that are older.) But all thoſe Creatures which muſt be conſumed by Fire, ought to be Males; and after their Throats are cut, the Prieſts beſprinkle the Altar round about with the Bloud; then dreſs the Beaſt and cut it in pieces, and powder it with Salt, and lay it on the Altar already Charged with cleft Wood, already kindled: after they have well cleanſed the feet and entrails, they lay them with the reſt; and the Prieſts take the Skins. Such is the manner of a Burnt-offering or *Holocauſt*. They that offer Sacrifices of Thankſgiving, kill likewiſe ſuch ſort of Beaſts without ſpot, and more than a year old, both Male and Female; and after they have cut their Throats, they ſprinkle the bloud on the Altar;

A ſacrifice of thankſgiving; *Lev.* 4. 5.

C then take they the Reins, the Caul, and all the fat, with the lobe of the Liver, and the tail of the Lamb, and lay it on the Altar; but the Breaſt and the left Leg is left to the Prieſts: and as touching the reſt of the fleſh, the Prieſts Banquet therewith for the ſpace of two days; and if then there remain any thing thereof, it is burned. The ſame Cuſtom and Ceremony likewiſe is obſerved in the Sacrifice for ſins: but thoſe that are not of ability to offer the greater Offerings, offer two Pigeons, or two Turtles, the one of which the Prieſts have to feaſt withal, and the other is conſumed with fire. We will treat more expreſly of the Sacrifice of ſuch Beaſts, at ſuch time as we ſhall diſcourſe of Sacrifices. For he that hath ſinned through ignorance, offereth a Lamb, and a She-Goat at the ſame time. The Prieſt beſprinkleth the Altar with the bloud

The ſacrifice for ſin.

D thereof, not in ſuch manner as is ſaid before, but the Horns of the Altar only: and on the Altar they offer the Kidneys, and the reſt of the fat, with the lobe of the Liver: the Prieſts carry away the Skins, and eat the fleſh within the Temple the very ſame day; becauſe the Law permitteth them not to reſerve any thing till the next Morning. He that hath ſinned voluntarily but ſecretly offereth a Lamb, according as the Law commandeth, the fleſh whereof is in like ſort eaten by the Prieſts the ſame day. But if the Governours offer for their ſins, they Sacrifice in like manner as private Men do, and are different from them in that they bring a Bull, or a Male-Kid. The Law alſo ordaineth, that in Sacrifices both private and publick, there ſhould be fine Flower brought for a Lamb, the meaſure of an *Aſſer*; for a Ram, the meaſure of two; for a

The ſacrifice of him that hath ſinned wittingly. *Lev.* 4. 9.

The Cuſtom obſerved in ſacrifices.

E Bull, three; which Flower is firſt of all mingled and wrought with Oyl, and ſet upon the Altar to be ſanctified. They that Sacrifice likewiſe do bring Oyl, the half part of a *Hin* for a Bull; for a Ram, the third part of the ſame meaſure; and for a Lamb, the fourth part: This *Hin* is an *Hebrew* meaſure, which containeth two Attique *Choas*. They bring alſo the like meaſure of Wine as of Oyl, and pour out the Wine about the Altar. And if any one to accompliſh a vow, without ſacrificing offer up fine Flower, he putteth the Firſt-fruits upon the Altar, that is to ſay, one handful and the reſt is taken by the Prieſts for their maintenance, either fryed by kneading it in Oyl, or making Cakes thereof: but whatſoever the Prieſt offereth, all that muſt be burned. The Law likewiſe forbiddeth to offer the young of any Beaſt whatſoever with its Dam,

F if it hath not fed eight days at leaſt. There are alſo other Sacrifices made for deliverance from ſickneſs, or for other cauſes; in which Sacrifice they imploy Wine to make Cakes, which are eaten with the fleſh of the Beaſts; of which it is not lawful to reſerve any thing againſt the next Morning when the Prieſts have taken that portion which belongeth to and ſufficeth them. The Law commandeth, that on the common Purſe there be every day killed a Lamb of a year old, the one in the Morning, the other at the ſhutting up of the Evening: and on the ſeventh day, which is called the Sabbath, that two be offered in that manner as hath been declared. And on the new Moon, beſides their daily Offerings, they Sacrifice two Oxen, ſeven yearling Lambs, and a Wether and a Kid, for the abolition of thoſe ſins which are committed through forgetfulneſs.

Numb. 28. *v.* 3, 4.

v. 19.

G On the ſeventh Month (which the *Macedonians* call *Hyperbereteon*) beſides the above-named, they Sacrifice a Bull, one Mutton, ſeven Lambs and a Kid for a ſin Offering. The tenth day of the ſame Month, according to the Moon, they faſt till the Evening;

The ſacrifice of the month of *October*.

and

The year of the World, 2455. before Christ's Nativity, 1509.

and on the same day they Sacrifice a Bull, two Muttons, seven Lambs, and a Goat, for H a Sin-offering; besides which, they bring two Kids, one of which is sent alive, out of the limits of the Camp into the Desart (on whom all the evil may fall, if so be any threatned to the People) the other is carried without the Camp, into a clean place, where it is burned with the Skin, without reserving any thing thereof. In like manner they burn a Bull, which is not allowed out of the common charge, but at the proper costs of the Priest. This Bull being opened and slain, and the blood thereof (with that of the Goat) being carried into the Tabernacle, he sprinkleth the Cover thereof with his finger seven times, and the pavement as often, and the Tabernacle and the Altar of Gold, and all the rest about the great Altar, which is abroad in the Court. After this, they set on the Altar the Reins and the fat with the lobe of the Liver, and the Priest offer- 8
The feast of Tabernacles. *Exod.* 29. *Lev.* 23. *Deut.* 2. 31. eth unto God a Mutton for a Burnt-offering. The fifteenth day of the said Month I (at such time as it draweth towards Winter) he commanded them to pitcht Tents every one for his Family, against the approaching cold Weather which that season is wont to bring; and that when they should enjoy their Country, and enter that City which they should hold for their Metropolitan, (by reason of the Temple which should be there builded) they should celebrate a Feast during eight days space, in offering Burnt-offering and Sacrifices to God: and that in witness of their thanksgiving, they should bear in their hands a branch of Mirtle, and of Willow, tyed together with Wooll, and a Bough of Palm likewise, to which a Citron was to be fastened: and that the first day they should Sacrifice thirteen Oxen, and fourteen Lambs, and two K Sheep, with a Goat, for a Sin-offering. Those days that ensued, they Sacrificed likewise a like number of Lambs, and Wethers, with a Kid; and in rebating day by day *Exo.* 12. *v.* 16. the number of Oxen, they come back to the seventh. The eighth day they cease from *Lev.* 23. *v.* 5, 6. work. On this day (as we have said) they Sacrifice a Calf, a Ram and seven Lambs, The *Easter* was the 14. of *April.* and a Kid, for a Sin-offering. These are the Ceremonies of the Tabernacles which have been always observ'd by those of our Nation. In the month *Xantique* (which we called *Nisan*) which is the first Month of the Year, the fourteenth day after the new Moon, the Sun being in *Aries*, (for at that time were we delivered out of *Egypt*) he ordained, that every Year we should renew the Sacrifice, which we call the Passover, and which (as I said,) was celebrated the same time that we departed out of *Egypt*. L We celebrate this Feast according to our Tribes, without reserving any thing of that which is offered, till the next day; which is the fifteenth day of the Month, and the first of the Feast of unleavened Bred which followeth that of the Passover; and during seven days, it is unlawful to eat any leavened Bread: and every day are slain two Bulls, one Ram, and seven Lambs, which are all consumed with fire; to which there is added a Kid, for a Sin offering which the Priests eat. The second day of of this Feast of unleavened Bread (which is the sixteenth of the Month) they begin to enjoy the *Lev.* 2. 14. *ad finem.* Fruits that are reaped, and till that time untouched And for that it is very conveni- The first-fruits. ent, that God should be honoured with the Frst fruits, from whom we receive such abundance, they offer the First-fruits of Barley after this manner: After they M have dryed a handful of the Ears, they beat or thrash it, and cleanse the Barly from the chaff, and offer an *Assar* of the same upon the Altar to God; and after they have cast a handful of the same on the Altar, they leave the rest for the Priests use, and from that time forward it is lawful for them to reap as well in publick as in private. With these First-fruits, they Sacrifice to God a Lamb, for a Burnt-offering. Seven The sacrifice of *Pentecost.* Weeks after the Feast of the Passover, that is forty nine days, on the fiftieth (which the *Hebrews* call *Asartha*, that is to say, *fulness of favours*, and the Greeks *Pentecoste*) they offer to God leavened Bread, made of Wheat Flower, of the quantity of two *Assars*, and Sacrifice two Lambs, which are only offered up to God, and afterwards are prepared for the Priests Dinner, and it is not lawful for them to reserve any thing N What is observed in every feast and sacrifice. thereof till the next day. But the Burnt-offerings are three Calves, two Wethers, and fourteen Lambs; besides two Kids, for a Sin-offering. There is not any Feast wherein they offer not a Burnt-offering, and desist not from all manual labour: but The bread of Proposition. in every one of these there is ordained a certain sort of Sacrifice which they ought to do: and it is first ordered, that they rest from their labours, and after Sacrifice, fall to Banquet. On the common charge they offer unleavened Bread, of twenty four *Assars* of Flower: and those Loafes they bake two by two the day before the Sabbath; and the day of the Sabbath, in the Morning, they bring it, and set it on the sacred Table, opposing six to six, the one against the other; and by them are placed two Dishes full of Incense: and these things remain after this manner till the next Sabbath, and then O *Lev.* 8. *Num.* 3. set they new in the place of the first, which are given to the Priests for their maintenance. The Incense is cast into the sacred fire, in which the Burnt-offerings are consumed

A ſumed, and in place thereof there is new Incenſe put. The High Prieſt alſo ſacrificeth on his own charge, a *Gomor* of Flower mingled with Oyl, and a little baked by fire; and this doth he twice every day, and bringeth to the fire half an *Aſſar* of Flower in the Morning, and the other half in the Evening. But I will treat hereof more expreſly hereafter, having for the preſent, ſufficiently ſpoken already.

The year of the World, 2455. *before Chriſt's Nativity*, 1509.

Moſes ſeparated the Tribe of *Levi*, and exempted them from the reſt, to the end they might be conſecrated to God: and he purified them with Fountain-Water, and purged them with ſolemn Sacrifice, and committed the Tabernacle to their charge, with all the holy things pertaining thereunto, and all the reſt which had been made for the cover of the Tabernacle, to the end they might be miniſters unto the Prieſts, their Superiours, who

The tribe of Levi ſacred to God. *Levit.* 8. per totum.

B were already conſecrated unto God. After this, he diſtinguiſhed the Beaſts alſo; namely, thoſe that were to be eaten, from thoſe that were to be abſtained from, (of which we will ſpeak, at ſuch time as occaſion is offered us; and will bring proofs, and the reaſon which induced him to ordain, that ſome were proper to feed upon, and for what cauſe he would that we ſhould abſtain from others.) He hath generally forbidden all uſe of blood in meats, eſteeming the blood to be the ſoul and ſpirit of Beaſts. He hath alſo generally prohibited to eat the fleſh of thoſe Beaſts that die of themſelves; likewiſe the Caul and fat of Goats, of Sheep and Oxen. He ſeparated them likewiſe from the Company and Converſation of Men, who were Leprous, and ſuch as were troubled with the Flux of their Seed. And as touching Women that have their Pur-

Unclean things. *Levit.* 13. 12, 34 and 15. *per totum.*

What Men are unclean. *Levit.* 14. 1. *ad* 8.

C gations, he ſequeſtred them for the ſpace of ſeven days, after which, it was lawful for them to converſe with Men. The like decreed he of thoſe that had aſſiſted at the burial of a dead Man, whom he permitted not to converſe with the other till ſeven days were expir'd. It was alſo decreed by Law, that he that had a Flux of Seed beyond ſeven days, ſhould Sacrifice two Wethers, one of which ſhould be ſacrific'd, and the other given to the Prieſts. Alſo that he that hath unnatural pollution, ſhould waſh himſelf with Cold Water. The like muſt Husbands do after they have had uſe of their Wives. He likewiſe order'd that the Leprous ſhould be ſeparated for ever, not permitting them to frequent any Mans Company, but eſteeming them as little diſſering from the dead: And if any one by his Prayers made unto God was delivered

Gonorrhœa. Of Lepers.

D from this Diſeaſe, and his Skin reduced to its native colour, ſuch an one preſented himſelf before God with divers Oblations and Sacrifices; of which, we will ſpeak hereafter. Whence it appears how ridiculous a Fable it is, that *Moſes* fled out of *Ægypt*, becauſe he was a Leper, and that all the *Hebrews* whom he conducted with him, and brought into the Land of *Canaan* were troubled with that Diſeaſe. For if that were true, *Moſes* would not have made theſe Ordinances, to his ſhame: and if any other had propoſed them he would have oppoſed himſelf againſt them; eſpecially, ſince among divers other Nations there are Lepers, who are held in great honour, and who are ſo far from diſdain and contempt, that they have been made Generals of Armies, and Elected for Governours of Common-wealths, having liberty to enter the Temples, and to be preſent at the Sacrifices.

Againſt them that object againſt *Moſes* and his Followers, that they fled out of *Egypt* for Leproſie.

E What therefore hindred *Moſes* (if he had been infected with this malady) to make ſuch Laws, and ordain ſuch Statutes among thoſe People, who honoured and obeyed him; whereby ſuch as were therewith infected, might be preſerved? By which it is manifeſt, that thoſe things that are objected againſt him, are rather of malice than probability. But *Moſes* being clean from ſuch ſickneſs, and converſing amongſt his Country-men which were untainted, made theſe Ordinances for them that were ſick, having regard to the honour of God. But of theſe things let each Man cenſure as beſt liketh him.

He forbad Women to enter into the Temple ſoon after their Deliverance, or to aſſiſt at the Sacrifice, until forty days were expired (if they had been brought a-Bed of a Son;) but if it were a Daughter, he appointed that the number of the days ſhould be

Hedio & Ruffinus, chap. 14. The Laws of Women that are brought a-bed. *Num.* 5. v. 15. *ad finem.*

F doubled; and that when they ſhould enter, they ſhould preſent their Offerings to God, whereof one part was conſecrated, and the other belonged to the Prieſts. And if any one ſuſpected that his Wife had committed Adultery, he brought an *Aſſar* of Barly Meal and caſt an handful thereof upon the Altar, and the reſt was reſerved for the maintenance of the Prieſts; and then the Prieſt placing the Woman in the Porch which is right over againſt the Tabernacle, and taking the cover from her Head, writeth the name of God upon a Parchment, and maketh her ſwear that ſhe hath not violated her faith to her Huſband; and wiſh if ſhe had tranſgreſſed the bounds of Chaſtity, that her right thigh might be put out of joint, her Belly burſt, and death follow thereupon: but if her Husband had been inconſiderately drawn into that ſuſpicion through exceſs of love, then it pleaſed God at the end of ten Months to give her a Son. And after ſuch an Oath miniſtred

The Laws of adultery and jealouſie.

G unto her, the Prieſt dippeth in water the Parchment on which the name of God was written, and then taking ſome of the Earth of the Temple, according as he findeth it,

The year of the World, 2455. *before Christ's Nativity*, 1509.

and having mingled the ſame, giveth it to the Woman to drink; and if ſhe had been unjuſtly accuſed, ſhe became with Child, and brought forth happily: but if ſhe had falſified her Faith to her Husband, and forſworn her ſelf before God, then died ſhe a ſhameful death, in the manner above mentioned. You ſee what Laws *Moſes* provided for the Sacrifices and Purifications; he furthermore made theſe Laws which enſue. He generally forbad Adultery, judging it to be a great felicity, if Men demeaned themſelves honeſtly in Marriage: and that both in politick Eſtates, and private Families, it was a thing moſt profitable, that Children ſhould be born in lawful Matrimony.

Of adultery and inceſt. *Exod.* 22. *Deut.* 17. *Levit.* 18. 20, 21, 29.

He condemn'd alſo as a horrid crime for a man to have the uſe of his Mother or his Father's Wife, his Aunt, or his Siſter, or his Son's Wife: and deteſteth it as a moſt heinous and hideous offence. He prohibited alſo the uſe of a Woman when ſhe hath her Monthly ſickneſs; alſo the lying with Beaſts or Boys, by reaſon that ſuch affections are abominable: and againſt the tranſgreſſors of theſe Laws he eſtabliſhed Capital puniſhments. He willed alſo that the Prieſts ſhould be more chaſte than the reſt, for he not only forbad them that which he prohibited others; but moreover he enjoyned them not to marry Women that had been caſt of, or Slaves, or Priſoners, or Victuallers and Taverners, forſaken by their Husbands for any occaſion whatſoever. And touching the High-Prieſt, he permitted him not to match with a Widow, (although it were lawful for the other Prieſts) and granted him only liberty to take a Virgin to his Wife, and to keep her. The ſaid High-Prieſt is alſo forbidden to approach a dead Man (although the other Prieſts are not forbidden to approach their Brothers, Fathers, and Mothers, and Children deceaſed) requiring that they ſhould be ſincere and true in all their words and actions.

Lev. 21. 7, 8, 9. What Wife the High-Prieſt might marry with.

He likewiſe ordained that the Prieſt which had any bodily defect, ſhould be maintained by the other Prieſts: but in the mean time that he ſhould not approach the Altar, nor enter into the Temple: willing that not only they ſhould be pure in that which concerned the divine ſervice, but alſo that they ſhould ſtudy and endeavour to be ſo in all the actions of their life, to the end that no Man might reproach them. For which cauſe, when they wore the habit of Prieſts, beſides their general obligation to be always pure and ſober, they were forbidden to drink Wine; and they were to offer up entire Sacrifices, and no ways maimed. Theſe Statutes did *Moſes* make in the Deſart, and caus'd to be obſerv'd during his life. Afterwards he made others alſo, which both the People might practiſe in that place; and then alſo when they ſhould poſſeſs the Land of *Cannan*. He gave reſt unto the Earth every ſeventh Year; ſo that it was neither tilled nor planted (in like manner as he had commanded them to reſt from their labours on the ſeventh day of the Week) and he ordained, that the fruits which the earth of it ſelf brought forth, ſhould be common to all thoſe that would make uſe thereof, as well to thoſe of the Country, as ſtrangers, without any forbidding, or reſervation. He likewiſe decreed that the ſame ſhould be done after ſeven times ſeven years, and that the year following which is the fiftieth Year, and which the *Hebrews* call *Jubilee*, i.e. *Liberty*, the Debtors ſhould be acquitted by their Creditors, and the Bond-men made free, meaning thoſe that having offended againſt ſome Law had been puniſhed with ſervitude, and not put to death; and to thoſe, who from the beginning had been poſſeſſors of Lands, the ſame were reſtored in this manner following. The *Jubilee* being at hand (which word ſignifieth *Liberty*) both he that ſold, and he that bought the Land, met together, and caſt up the account of the profits and expences that had been reaped and beſtowed on the Land: and if it were found that the profits exceeded the expences, he that ſold the Land repoſſeſſed it: but if the charges exceeded the value of the profits, he payed the ſurpluſage to the Buyer, and retained the Land to himſelf. And if the profits and expences were equal, the reſtitution was made to him that had the ancient inheritance. He ratified likewiſe the ſame Law in Houſes that were bought in Villages or Cities: For if he that ſold, counted down the money he had received before the Year were finiſhed, he compelled the Purchaſer to reſtore him his Houſe; but if he ſtayed till the Year were fully finiſhed, the poſſeſſion and free purchaſe remained unto him that bought it. *Moſes* received all theſe Laws from God, upon the Mountain of *Sinai*, and he gave them in writing to the *Hebrews*, that they might obſerve the ſame.

Lev. 25. v. 2. *ad* 8. The Law of every ſeventh year.

The year of *Jubilee*. *Levit.* 25 *d.* v. 8. *ad* 14.

CHAP. XI.

The Laws and Cuſtoms of War.

Hecdio & Ruffinus, cap. 15. al. 12. *Num.* 1. 2, 3. *Moſes* numbreth up the People.

After that theſe Laws had been after this manner provided, *Moſes* addreſſed himſelf to the affairs and Laws of War (forſeeing thoſe which his People were to undergo.) He therefore commanded the Princes of the Tribes (the Tribe of *Levi* only excepted)

to

A to take a precise view and muster of those Men that were able to bear Arms (for the *Levites* were Sacred, and exempt from those Functions) and the search being made, there were found 603650 fighting Men, betwixt the years of twenty and fifty. But in the place of *Levi*, he put the Tribe of *Manasses* the Son of *Joseph* and *Ephraim*, in the place of his Father *Joseph*: According as *Jacob* had entreated *Joseph* to give him his Sons, that he might adopt them (as hath been before declared.) When they pitched the Tabernacle, it was planted in the midst of the Camp, guarded and defended with the Tribes, which were encamped three by three on every side. There were certain ways or paths likewise laid out between them, and a Market-place, and Shops for all sorts of Merchandize disposed by order, and Workmen and Artizans of all Occupations, travelling in their B Shops; so that to look upon it, it resembled a City.

The year of the World, 2455, before Christs Nativity 1509.

The disposition of the Army.

The Priests first were placed next the Tabernacle, and after them the *Levites* (for there was a view also made of them, accounting all the Males exceeding the Age of thirty days; and they were found to be 23880.) During all the time that the Cloud beforemention'd cover'd the Tabernacle, as a token of God's presence, the People remain'd always in the same places; and if it departed from the same, then remov'd they likewise. *Moses* invented also a certain kind of Trumpet made of Silver, after this manner. In length it was almost a Cubit, and it was like the narrow whistle of a Fife, but a little thicker; it had but one hole at which it was to be blown, and the end thereof was like a little Bell, in form of an ordinary Trumpet. They call it in the *Hebrew* Tongue *Asosra*. There C were two of them, whereof the one serv'd to call the People to Publick Assemblies; and the other, to summon the Princes of the Tribes, when they were to consult about Affairs of State; and if both of them were sounded, then all in general gather'd together. When the Tabernacle was remov'd, this manner was observ'd; as soon as the first Charge was sounded, they that were incamped towards the East, dislodged; at the second Charge, they to the Southward, disincamped; then was the Tabernacle unpitched, and carried in the midst, six of the Tribes marching before, and six after: The *Levites* were all about the Tabernacle. And when they sounded the third time, the three Tribes toward the West removed: And at the fourth sounding, those on the North follow'd them. They made use also of all these Trumpets in the Divine Service, both on the Sab- D bath and other days. Then also was the first Passover Celebrated by our Forefathers with solemn Offerings after their departure out of *Ægypt*, they being in the Desart.

A cloud on the Tabernacle. *Numb.* 9. 15.

Numb. 10. 2. Two trumpets made of Silver.

CHAP. XII.

Sedition against Moses, *through the scarcity of Victuals. And the punishment of the Rebellious.*

NOT long after this, they remov'd their Camp from the Mountain of *Sinai*: And after certain encampings (of which we will speak) they came to a place which E is call'd *Iseremoth*: There the people once more began to murmur, and to revive their Seditions, and lay the fault of their laborious Pilgrimage upon *Moses*; charging him, That by his perswasion, they had left a fertile Country; and now not only were destitute of the plenty thereof, but also instead of hoped felicity, forc'd to wander here and there in extream misery, so that they had not so much as water to drink; and that if Manna likewise should fail them, they must all inevitably perish for want of sustenance. Hereunto added they divers Contumelies, which were every where cast upon him, though a man of so great desert and consequence. Mean while there arose one amongst the People, who (admonishing them of the forepass'd benefits receiv'd by the hands of *Moses*) counsell'd them to be of good courage; assuring them, that at that time they should not F be frustrate either of that hope, or help, which they expected at God's hands. But the People were the rather incensed by these words, and more and more whetted their Spleens against the Prophet: Who seeing them so desperate, exhorted them to be of a good courage: promising them, that although by injurious speeches he had undeservedly been offended by them, yet he would obtain of God for them store of Flesh, not for one day only, but also for many. But they being incredulous, and some one amongst them demanding, how he could make provision for so many thousand men? *God* (saith he) *and I, although we be evil spoken of by you, yet will we never desist to be careful for you, and that shall you shortly perceive.* Scarce had he spoken this, but that all the Camp was filled with Quails, of which every one took as many as he would. Yet God, not long after punish- G ed the insolency and mutiny of the *Hebrews*, by the death of no small number: From whence at this day the place hath its name, which for that cause was imposed thereon, and it is called *Cabrothaba*; that is to say, *The Sepulchres of Concupiscence.*

Hecat. & Rufinus chap. 16. *Numb.* 11. 1, 2. Sedition against *Moses.*

Ver. 4. The *Israelites* obtain Quails in the Desart. *Psal.* 78. 24.

The graves of Concupiscence.

CHAP.

H

The year of the World, 2455. *before Christs Nativity*, 1509.

CHAP. XIII.

Of the Spies that were ſent to ſearch the Land of Canaan: *And how returning to the* Iſraelites, *they diſcourag'd them with fear.*

Hedio & Ruffinus, chap. 17. *Numb.* 13. 1. *ad* 24.

BUT after *Moſes* had led them out of that place, and brought them into a Country not ſo apt for habitation, not far from the Borders of the *Canaanites*, call'd *Pharon*; he called the People to a Council, and ſtanding up in the midſt of them, ſpake after this manner:

God (ſaith he) *having decreed to grant you two great Benefits, Liberty, and the Poſſeſſion* I *of a happy Country, hath made you already enjoy the one, and will ſhortly make you Maſters of the other. For we are upon the borders of* Canaan; *from whence both the Cities and Kings are ſo far from driving us, that the whole Nation being united together, is not of power to expel us. Let us therefore addreſs our ſelves very confidently to attempt the matter; For neither without fight, will they reſign the Title of their Country unto us; nor without great conflicts, can we obtain the Palm of Victory. Let us therefore ſend out certain Spies, to diſcover the Forces of the Country, and how great their power is: But above all things, let us be at unity one with another, and let us honour God, who aſſiſteth us in all dangers, and fighteth for us.*

Moſes ſendeth Spies to ſearch the Land of *Canaan.*

After *Moſes* had ſpoken this, the People (applauding his Counſels) choſe Twelve out of the Nobleſt Families of the Tribes, to go and view the Country; out of every K Tribe one; who beginning from the parts extending towards *Egypt*, viſited all the Country of the *Canaanites*, until they came to the City of *Amath*, and the Mountain of *Libanus*. And having conſider'd both the Land, and the nature of the Inhabitants, they return'd home again, having ſpent forty days in this Journey. Moreover, they brought with them ſuch fruits as the Country yielded; and by the beauty thereof, and by the abundance of riches (which they reported to be in that Country) they encourag'd the hearts of the People to fight valiantly: But on the other ſide, they diſmay'd them with the difficulty of the Conqueſt, ſaying, that there were certain great Rivers unpaſſable, both for their wideneſs and depth; that there were therein alſo unacceſſable Mountains and Cities, fortifi'd both with Walls and Bulwarks. Moreover, they told them, L that in *Hebron* they ſaw a race of Gyants; and that they had ſeen nothing ſo terrible ſince their departure out of *Egypt*. Thus the fear of theſe Meſſengers, brought the reſt of the multitude into a dangerous conſternation and perplexity: Who conjecturing by their diſcourſe, that it was impoſſible to conquer the Land, diſſolving the Aſſembly, returned each to their Houſes, lamenting with their Wives and Children, ſaying, That God had only in words promis'd many things, but that they ſaw no effects of them. Moreover, they blam'd *Moſes*, and revil'd both him and his Brother *Aaron*, the High-Prieſt. And thus ſpent they all the Night in diſquiet, venting their diſcontents both againſt the one and the other. But on the morrow they re-aſſembled their Council tumultuouſly, with intention to ſtone *Moſes* and his Brother, and then return back again to M *Egypt*, from whence they came. But two of the diſcoverers (namely *Joſuah* the Son of *Nave*, of the Tribe of *Ephraim* and *Caleb*, of the Tribe of *Juda*) ſeeing this diſorder, and fearing the conſequences of it, they went into the midſt of them, and appeas'd the multitude: *Praying them to be of good hope, and not to accuſe Almighty God of unfaithfulneſs, by yielding certain ſlight belief to ſome, who ſpreading vain rumours of the affairs of* Canaan, *had terrified the credulous multitude; but rather, follow them, who both would be the Actors and Conductors alſo of them in the Conqueſt of the Country: And that neither the greatneſs of the Mountains, nor the depth of the Rivers, could hinder them, that like Valiant men were prepared to attempt, eſpecially God being their Guide, and ready to fight for them in that Battel. March forward therefore* (ſaid they) *and laying aſide all fear* (*and being aſſured of the divine ſuccors*) *follow us with a bold courage whitherſoever we lead you.* N With theſe words labour'd they to appeaſe the tumultuous multitude. In the mean while, *Moſes* and *Aaron* falling proſtrate on their faces, beſought God, not for their own ſafety, but that it would pleaſe him to reſtore the deſpairing multitude to a better mind, who were troubled with ſo many preſent neceſſities, and vain apprehenſions of the future. Whereupon ſuddenly a Cloud appear'd on the Tabernacle, and gave teſtimony, that God was there preſent. Which when *Moſes* perceiv'd (being full of confidence) he preſs'd into the midſt of the multitude, and told them, *That God was provoked to take puniſhment of the outrage which they had committed againſt him; yet not ſo ſeverely, as the iniquity of their ſins deſerved, but in that diſcipline which fathers are accuſtomed to uſe, for* O *the amendment of their Children. For at ſuch time as he ſtood before God in the Tabernacle, and beſought him with tears for the ſafety of the multitude, God had recounted unto him how*

C. 13. 24. The Spies drive fear into the *Iſraelites* C. 14. 1, 2. The murmur of the people againſt *Moſes.*

Ver. 6. *Joſuah* and *Caleb* appeaſe the people.

Hedio & Ruffinus, cap. 18.

many

A *many benefits and favours they had received from him, and how ungrateful they ſhewed themſelves towards him: and that at the preſent being tranſported with paſſion and fear, they had given more credit to the reports of the Spies, than to his promiſes. Notwithſtanding all which, he would not utterly conſume them all, nor exterminate their whole Race, (whom he had honoured above all the Nations of the earth) but for puniſhment of their ſin, they ſhould not poſſeſs the Land of* Canaan, *nor taſte the ſweetneſs and plenty of its fruits; but they ſhould live in the Deſart, without Houſe or City, for the ſpace of forty years. Yet hath he promiſed* (ſaid he) *to give the Country to your children, whom he will make Lords of the Goods, and Heirs of thoſe Poſſeſſions of which you have rendred your ſelves unworthy by your murmuring and diſobedience.*

The year of the World, 2455. before Chriſt's Nativity, 1509.

ver. 23, 33. *The Iſraelites ſhould wander in the Deſart forty years.*

B After *Moſes* had diſcourſed theſe things in this manner, the People were in great ſorrow and Calamity, and beſought *Moſes*, that he would appeaſe God's wrath conceived againſt them, beſeeching him, that forgetting their faults that were paſt in the Deſart, he would make good his promiſes to them. *Moſes* anſwered them, That God was not incenſed againſt them according to the manner of humane weakneſs, but that he had given a juſt ſentence againſt them. In this place it is not to be ſuppoſed, that *Moſes* (who was but a man only) did appeaſe ſo many multitudes of diſpleaſed men, but that God aſſiſted him, and brought to paſs, that the People were wrought upon by his words (having by divers diſobediences, and by the calamities whereinto they were fallen, known, that obedience was both good and profitable.) But what greater proof can C be deſired of the eminent virtue of this Law-giver, and of the ſtrange Authority he acquired thereby, than that not only they who lived in his time, but even at this day, there is not any one amongſt the *Hebrews*, but takes himſelf obliged to obey the Ordinances made by him, and reguards him as preſent and ready to puniſh the Tranſgreſſors of the ſame? There are beſides, divers great and evident ſigns of the more than humane vertue which was in him: and amongſt the reſt, this was not the leaſt, That of certain ſtrangers that have travelled out of the Regions beyond *Euphrates*, a four months journey, to their great charges, and with no leſs peril, to honour our Temple, and offer Sacrifice; yet ſome have not obtained licence or permiſſion to offer, in that by our Laws it was not lawful for them to do it, and ſome other, without ſacrificing, (others D the Sacrifice half finiſhed, the reſt not permitted to enter the Temple) have returned back again to their homes, without finiſhing their purpoſe, chuſing rather to ſubmit to *Moſes*'s Law, than to ſatisfie their own wills; and that without the leaſt repining or complaint. So much did the opinion once conceived of this man prevail, that he is eſteemed more than a man, out of the conſideration, that he had received Laws from God, and delivered them to men. Of late alſo, (not long before the Wars of the *Jews*, during the Empire of *Claudius*, when *Iſmael* was High Prieſt amongſt us) ſo great a Famine oppreſſed our Nation, that an *Aſſar* of Meal was ſold for four drams, and there was brought to the Feaſt of *Azymes* the quantity of ſeventy *Cores*, (which make thirty Sicilian and forty Athenian *Medimni*, almoſt two Buſhels of ours) none of the Prieſts E were ſo bold as to eat one grain of it, (notwithſtanding the Country was in that extremity) fearing the Law, and God's diſpleaſure extended always againſt ſins concealed. For which cauſe, we ought not to wonder at that which hapned at that time, conſidering, that the Writings left by *Moſes*, are in ſuch force, even at this day, that they themſelves who hate us, confeſs, that God inſtituted our Government by the means and miniſtry of *Moſes*, and his vertue. But of theſe things, let every man think as it pleaſeth him.

The repentance of the people.

Moſes, a man of great authority.

The great ſcarcity during the Empire of *Claudius*.

F

G

The year of the World, 2455. before Christ's Nativity, 1509.

The Fourth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Contents of the Chapters of the Fourth Book.

1. *The Fight of the* Hebrews *with the* Canaanites, *and their overthrow by them, without* Moſes's *knowledge.*
2. *The Sedition raiſed by* Chore *againſt* Moſes *and his Brother, for the Prieſthood.*
3. *How the Authors of the Sedition were ſlain by God's judgment, and the Prieſthood confirmed to* Aaron *and his Sons.*
4. *What chanced to the* Hebrews *in the Deſart, for the ſpace of* 38 *years.*
5. *How* Moſes *overcame* Sehon *and* Og, *Kings of the* Amorites, *and overthrew their Armies.*
6. *Of the Prophet* Balaam.
7. *The Victory of the* Hebrews *againſt the* Madianites: *and how the Country of the* Amorites *was granted by* Moſes *to two and a half of the Tribes.*
8. Moſes's *Laws, and how he was taken out of the World.*

CHAP. I.

The Fight of the Hebrews *with the* Canaanites, *and their overthrow by them, without* Moſes's *knowledge.*

Numb. 14. 4. The *Iſraelites*, without Gods or *Moſes* command, deviſe how to aſſail the Enemies.

WHilſt thus the *Hebrews* paſſed their lives in great penury and perplexity in the Deſart, groaning under the burthen of their grievous Afflictions; there was nothing that more diſtracted and diſtempered them than this, That God had forbidden them to fight with the *Canaanites*. They would now no longer give ear unto *Moſes*, (who perſwaded them to Peace) but growing confident in themſelves, that both without his conduct and counſels, they might eaſily obtain Victory over their Enemies; they accuſed him, as if he ſought after no other thing, but that they being daily preſſed with great wants, might be enforced continually to depend upon his counſels. Whereupon they reſolved upon a War againſt the *Canaanites*, preſuming with themſelves, that God would ſuccour them, not only in regard of *Moſes*, but alſo for that he had a general care of their Nation, ever ſince the time of their Forefathers, whom he had always held under his protection; and by reaſon of thoſe virtues, he had already granted them liberty. They ſaid likewiſe that if they fought valiantly, God would give them Victory; that they were ſtrong enough to overcome their Enemies, though they were left to themſelves; yea, though *Moſes* ſhould endeavour to eſtrange God from them. In a word, that it was more for their advantage to govern themſelves; and that being redeemed from the ſervitude of *Ægypt*, they ought not to ſuffer *Moſes* to tyrannize over them, or to conform their necks under his yoke; in a vain belief, that God had only diſcovered to *Moſes*, that which was good for them, by reaſon of the affection which he bare him: As if all of them were not derived from the loins of *Abraham*, and that he only were the Guide of all, in foreknowing the things that ſhould happen unto them, by particular inſtruction from God. That prudence obliged them to condemn his pride, and fix their truſt only upon God, for conquering the Country which he had promiſed them, in ſpite of *Moſes*'s contradiction; who for this cauſe hindred them, pretending the Authority of God for it. That therefore conſidering their neceſſity, and the Deſart, which daily more and more aggravated their miſery, they ſhould prepare themſelves courageouſly to march againſt the Enemy, the *Canaanites*; hoping, that God would be their Guide; ſo as they needed not the aſſiſtance of their Law-giver. When this ſentence was approved by a general conſent, they flock out in multitudes againſt their Enemies: who neither affrighted by their boldneſs nor multitude, valiantly reſiſted them, who deſperately charged them: ſo that (the better part of the *Hebrews* being ſlain) they purſued the reſt (enforced ſhamefully to turn their backs) even unto their Camp. This overthrow (hapning beſides all mens opinion) wondrouſly dejected the minds of the multitude, ſo that they grew deſperate of all future good fortune; concluding, that God had ſent and inflicted that plague upon them, becauſe without his counſel and order they had enterpriſed the Battel. But when *Moſes* ſaw that his Country-men were diſmay'd with the overthrow which they had received, and the Enemy grown proud with their

verſ. 43. The *Canaanites* put the *Hebrews* to flight.

A their late Victory, fearing likewiſe leſt (not content with their preſent ſucceſs) they ſhould attempt further, he determined to retire his Forces back again into the Deſart. And whereas the People promiſed thenceforward to be obedient to him, (being taught by their own miſery, that nothing would fall out proſperouſly unto them, without the counſel and conduct of their Guide) they diſincamping themſelves, retired into the Deſart with this reſolution, that they would no more attempt a Battel againſt the *Canaanites*, till they received a ſign of their good ſucceſs from Heaven. But even as in a great Army it accuſtomably falleth out (eſpecially in time of trouble) that the common multitude wax head ſtrong and diſobedient to their Governours, ſo did the like alſo happen amongſt the *Jews*. For whereas they were in number 600000, and even in their better Fortunes B ſufficiently diſobedient to their Governours, ſo much the more were they exaſperated by their wants and misfortunes, both amongſt themſelves, and againſt their Governour. For which cauſe there aroſe ſo great a Sedition, as neither among the *Greeks* or *Barbarians* the like was ever heard. Which things, without doubt, had overthrown them, being brought into ſo deſperate an eſtate) had not *Moſes* (forgetting the injury he had received, which was no leſs than a purpoſe to ſtone him to death) ſuccoured and relieved their diſtreſſed Fortunes. Neither did God utterly abandon the care of them: but although they were contumelious againſt their Law-giver, and tranſgreſſed alſo againſt the Laws which he had delivered them by *Moſes*, yet delivered he them out of that danger; of which (without his ſpecial Providence) there could be expected no other but a-la- C mentable iſſue. This Sedition, as alſo how *Moſes* governed the eſtate when the troubles were ended, we will now declare, having firſt expreſſed the cauſe thereof.

The year of the world, 2455. *before Chriſt's Nativity*, 1549.

Moſes retireth the people into the Deſart.

Sedition againſt *Moſes*.

CHAP. II.

The Sedition raiſed by Chore *againſt* Moſes *and his Brother, for the Prieſthood.*

Chore (a Man noble by Birth, and famous for his wealth amongſt the *Hebrews*, and endowed with a certain kind of popular Eloquence) ſeeing *Moſes* placed in the higheſt place of Authority, was filled with jealouſie and envy thereat. For although he were of the ſame Tribe and Kindred, yet he thought it a great indignity to himſelf, to D be held his inferior, being both more potent in Riches, and his equal in Parentage. For which cauſe, he began to murmur and complain to the *Levites*, (which were of the ſame Tribe with him, and his Kinſmen) telling them, *That it was not to be ſuffered, that* Moſes, *under a pretext of Communication with God, ſhould by ambitious policy (to other mens prejudice) only ſtudy his own glory; having of late, againſt all ſort of reaſon, given the Prieſthood to his Brother* Aaron, *and diſtributed other dignities, at his own pleaſure, like a King without the ſuffrage and approbation of the People. That this injury done by him, was not to be endured, by reaſon that ſo covertly he had inſinuated himſelf into the Government; that before it could be obſerved, the People would be brought into ſervitude. For he that knoweth himſelf to be worthy of a Government, endeavours to obtain the ſame by the conſent of the People, and not* E *by force and violence; but they that deſpair by good means to attain thereunto, do notwithſtanding abſtain from force, leſt they ſhould loſe the opinion of their goodneſs and honeſty; yet endeavour they by malicious ſubtilties to attain thereunto. That it concerned the Commonweal to check the attempts of ſuch men, leſt of private, they at laſt grow publick Enemies. For what reaſon* (ſaid he) *can* Moſes *give, why he hath beſtowed the High-Prieſthood on* Aaron *and his Sons? If God had decreed, that this honour ſhould be beſtowed on one of the Tribe of* Levi, *there were more reaſon that I ſhould have it, who am of the ſame Kindred with* Moſes, *and who ſurpaſs him both in riches and age. On the contrary, if this honour appertain to the moſt ancient of the Tribes, that of* Reuben *ought by right to enjoy it, namely,* Dathan *and* Abiram, *and* Phalal, *who are the moſt ancient of that Tribe, and the moſt powerful in riches.* Theſe things F ſpake *Chore*, under colour and pretence of the good of the Commonwealth, but in effect only to raiſe a Tumult amongſt the multitude, and intrude into the office of the High-Prieſt. Which diſcourſe of his paſſing by little and little, from one ear to another, amongſt the multitude, and multiplied by the envious, and ſuch as maligned *Aaron*, at laſt brought all the Tribes into a mutiny: ſo that 250 of the chiefeſt Nobles grew at length to be partakers of *Chore*'s Conſpiracy; and all of theſe conſpired together to take away the Prieſthood from *Moſes*'s Brother, and to transfer it to him. The People likewiſe were in ſuch ſort incenſed, that they ſought to ſtone *Moſes*; and ran all of them confuſedly with noiſe and uproar, crying out before the Tabernacle of God, that the Tyrant was to be cut off, and the People delivered from thraldom, who under pretext G of Religion, had inſupportable thraldom impoſed on them. For if it were God that had choſen him to be High-Prieſt, he would have preferred ſuch an one to the dignity who had been worthy, and would not have conferred it on thoſe who were far inferior to

Numb. 16. 1, *ad* 4. *Chore* endeavoureth to perſuade the multitude to mutiny againſt *Moſes*.

Alias Baldi.

verſ. 35. Two hundred and fifty men follow *Chore*'s Faction.

They cry out to ſtone *Moſes*.

The year of the World, 2455. *before Christ's Nativity*, 1509.

others: That if he had decreed to bestow it on *Aaron*, he would have remitted the election to the People, and not left the disposition thereof to his Brother. Although *Moses* was informed of *Chore*'s treacherous Calumnies, and saw the People highly incensed, yet was he nothing at all abashed thereat: but being satisfied in his Conscience, that he had governed the estate uprightly, and well assured, that his Brother obtained the Priesthood, not by his favour, but God's election, he came into the Congregation; where he uttered not one word against the People, but addressing himself to *Chore*, he expostulated with him, and accused him with great vehemency, being (besides his other qualities) by nature eloquent and fit to speak in publick Assemblies. H

Moses's Oration to seditious *Chore*. *vers.* 8, &c.

I think (saith he) Chore, *that both thou and every one of these (pointing with his finger at the* 250 *Men of his faction) are worthy of honour; yea, I contemn not the rest of this Assembly, although they are not to be compared to you in Riches, and other endowments. But neither doth* Aaron *therefore possess the Priesthood, because he is richer (for thou hast more ample possessions than either of us) neither because he is more noble, (for God hath equally imparted the same unto us all, having given us one and the same Grandfather) neither have I been moved thereunto by Brotherly affection, to bestow that on him which was due unto others. For had I considered any thing but God, and the obedience I owe to him, I should rather have taken this honour to my self, than have given it him; since there is no man more near to me than my self. For what wisdom had it been in me, to expose my self to those dangers which they incur, who commit an injustice, and suffer another man to reap the advantage of it? But God forbid that my Conscience should be stained with any such sin; were I guilty of this fault, God would not leave me unpunished, who had contemned him, nor you ignorant of what ye ought to do, in order to please him. 'Tis he, not I that chose the High-Priest; and by this means he hath acquitted me of that accusation, which in this respect might be brought against me. But though* Aaron *hath obtained this degree, (not by my favour, but by God's own appointment) yet notwithstanding he referreth and remitteth the matter to the publick disposition and order of you all; neither requireth he any prerogative, for that he hath already exercised the charge, but esteemeth it to be the greatest good fortune that may befal him, to see your Mutinies and Seditions cease, although with the loss of that honour which he hath received from your own election. For neither have we been guilty of disrespect towards God, in accepting that which it pleased him to give us; nor on the contrary could we refuse it without impiety. But since it is a thing most reasonable, that he who gives, should confirm the gift which he hath given; God therefore shall once again determine, who amongst you, shall be chosen to offer Sacrifice unto him, and to take charge of those things which appertain to Religion. And surely* Chore *will not be so bold as to pretend by the desire he hath to this dignity, to deprive God of the Authority to dispose the same as best liketh him.* I K L

Cease therefore to mutiny amongst your selves, and to be tumultuous upon this occasion; let every one of you that desire the Priesthood, to morrow bring each of you his Censer with perfumes, and fire from his house. And thou, O Chore, *be not ashamed to yield unto God, and to expect his judgment, without going about to raise thy self above him: but come thou also amongst the rest of the Competitors in this honour, to hear the decision. Neither see I cause, why* Aaron *should not be there also present, to be judged with thee, in that hitherto he hath vertuously and uprightly behaved himself in the execution of that office, and is likewise of the same Tribe and Race that thou art of. Ye shall all offer Incense in the presence of the People, and let him whose offering shall be most acceptable in God's sight, be declared and established High-Priest: so shall I be acquitted of that slander which is wrongfully urged against me, of having (by my particular grace and favour) bestowed the office of the Priesthood on my Brother.* M

After *Moses* had spoken in this manner, the People gave over murmuring, and the suspicions which they had conceived against *Moses*; approving in themselves all that which had been spoken, as being profitable for the Commonwealth. So the Assembly separated. N

CHAP.

A

The year of the world 2453 before Christ's Nativity, 1509.

CHAP. III.

How the Authors of the Sedition were slain by God's judgment, and the Priesthood confirmed to Aaron *and his Sons.*

THE next day the People re-assembled, to assist at the Sacrifice, and to see the controversie decided amongst the Competitors; neither was this Assembly without
B some tumult; for the whole multitude were in suspence, in expectation of the event; and some of them were desirous that *Moses* might be convicted of deceit. But the wiser sort, desired to see an end of the Sedition; for they feared lest the Commonwealth should be utterly ruined, if the Tumult should proceed any further. The multitude likewise (being naturally desirous of novelty, and prone to speak evil of their Magistrates) were diversly disposed upon every occurrent. *Moses* sent his servants to *Abiram* and *Dathan*, to summon them to appear (according to the accord) to attend the issue of the Sacrifice. But their answer was, that they would not obey him, nor any longer permit him to assume to himself a Soveraign authority over them. Which when *Moses* understood, he took divers of the Elders of the People with him; and though he
C was established by God to command over all in general, yet he disdained not to go in person to these Revolters. Now when *Dathan* and those of his faction understood that *Moses* with the Nobles were coming unto them, they, their Wives and Children came out of their Tents to wait for him resolutely, having with them also their Servants, who were armed to oppose themselves against *Moses*, if so be he should offer them any violence. He no sooner drew near to them, but lifting up his hands unto Heaven, he cried out with a loud voice in the hearing of the whole Multitude, and prayed after this manner: O *God* (said he) *Thou art Lord over all that which either Heaven or Earth, or*
D *Sea containeth; thou art a sufficient witness to me of all mine actions, for that I have managed all things by thy will; and thou art he who hast given me power to execute my purposes: thou that always in commiseration of the* Hebrews *hast been my perpetual help and assistance, hear this my prayer. For nothing that is either done, or thought, is hidden from thee: for which cause I hope thou wilt not disdain to testifie and justifie my truth, and manifest the ingratitude of these Men. Thou knowest, Lord, every thing that hath passed in the first years of my life; not for that thou hast heard it, but for that thou hast seen and been present at it; Thou knowest also all that hath hapned to me since, nor is this People ignorant thereof; But because they maliciously interpret my management of affairs, be pleased, O my God, to give them a testimony of my innocence. At such time as I led a peaceable life, and that by thy help and my labour, and my Father-in law* Raguel's *favour, I lived quietly and happily, I forsook the possession of my goods, and the fruition of my peace, to ingage my*
E *self in these miseries which I have suffered for these Men: and particularly for their liberty; and now likewise for their safety, I have most readily undertaken grievous travels. Now therefore since I am grown into suspicion among those Men, who by my care and providence have escaped so many mischiefs and miseries; thou that appearedst unto me in that fire on the Mountain of* Sinai, *and vouchsafedst both to speak unto me, and to confirm me by the sight of miracles, who in thy Name didst send me a messenger into* Egypt; *who hast abated the pride of the* Egyptians, *and hast given us means to escape from their Servitude; and hast humbled* Pharaoh's *power, when we were ignorant of our way, by giving us a passage thorow the Sea, in whose bottom afterward the* Egyptians *were drowned; who gavest us Arms, when we were naked; thou madest the bitter water savory, and fit to be drunk of; and in our scarcity of water, ensor-*
F *cedst drink for us out of the bowels of the hard Rock; and when we found no meat on the Land, didst send it us from the Sea; Moreover (as a thing never before heard of) afforded us meat from Heaven, and hast established our estate with admirable and holy Laws! Be thou, O Lord, my Judge in all things, and my unpartial witness, that I have not been corrupted by any bribe of any particular* Hebrew, *to favour injustice, nor suffered a poor Man, in his just cause, to lose his right against a rich adversary. And now having administred the Commonwealth with all sincerity, I am called in question for a crime, whereof I am altogether guiltless, as if I had conferred thy Priesthood on my Brother for private affection, and not by thy command: make it known that all things are disposed by thy providence, and that nothing is brought to effect by casualty, but by thy special ordinance: And to shew that thou hast care of the* Hebrews, *testifie*
G *the same by thy just punishment inflicted on* Dathan *and* Abiram, *who accuse thee to be insensible, and boast that thou art circumvented by my subtilties. But thou shalt make thy revenge most notorious upon the unbridled detractors of thy glory, if they perish after no common manner,*

Ruffin. chap. 1 *Numb.* 16. 31, 32, 33.

Dathan and *Abiram* rebellious.

Moses's prayer unto God. v. 15.

The year of the World, 2455. before Christ's Nativity, 1509.

but let the earth, which they unworthily tread upon, open it self and swallow them up with all their Families and substance. By this means both thy power will manifestly appear unto all men, and thou shalt leave an example to posterity, that no Man hereafter shall dare to think otherwise of thy Majesty than becometh him; and my Ministry shall be proved to proceed from thy direction. But if those Crimes be truly urged which are enforced against me, then let the curse return and light on mine head; and let those whom I have cursed, live in safety. But, Lord, after thou hast inflicted punishment upon those that disturb thy People, keep the rest of the multitude in peace, concord, and observation of thy commandments; since it is contrary to thy justice that the innocent multitude of the Israelites *should answer their misdeeds and suffer their punishments.* Whilst he spake these words, and intermixed them with tears, the earth presently trembled, and shaking, began to be agitated (after such a manner as the waves of the Sea are by the winds in a great Tempest.) Hereat were all the People amazed; and soon after with a dreadful noise the earth opened, and swallowed up the seditious, with their Families, their Tents, and all their Goods, so that nothing remained of theirs to be seen. Whereupon in a moment the earth closed again, and the vast gaping was shut, so that there appeared not any sign of that which had happned. Thus perished they all, leaving behind them an example of God's power and judgments. This accident was the more deplorable, in that there were none of their kindred or allies that had compassion of them: so that even those that had sided with them, praised God's Justice with joyful acclamations, esteeming them unworthy to be bemoaned, but to be held as the plague and perverters of the People. After that *Dathan* with his Family was extinguished, *Moses* assembled all those that contended for the Priesthood together, committing again the election of the Priesthood unto God, concluding that that honour should be ratified to him, whose sacrifice was most acceptable in God's sight. For which cause the two hundred and fifty Men assembled themselves, who were both honoured for the virtue of their Ancestors, for their own abilities; with these also stood *Aaron* and *Chore*, and all of them offered with their Censors before the Tabernacle, such Perfumes as they brought with them; when suddenly so great a fire shone, as the like was never seen, either breaking forth from the bowels of the burning Earth, kindled in Forests by the Sun and Winds, but such an one as seemed to be kindled by God himself most bright and flaming: by force and power whereof those two hundred and fifty (together with *Chore*) were so consumed, that there scarce appeared the least relique of their carcasses; only *Aaron* remained untouched, to the end it might appear that this fire came from Heaven. These things thus brought to pass, *Moses* (intending to leave a perpetual memory to posterity of that punishment) to the end they should not be ignorant thereof, commanded *Eleazar* the Son of *Aaron* to consecrate their Censors, and fasten them to the Brazen Altar; that by reason of this Monument, all Men might be terrified, who think that the Divine power can be circumvented by humane policy.

H I K L

Dathan and *Abiram* swallowed up. v. 31, 32, 33.

Chore with two hundred and fifty Men is consumed with fire.

CHAP. IV.

M

What things happned in thirty eight years space to the Hebrews *in the Desart.*

Numb. 17. 1, 2, 3, *ad finem.*

AFter that by so evident an Argument it appeared sufficiently, that *Aaron*, neither by sinister insinuations, nor by the favour of his Brother, but only by God's election, had obtained the Priesthood; he ever after held it without any contradiction. Yet for all this, a new sedition brake out among the People with greater fury than at first, by reason of the Subject which occasioned it. For though they were perswaded, that all that had happened was brought to pass by God's order and will, yet they imagined that God wrought these things in favour of *Moses*; to him therefore imputed they all these things, as if God had not punished those Men through indignation against their sins, but only upon *Moses* sollicitation: and they alledged, that *Moses* (having given this maim unto the People, by the loss of so many Noble Men, who, as they said, perished only for the zeal they bare to God's Service) not only had done them open wrong; but, which was more, had assured the Priesthood to his Brother after such a manner, that henceforward no Man durst pretend to the same, seeing how miserably those others were punisht by a violent death. Moreover, the Kinsmen of those that were slain, sollicited and stirred the People, praying them to restrain the Pride and over great power of *Moses*, in that it lay in their power easily to perform the same. But *Moses* perceiving that the People were incensed, and fearing lest once more they should fall upon some Innovation, whereby some great mischief might succeed, he assembled them together, and gave audience to their accusations: and without replying any ways (for fear he might the more incense

Another sedition against *Moses*.

N O

A incenſe them) he only commanded the heads of the Tribes, to bring every one a rod whereon the name of each Tribe ſhould be written, promiſing that the Prieſthood ſhould remain with them, in whoſe rod God ſhould ſhew any ſign. Which propoſal being allowed by all, both they and *Aaron* brought their rods with their inſcriptions; and *Aaron* had written on his the name of the Tribe of *Levi*. Theſe *Moſes* laid in the Tabernacle, and the next morning brought them forth every one, (which were eaſily known by the People to be the ſame which the Princes of the Tribes had brought, by the marks which they had made upon them) and they ſaw that all theirs remained in the ſame form which the day before they retained, when *Moſes* took them; but out of *Aaron*'s Rod there grew Branches and Buds: and which is more to be wondred

B at, it bare ripe Almonds, becauſe it was of the Wood of the Almond-tree. The People amazed at the ſtrangeneſs of this ſpectacle, changed their hatred againſt *Moſes* and *Aaron*, into admiration of the judgment which God gave in their favour; and forbare any more to repugn againſt God, or to oppoſe themſelves againſt *Aaron*'s Prieſthood. Thus three times confirmed by the approbation of God, by all mens conſent he remained High-Prieſt; and the People of the *Hebrews* turmoiled with long ſeditions, at laſt by this means became ſetled in peace and quietneſs. But after *Moſes* had made the Tribe of *Levi* (which was dedicated to God's ſervice) free and exempt from warfare; (for fear leſt they ſhould employ themſelves in providing neceſſaries for their maintenance, and ſo grow negligent in the ſervice of God) he ordained, that

C after the Land of *Canaan* ſhould be conquer'd, Forty eight of the beſt Cities, with their Lands within two Miles compaſs, ſhould be given to the *Levites*. Moreover, he commanded that the Tenths of all the yearly Fruit that was gathered by the whole People ſhould be given to the *Levites* and Prieſts; which hath been ever ſince inviolably obſerved. Now muſt I declare what things are proper to the Prieſts. Of the forty eight Cities which were granted to the *Levites*, he commanded them to give thirteen to the Prieſts, and the tenth part of the Tythes. Beſides, he ordained that the People ſhould offer to God the firſt-fruits of whatſoever the earth yieldeth: and that the firſt born of four-footed Beaſts allowed for ſacrifice, if a male, ſhould be delivered to the Prieſts to ſacrifice, to the end they might be nouriſhed with all their Family in

D the ſacred City of *Jeruſalem*; and that for thoſe which the Law forbids to eat, there ſhould be paid by the owners, in lieu of a firſtling, a Sicle and a half; and for the firſt-born of a Man, five Sicles. He allotted them likewiſe the firſt-fruits of Sheep ſhearing; and thoſe that baked Bread of new corn were to give them Cakes. But when they who are called *Nazarites* (becauſe *they let their Hair grow* and *taſte* no *Wine*) have accompliſht their vow, and come to preſent themſelves in the Temple to cauſe their *Hair* to be cut, the Beaſts which they offer in ſacrifice belong to the Prieſts. And as for thoſe that have conſecrated themſelves to the Service of God, when they deſire to be diſmiſſed from that miniſtery (whereunto by voluntary vow they bound themſelves) they muſt pay money to the Prieſts; a Woman, thirty Sicles, a Man

E fifty; and thoſe that have not ſo much money, refer themſelves to the diſcretion of the Prieſts. And when any Man kills a Beaſt to eat in private, and not to offer to God, he ought to give the Prieſts the fat Gut, the Breaſt and the right Shoulder. This is the allowance which *Moſes* aſſigned to the Prieſts, beſides what the People offer for ſins, as we declared in the precedent Book: and whatſoever is contributed by the People to the order of the Prieſts, he commanded that both their Wives, Children and Servants ſhould be made partakers of the ſame, except thoſe things which are offered for ſins of which only the Men which are employed in Divine Service may eat, and that in the Tabernacle, and the very ſame day that ſuch Sacrifices are offered. After all theſe Conſtitutions were made by *Moſes*, and the Mutiny appeaſed, he removed the

F Camp to the borders of *Idumæa*, where he ſent Ambaſſadors to the King thereof, deſiring him to grant them free paſſage, on condition to give him what aſſurance he would demand, that no violence or injury ſhould be offered to his Country, and that he would pay for whatſoever victual or water either he or his Army ſhould receive. But the King ſetting light by the Ambaſſage, denied them paſſage, and with a well furniſhed Army marched forth againſt *Moſes* to withſtand him, if contrary to his will, he ſhould attempt to paſs thorow his Country. *Moſes* asked counſel of God, who forbad him to begin the War firſt, and commanded him to retire back again into the Deſart. At that time died his Siſter *Mary*, the fortieth year after their departure out of *Egypt*, and the firſt Moon of the Month *Xantique*: ſhe was Magnificently interred

G at the common charge, on a certain Mountain called *Sein*. And after the People had mourned for her thirty days, *Moſes* purified them after this manner: The High-Prieſt killed near the Camp, in a very clean place, a young red Heifer without blemiſh,

(which

The year of the World, 2432. *before Chriſt's Nativity*, 1509.

Aaron's Rod fructifieth.

verſ. 8. *Hedio & Raffinus*, chap. 3,4. *Numb.* 18. *v.* 8, *ad* 20. *Levi.* 14.18,23.

The Revenues of the Prieſts.

Numb. 6. 1. *ad* 13.

Of the *Nazarites*.

Numb. 20. 14. *ad* 21.

Moſes Embaſſage to the *Idumæans*.

Cap. 10. *v.* 1. *Mariam, Moſes* ſiſter dieth. *Numb.* 19. *per totum.*

The manner of Purification.

The year of the World, 2493. *before Christ's Nativity*, 1473.

(which had never yet born the yoke) and dipping his finger in the blood thereof, he H
seven times besprinkled the Tabernacle, and then put into the fire the whole Heifer,
with the Skin and Intrails, casting in also a branch of Cedar, with a little Hyssop, and
Scarlet Wooll. A man clean and chast gathered up all the ashes, and put them in a
clean place; and all that needed to be purified, either for having toucht one dead, or
been present at a Funeral, cast some of these ashes into Fountain-water, wherein they
dip a Branch of Hyssop, and therewith besprinkled themselves the third, and the se-
venth day; after which they passed for purified. *Moses* likewise ordained, that the
like Ceremony should be used, when they had conquered the Country whereof God
had promised them the possession.

Numb. 20. *v.* 23, 24.

But after the Army (that had so long mourned for the dead Sister of the General) I
were thus purified, he led them thorow the Desart, into *Arabia:* and arriving in a place
(which the *Arabians* account for their *Metropolitan City*, in times past called *Arce*, and
at this present *Petra*) he spoke to *Aaron* to ascend up a high Mountain, which serves
for bounds to the Country; because it was the place where he was to yield up his soul
to God. *Aaron* went up, and in the sight of all the Army, standing on a High place
he put off his Priestly ornaments, and gave them to his Son *Eleazar*, to whom by elder-
ship the succession appertained. And thus (in the sight of the People) he died in the
Ruffinus, c. 4. *Hedio*, c. 5. *Numb.* 21.
hundred twenty and third year of his age, on the first Moon of the month of *August*
called by the *Athenians*, *Hecatombeon*; by the *Macedonians*, *Lous*; and *Sabba*, by the
Hebrews. Thus *Moses* lost in the same year his Sister and his Brother, and all the Peo- K
ple mourned for him thirty days. After this *Moses* removed his Camp from thence,
and pitcheth his Tents near unto a River called *Arnon* (which springeth from the Moun-
tains of *Arabia*, and runneth along the Desart, and then entreth into the *Asphaltique*
Lake, separating the Region of the *Moabites* from that of the *Amorites*.) The Coun-
try is so fertile, that it suffices to maintain all the inhabitants, though very numerous.
Moses sent Ambassadors to *Sehon*, King of the *Amorites*.
To *Sehon*, King of this Country, *Moses* sent Ambassadors, desiring passage thorow his
Kingdom, under such assurance as should best please him, that no wrong should be of-
fered, neither to his Country, nor the Inhabitants thereof: and he would pay the price
of whatsoever his Shouldiers took either in Victuals, or Water. But *Sehon* refused him,
and Arming his People, pitched his Tents on the Banks of *Arnon*, being ready to op- L
pose the *Hebrews*, if they presumed to pass the River.

CHAP. V.

Moses *overcometh* Sehon *and* Og, *Kings of the* Amorites, *and distributeth their Country by Lot, unto two Tribes and an half of the* Hebrews.

Numb. 21. *v.* 21. *ad finem.* The *Hebrews* address themselves to fight against the *Amorites*.

BUT when *Moses* saw the *Amorites* disposed to hostility, he judged that the injury
and contempt was not to be endured, and considering the *Hebrews* were an un-
tractable kind of Men, and such, as idleness, and want together, might perswade to
renew their former seditions and tumults; in order to prevent all the occasion, he M
asked counsel of God, whether he would permit him to force his passage by the Sword?
God not only allowed his purpose, but also promised him Victory; whereupon he de-
termined upon a War with great confidence, and animated and encouraged his Troops;
telling them, that the time was now come, wherein they might enterprise their long
desired War with God's approbation and encouragement. They rejoicing at this li-
berty that was granted them, presently too Arms, and being ranged in Battle, hasted
to charge the Enemy. On the other side, the *Amorite* (as soon as he saw them march
forward, and begin the onset) forgetting his former fierceness, was both himself ter-
rified; and his Souldiers (who before the sight of their Enemies, were as cruel and
Vers. 35. The *Hebrews* overthrow the *Amorites*, and put them to flight.
bloody as Lyons) now waxed as fearful and as meek as Lambs. So that they scarcely N
had endured the first assault, but they fled; reposing the whole hope of their safety
in their retreat to their Walled Towns (which notwithstanding did nought at all
avail them.) For no sooner did the *Hebrews* perceive, that their Enemies began to
flie, and that their ranks were broken, but they more eagerly charged them, and put
them to the rout. And being extremely nimble, and lightly Armed, and besides very
expert in using the Sling, and all other Weapons proper for fighting at distance,
either they overtook such as fled, or with their Slings, Darts and Arrows, stopt
the flight of those whom they could not overtake. So that there followed
Psal. 135. 11, 12. 136. 17, 18, 19. *Sehon* King of the *Amorites* slain.
a very great slaughter, especially near the River; because those that fled being no
less molested with thirst, than with the pain of their wounds, (in that it was O
Summer-time) went thither to drink in great multitudes. Their King, *Sehon*,
also was slain in this Fight, and the *Hebrews* spoiled those that were slain, and took

many

A many Priſoners. They had likewiſe great abundance of all kinds of Fruits (in that the Harveſt was not as yet gathered) Thus paſſed the Army thorow the whole Country, foraging, and ſpoiling the ſame without any reſiſtance; by reaſon that the Enemy, and all his Forces were defeated. This was the deſtruction which hapned to the *Amorites*, who neither uſed their Counſel prudently, nor managed their War valiantly. But the *Hebrews* poſſeſſed their Country which is incloſed between three Rivers, after the manner of an Iſland. For *Arnon* terminates the Southern Coaſts thereof, and *Jobac* the Northern, (which flowing into *Jordan*, loſeth its name) the Weſtern Coaſts are water'd by the River of *Jordan*. Amidſt this proſperity of the *Iſraelites*, there aroſe a new Enemy againſt them; *Og* King of *Galaad*, and of the Country of *Gaulanitis*, was coming as a Friend and
B Companion to aſſiſt *Sehon*, and underſtood the loſs of the Battel; yet being very daring, he was in hope to obtain a Victory, and determined to make tryal both of his own Mens and his Enemies valour: which hope of his failed him, for he both died in the Battel, and his whole Army was likewiſe defeated. *Moſes* no ſooner paſſed over the floud of *Jobac*, but entring *Og*'s Kingdom, he overthrew one City after another, and deſtroyed all the Inhabitants thereof, who were exceeding rich. *Og* was a man of a moſt gigantick ſtature, and prodigious ſtrength; his Bed which was of Iron, and which was found in his chief City called *Rabatha*, was four Cubits in breadth, and nine in length. This ſucceſs did not only bring preſent advantages to the *Hebrews*, but alſo opened them a way to greater Conqueſts; for they took ſixty well fortified Cities which were under his Go-
C vernment: ſo that there was not any of the meaneſt Souldiers but were greatly enriched with pillage. After this, *Moſes* removed his Camp toward *Jordan*, and pitched it in a broad Plain near the City of *Jericho* (which is rich and fruitful, and aboundeth with Palm-trees and Balm.) And now were the minds of the *Iſraelites* in ſuch ſort confirmed, that they deſired nothing more than War and Battel; and *Moſes* thinking good to make uſe of this their forwardneſs, (having ſacrificed to God in way of Thankſgiving, and feaſted the People) he ſent part of them armed to deſtroy the Country of the *Madianites*, and to force the Cities of that Region: which War had this Original.

The year of the World, 2493. *before Chriſt's Nativity*, 1473.

Pſal. 135. 11, 12. 136 17, 18, 19. *Sehon* King of the *Amorites* ſlain. The *Hebrews* poſſeſs the Land of the *Amorites*. The ſituation of the Land of the *Amorites*. *Og* King of *Baſan*, is ſlain with his Army.

Ruffin. cap. 4. *Hedio*, cap. 6. *Hierico.*

CHAP. VI.

D

Of the Prophet Balaam.

WHen *Balac* King of the *Moabites* (who was both an old Friend and Confederate with the *Madianites*) ſaw the progreſs of the *Iſraelites*, he began to ſuſpect the ſecurity of his own fortune and eſtate: for he knew not that God had inhibited the *Hebrews* to attempt the Conqueſt of any other Country but the Land of *Canaan*. And therefore more raſhly than prudently, he reſolved to oppoſe them: and for that he durſt not aſſail them in Battel, whom he knew elevated with the ſucceſs of many Victories; yet deſirous to hinder them from proceeding any further, he ſends Ambaſſadors to the
E *Madianites* to conſult with them what was fit to be done. The *Madianites* knowing that beyond *Euphrates* there lived a famous Prophet called *Balaam* (who was their eſpecial Friend) ſent ſome of their moſt honourable Princes together with *Balac*'s Ambaſſadours, beſeeching him that he would come unto them, and curſe the *Iſraelites*. The Prophet entertained the Ambaſſadors with great humanity, and asked counſel of God concerning what anſwer he ſhould give them: God forbad him to do that which they deſired. And ſo *Balam* told them, that he wanted not will to gratifie them, but that God, to whom he owed the gift of Prophecy, forbad him; for that Army which they deſired ſhould be curſed, was dearly beloved of God. For which cauſe he gave them counſel to make peace with the *Iſraelites* upon any conditions: which ſaid, he diſmiſſed the Ambaſſadors.
F But the *Madianites* (being inſtantly requeſted by *Balac*) once more ſent their Ambaſſadors to *Balaam*, who deſirous to ſatisfie them in their demands, conſulted with God. But God (offended with him) commanded him to aſſent to the Ambaſſadors: and he not conceiving that God ſpake thus to him in his anger, becauſe he had not obeyed his order, departed onward with the Ambaſſadors. But as he travelled upon the way, the Angel of God came and met him in a narrow place, between two ſtone walls; which when the She-aſs, whereon *Balaam* was mounted, perceived, ſhe ſtarted out of the way, and cruſhed her Maſter againſt one of the walls; and neither by the ſtrokes which he gave her (being grieved by his bruiſe) nor by any other means, could ſhe be drawn forward. Whilſt the Angel kept his ſtation, and the Prophet continued tormenting the Aſs, God cauſed the
G Beaſt to ſpeak to *Balaam* with a humane and articulate voice: blaming him, for that having never before that time received damage by her, he had ſo cruelly tormented and beaten her; and underſtood not that God did prohibit him from the performance of that which

Numb. 22, 23, 24. *per totum.*

Cap. 22. 1, *ad* 5. *Balac*, King of the *Moabites*, Embaſſage to the *Madianites*. *Balac*'s and the *Madianites* Embaſſage to *Balaam*.

verſ. 15. The ſecond Embaſſage to *Balaam*.

verſ. 21. *ad* 28. The Angel reſiſteth *Balaam*.

verſ. 28, 31. The Aſs ſpeaketh to *Balaam*.

The year of the World, 2493. *before Christ's Nativity*, 1473.

which he desired. As he stood amazed at the Prodigy, an Angel appeared to him, blaming him, and telling him that the Ass was not in fault, but that himself deserved to be punisht for resisting God's will. These words increased *Balaam*'s astonishment and he prepared himself to return back again: but God commanded him to continue his intended journey, charging him to say nothing but that which he should inspire to him. H

Balaam is reproved by the Angel. *ver.* 35, 36. *Balaam* cometh to *Balac*.

After God had given him this charge, he went unto *Balac*, who entertained him honourably, and caused him to be brought to a certain Mountain, from whence he might behold the *Hebrew* Camp. *Balac* also himself being Royally attended, accompanied the Prophet, conducting him unto a Mountain, which was but sixty Furlongs from their Camp. *Balaam* having well considered it, desired the King to build seven Altars, on which to offer seven Bulls, and seven Rams. All which being readily executed by I the King, he offered a burnt Sacrifice, to the end he might presage on which side the Victory would turn; which done, he addressed his Speech in this manner toward the Army of the *Israelites*.

Cap. 23. 1, *ad* 10. *Balaam*'s Prophecy of the people of *Israel*.

Happy People, of whom God himself vouchsafeth to be the Conductor, on whom he bestoweth so large blessings, and abundance of riches, and over whom his Providence incessantly watcheth! No other Nation shall equal you in the love of virtue; your Successors also shall surpass you, because amongst men God only favoureth you, and taketh care that no Nation under the Sun shall either exceed or equal you in happiness. You shall likewise possess that rich Land which he hath promised you: and your posterity shall be perpetual Lords thereof; and the glory of your name shall fill both the whole Earth and Sea; and so shall your Nation be multiplied, that there H *shall be no place of the World where it shall not be diffused. Blessed are you (most worthy Army) and deserving great admiration, being composed of the descendants of one single Man. The Land of* Canaan *at this present will suffice you, but know that hereafter, the whole World will not be too great for your inhabitation; so that both in the Islands, and in the Continent, you shall live in so great number, that you shall equal the Stars of the Firmament. And though you are like to grow so innumerable, yet notwithstanding God will furnish you with all sort of good things in abundance, in Peace, and in War, he will render you victorious. Wherefore we ought to wish that our Enemies may resolve to take Arms, and to assault you, since they cannot do it without their own total destruction. So greatly are you favoured and loved by God, who takes pleasure to abase the proud and great, and to raise the weak and humble.* L

verſ. 11, 12. *Balac* being displeased, reprehendeth *Balaam*.

Thus spake *Balaam* in his prophetical spirit, being inspired by the Spirit of God. But *Balac* was much incensed against him, exclaiming that he had not kept his promise; for by great Rewards he had been by his Confederates drawn thither to curse them, and instead of Execrations against them, he had given them the greatest Benediction. The Prophet thus answered.

Balaam's Answer.

Thinkest thou (said he) *that it lieth in our power, as often as destinies are to be discovered, to speak or conceal what we list, at such time as God speaketh in our mouths? No, he himself causeth us to utter those words which pleaseth him; and he publisheth those Oracles by us, which neither we know, nor ever thought upon. I have not forgotten the Request of the* Madianites; *and I came hither, to execute that which they desired at my hands; but God* M *is more powerful than my will, who contrary to the will of God, and for the particular favour of men, had purposed to speak otherwise: but as soon as he entreth into our hearts, he becomes absolute master of them. Truly I had determined in my self to speak nothing in their praises, neither was it in my mind to reckon up what God had decreed to bestow upon that Nation, but because he hath purposed to advance their felicity and glory, he put these words into my mouth. Nevertheless (since it is my desire to gratifie both thee, and the* Madianites, *whose Prayers I ought to consider) let us erect new Altars, and prepare other Sacrifices, and make tryal if God perhaps will be moved to grant me licence to curse this People.* Hereunto *Balac* gave consent; the Sacrifices were renewed: but *Balaam* could not obtain of God

Numb. 14. 3, 4. *Balaam*'s Prophecy of things to come.

permission to curse the *Israelites*. On the contrary, falling on his face, he predicted N the misfortunes of those Kingdoms and Cities which should oppose them, of which some are not as yet built; but by such things as have already hapned to those that we know both on the Continent, and in Islands, even to our days: we may gather most assuredly, that what remaineth of this Prophecy to be fulfilled, will surely take effect. *Balac* being much displeased, that the *Israelites* could not be cursed, sent *Balaam* back again without honour: who, as he came near *Euphrates*, desired to see the King and the Princes of the *Madianites*, to whom he spake thus: *Since it is your desire, O King, and you Princes*

verſ. 10, 11. *Balaam*'s counsel against the *Hebrews*.

of Madian, *that I gratifie you, although it be against the Will of God, you shall hear all that I can say to you. Hope not that any thing can extinguish the Race of the* Hebrews, *either by War or Pestilence, or Famine, or any other chance; for God hath care to preserve that Nation* O *from all evil, so that no mischief can fall upon them, whereby the whole multitude may be extinguished:*

A *tinguiſhed: though they may come into ſome affliction for a time, yet they will afterwards flouriſh more than they did before, being by ſuch chaſtiſement rendred more wiſe. But if you deſire to obtain ſome ſhort Victory over them, by this my counſel you ſhall bring your wiſhes to effect. Send to their Camp the faireſt of your daughters, as trimly decked and beautified as is poſſible, who by their beauty may conquer, and by their love allure their hearts; let theſe wander about, and offer themſelves to the converſation of the youngeſt and braveſt amongſt them: and aſſoon as they ſee them enamour'd, let them pretend to go away: and being deſired to ſtay, let them not yield, except they will be perſwaded to forſake their Country, Laws, and the ſervice of God from whom they received them, and to adore the gods of the* Madianites *and* Moabites. *For by this means they ſhall incenſe God's wrath againſt themſelves.* Having given

B this advice, he departed. Now when the *Madianites* (according as they were counſelled) ſent out their daughters, the younger ſort of the *Hebrews* became intangled with their beauty: and converſing with them, deſired them not to deny them the pleaſure and enjoyment of their beauty: The young Women ſeeing them enamour'd, made ſemblance of a deſire to leave them, and depart. Whereupon the young Men earneſtly intreated them to tarry, and promiſed to marry them, ſwearing, that they would not only love them as their Wives, but render them abſolute Miſtreſſes of themſelves and all their Goods. Theſe promiſes they ſealed with Tears; and the Women anſwered after this manner: *Valiant young Men, we want not at home either riches, or the affections of our Parents and friends; neither come we hither to you for want of theſe things, or to make ſale of*

C *our beauties: but conſidering you as ſtrangers, for whom we have great eſteem, we have not diſdained to ſhew you this civility. Now therefore becauſe you ſay you love us, and are ſo troubled at this our departure, we have thought good not to gainſay your entreaties; if therefore you will plight your faith, and promiſe us marriage (which is the only condition that can detain us) we will willingly live with you as your lawful Wives; but we fear leſt when your luſts are ſatisfied, you will with ſhame and contumely ſend us back again to our Parents; which ſo reaſonable apprehenſion of ours you ought to pardon.* Theſe paſſionate Lovers promiſed to give their faith in what manner ſoever, and refuſed no condition (by reaſon of their extreme love.) *Well then* (ſaid the Virgins) *ſince you are ſo pleaſed, and that you have Cuſtoms ſo different from other Nations, that you uſe only certain meats and drinks; it is*

D *neceſſary, if you will marry us, to adore our gods. For by no other argument can you perſwade us, that your love is unfeigned, except you honour, as we do, the ſame gods: neither ſhall you be blamed, if you honour the gods of that Country into which you are come, conſidering that our gods are common unto all Nations, whereas your God is adored by none but your ſelves. Chuſe therefore* (ſaid they) *either to conform your ſelves in opinion with other men, or ſeek out another World wherein you may live according to your particular ways and cuſtoms.*

The *Hebrews* blinded with the love which they bare to the Virgins, liked well their words, and conſented to that which they ſaid, ſuffering themſelves to be reduced according as they were invited; ſo that they tranſgreſſed the Ordinances of their Fathers in following ſtrange gods, to whom they offered Sacrifice, according to the manner of the

E Country. They alſo fell to eat all thoſe meats which were prohibited them by the Law, and addicted themſelves to all kinds of pleaſure, according as the Women perſwaded them; ſo that the whole Army was infected with diſſoluteneſs and diſorder (amongſt the younger ſort) and a worſe mutiny aroſe thereby than the precedent, by reaſon whereof it was to be feared, the whole courſe of Law and Government would be perverted: For the youth once having had a taſte of theſe foreign and laſcivious faſhions, were unſatiably tranſported with the ſame: and if there were any more excellent than others in Nobility, they, together (with the reſt of the multitude) were wretchedly corrupted. *Zambrias* chief of the Tribe of *Simeon*, married *Cosby* the *Madianite*, daughter of *Zur*, a Prince of the Country, and, to pleaſe her, ſacrificed after the manner of the

F Country, contrary to the Law of God. During this ſtate of affairs, *Moſes* being afraid leſt ſome more grievous miſchief ſhould ſucceed, called the People together, and accuſing no man in particular (for that he was unwilling to caſt thoſe into deſperation, who, whilſt they thought their fault lay hidden, might be reduced to a better mind) he told them, *That it was a thing unworthy their virtue, and that of their Anceſtors, to preferr their pleaſure before their Religion. That it behoved them whilſt they had time, to repent, and to ſhew themſelves to be valiant men; not by contemning all holy and divine Laws, but by repreſſing their diſordinate Paſſions. That it was a ſtrange thing, that having in the Deſart lived modeſtly, they ſhould now in a plentiful Country grow ſo diſſolute and diſordinate, as to loſe that merit in affluence, which they had acquired in neceſſity.* By ſuch like ſpeeches, he endeavou-

G red to reclaim the youth, and to reduce them to a better mind; whereupon *Zambrias* riſing up, ſpake after this manner: "*Moſes* (ſaith he) *uſe thou, if thou pleaſeſt, thine own Laws, whereunto by long uſe thou haſt added authority, without which thou hadſt long ago ſuf-*

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The year of the World, 2493. before Chriſt's Nativity, 1473.

Cap. 25. 1. ad 9. The daughters of the *Madianites* come to the Camp of the *Hebrews.*

verſ. 1, 2, 3. The daughters of *Madian* allure the *Iſraelites* to Idolatry.

verſ. 6. The *Hebrews* blinded with the love of the Women, revolt from the Laws of their Fathers.

2. *Zambrias* and *Cosby.*

Moſes accuſeth the *Iſraelites* of Idolatry and Voluptuouſneſs.

Zambrias Oration againſt *Moſes.*

The year of the World, 2493. *before Christ's Nativity*, 1473.

fered punishment for them, and learnt at thine own cost, that the Hebrews *ought not to be* H *deluded by thee: For my self, thou shalt never tie me to thy tyrannical decrees; for hitherto hast thou endeavoured nothing else, but under pretext of Law and Religion to bring us into servitude and subjection, and thy self to power and sovereignty, by forbidding us the pleasures and liberties which all men that are born free, ought to enjoy. Was there any thing worse in our* Ægyptian *thraldom, than the power which thou assumest to punish every man by the Laws of thy own making; whereas thou thy self art more worthy to be punished, in that thou despisest those of all other Nations, and wilt have none but thine observed, and so preferrest thy own particular judgment before that of all other Men whatsoever? But I, as touching that which I have done, in that I suppose it to be well done, am not afraid to confess in this Assembly, that I have taken a stranger to wife: thou heareſt mine actions from mine own mouth, as from a free and* I *resolute man; neither do I desire that they should be hidden. 'Tis true also, that I sacrifice to the gods to whom thou forbiddest to sacrifice, because I think not my self bound to submit to the tyranny, of learning nothing that pertains to Religion but from thee alone; and I take it as no obligation to me for any man to assume, as thou dost, more authority over me than I have my self.* Whilst *Zambrias* spoke thus both for himself, and others of his Faction, the People silently expected the issue of this great quarrel, especially for that they saw their Law-giver would not contend any longer, least he should make an insolent man more outrageous; and least others, in imitation of him, growing impudent in their speeches should stir up Tumults amongst the People: so the Assembly for this time was dissolved, and perhaps the mischief had gone further, had not *Zambrias* been suddenly cut off in K the manner I am going to relate. *Phinees* (who as well for his own excellent qualities, as the dignity of his Father *Eleazar* the High-Priest, and his great Uncle *Moses*, was accounted the most considerable of those of his age) was much discontented with *Zambrias*'s contumacy; and least by his impunity the Law might grow into contempt, he resolved to be revenged upon the Transgressors, well knowing how much the example of great men prevaileth either way. And being of no less courage than zeal, he repaired to *Zambrias*'s Tent, and at one stroke slew both him and *Cosby*, his wife. By this example, many of the youth being animated by this worthy act, to do justice on those that had committed the like offence, slew a great number of them with the Sword, and a Pestilence, (which was sent by God's judgment) destroyed not only all the rest, but also L those, who when by reason of Consanguinity they ought to have restrained and dissuaded their Kinsmen from Lewdness, yet either dissembled or encouraged them in their Lust; the number of those that perished on this manner, was 14000 men. At the same time, *Moses* (being incensed against the *Madianites*) sent out an Army to destroy that Nation, of which Expedition we will presently discourse, after we have annexed that which must not be omitted in this History, as tending to the praise of our Law-giver. Though *Balaam*, sent for by the *Madianites*, to curse the *Hebrews*; which he could not do, being hindred by the Providence of God, had afterwards given that counsel to the Enemy, by means whereof, within a little space, a great multitude of the *Hebrews* were corrupted in their Religion; yet *Moses* hath done him the honour to insert his Prophe- M cy in his Writings: although it had been easie for him to have deprived him of the glory, and to have appropriated it to himself, by reason that there was not any Witness that might contradict him; yet he hath not neglected to give testimony, and to make mention of him in his Writings: yet let every one think of this, according as it shall seem good unto him. But *Moses* (as I began to say) sent an Army of 12000 Men against the *Madianites*, chusing out of every Tribe a Thousand, and appointed *Phinees* Captain over those Forces, by whose courage (as a little before I have declared) both the Laws were vindicated, and *Zambrias*, that brake them, punished.

verſ. 7, 8. *Phinees* thrusteth *Zambrias* and *Cosby* thorow at one time.

Otherwise, 24000. *verſ.* 9.

Moses sendeth Forces against the *Madianites*. *verſ.* 16, 17.

CHAP. VII. N

The Hebrews *fight against the* Madianites, *and overcome them*, Numb. 31.

Hecat. cap. 7. *Ruffin.* cap. 5.

BUT the *Madianites* (having intelligence that their Enemies drew near them, and that they were not far from their borders) gathered their Forces together, and beset all those passages of their Country, by which they thought their Enemy might break in, preparing themselves to repel them with force and valour. Yet no sooner did *Phinees* with his Forces charge them, but upon the first encounter so great a multitude of the *Madianites* was slain, that the number of the Carcasses could hardly be reckoned. Neither were their Kings saved from the Sword: these were *Och*, *Sur*, *Robeas*, *Ubes*, and *Rechem*, (from whom the chiefest City of the *Arabians* deriveth its name, and at this day retain- O eth the same, and is called *Receme*, and by the *Grecians Petra*.) The *Hebrews* having thus put their Enemies to flight, ravaged the whole Region, and carried away with them great spoils;

Cap. 3. 8. *ad* 18. Five Kings of the *Madianites* slain.

Otherwise *Ageame*, or *Arca*.

A ſpoils; and killing all the Inhabitants thereof, both Men and Women, they only ſpared the Virgins, according to the command *Phinees* had received from *Moſes*: who returning home with his Army in ſafety, brought with him a memorable and glorious prey; of Oxen, 52067; of Aſſes, 60000; of Gold and ſilver Veſſels, an incredible number, Which the *Madianitis* were wont to uſe for their domeſtick occaſion ſo great was their great Riches and Luxury. There were alſo led Captives about 30000 Virgins. But *Moſes* (dividing the prey) gave the fiftieth part thereof to *Eleazar*, and the Prieſts, and to the *Levites* another fiftieth; the remainder, he diſtributed amongſt the People, who after this Battel lived in great ſecurity, having gotten Riches by their Valour, and Peace alſo to enjoy the ſame. Now for that *Moſes* was well ſtricken in years, he ap-
B pointed *Joſhua* to ſucceed him in the Offices both of a Prophet, a Prince, and a Governour; for God had ſo commanded, that he ſhould make choice of him to be his Succeſſor in the Principality; for he was moſt expert in all divine and humane knowledge, being therein inſtructed by his Maſter *Moſes*. About that time, the two Tribes of *Gad* and *Reuben*, with the half Tribe of *Manaſſes* (being abundantly ſtored with Cattel, and all other manner of Riches) by common conſent, requeſted *Moſes* to give and aſſign to them in particular the Country of the *Amorites*, which not long ſince they had conquered by the Sword, for that it was full of rich Paſtures. But he (ſuſpecting that through fear, they ſought to withdraw themſelves from the War with the *Canaanites*, under pretext of care of their Cattel) ſharply reproved them, ſaying, that they were fearful;
C and that their deſire was to poſſeſs that Land which was conquered by the Valour of the whole People, to the end they might lead their lives in idleneſs and pleaſure; and not to bear Arms with the reſt of the Hoſt, to help them to poſſeſs the Land beyond *Jordan*, which God had promiſed them, by overcoming thoſe Nations which he commanded them to account for their Enemies. Theſe Tribes, leſt he ſhould ſeem to be deſervedly incenſed againſt them, anſwered, that neither through fear they fled danger, neither through ſloth ſhunned labour, but only deſigned to leave their prey in commodious places, to the end they might be more fit to follow the War: ſaying, that they were ready (if ſo be they might receive Cities for the defence and receipt of their Wives, Children, and Subſtance) to follow the reſt of the Army whitherſoever they
D were conducted, and to adventure their lives with them, for the common intereſt. *Moſes* ſatisfied with their reaſon in the preſence of *Eleazar* the High-Prieſt, and *Joſhua*, with the reſt of the Magiſtrates, granted them the Land of the *Amorites*, with this condition, that (together with the reſt of the People) they ſhould march againſt their common Enemies, till the War were accompliſhed according to their deſire: accordingly having received that which they demanded, they built them walled Cities, and left their Children, Wives and Subſtance in the ſame. *Moſes* alſo built ten Cities in that Region (which are to be reckoned in the number of thoſe 48 above mentioned) in three whereof he appointed Sanctuaries, and places of refuge, which they only might take benefit of, who fled thither for Catual Homicide; and he appointed them their term
E of Exile, till the time of the death of the High-Prieſt, under whom the Manſlaughter was committed, at which time they might ſafely return into their Country. And during the time of their Exile, it was lawful for any of the Kin to take revenge upon the Offender by killing him, only at ſuch time as he was found without the City of Refuge: which right he gave only to thoſe that were a-kin, but not to others. Now the Cities of Refuge were theſe; in the Confines of *Arabia*, *Boſora*; in the Region of *Galadena*, *Arimanum*: in the Country of *Bazan*, *Gaul*. *Moſes* alſo ordained, that after the Conqueſt of *Canaan*, three more Cities of the *Levites* ſhould be appointed, to the end that they might give refuge and habitation to ſuch ſort of Offenders. At that time, when one of the Magiſtrates, called *Salphates*, of the Tribe of *Manaſſes*, was dead, and had only left
F Daughters behind him, the Governours of the Tribe came unto *Moſes*, and asked his counſel, Whether they ſhould inherit the Lands of their Father? *Moſes* anſwered them, That if they married within their Tribe, they ſhould inherit; but if they made choice to marry themſelves into another Tribe, then they ſhould loſe their Patrimony in their own: and for this cauſe made he this Ordinance, to the end that every Tribe ſhould continually poſſeſs its proper inheritance. But whereas now there remained but thirty days only, to fulfil the number of forty years ſince their departure out of *Ægypt*, *Moſes* ſummoning an Aſſembly in that place near to *Jordan*, where now the City of *Abila* is ſituate, environed with fields beſet with Palm-trees, as ſoon as he ſaw the People ready to hear him, ſpake unto them after this manner.
G

The year of the World, 2493. before Chriſt's Nativity, 1471.

A great prey gotten from the *Madianites*.

Numb. 27. 18. *Deut.* 3. 22. *Moſes* appointed *Joſhua* for his Succeſſor.

Numb. 32. 1, 5, *&c.* The Tribes of *Reuben*, *Gad*, and the half of *Manaſſes*, require the land of the *Amorites*.

Numb. 35. 34, *&c.* *Deut.* 4. 43. *Joſh.* 20. 8, 9. The Cities of refuge.

Numb. 36. 1, 2. The daughters of *Salpades* have their inheritance in their fathers place.

The hiſtory of *Deuteronomy*. *Ruffin.* cap. 5. *Hedio*, cap. 8. *Deut.* 41, *&c.* *ad* 43.

CHAP. VIII.

Moses's Laws, and how he was taken out of this world, from the company of Men, Deut. 4.

The year of the World, 2493. before Christ's Nativity, 1471.

Moses's oration unto the people before his death. Deut. 4. 1, ad 43.

MY dear friends, and companions, in my long Travels, with whom I have run through so many dangers; since it is thought requisite by God, and mine age (amounting to the number of one hundred and twenty years) requireth no less, that I must depart out of this life; and since it seemeth not good in God's sight, that either I should be agent or assistant in your affairs beyond Jordan: I have resolved to imploy that little space of life which remains to me, in order to establish your felicity according to the Grace that is given me; and to provide that by laying open the way unto you that leadeth to the same, I may oblige you to retain some affection for my memory. Give H I therefore ear unto me, that when I have first declared unto you, wherein both your felicity and the happiness of your posterity consisteth, and have left this perpetual testimony and monument of my intire love towards you, I may willingly depart out of this life: For well I know that I deserve to be credited by you, both for that hitherto I have incessantly (in studying for your profits) never deceived you, and because the sentiments of our souls are never so pure as when they are ready to be separated from the body. Ye sons of Israel, there is but one only way whereby men attain to felicity, to wit, the favour of God, which he only gives to those that deserve it, and withdraws from those that offend him. Towards him if you continue dutiful (according as he requires, and in such manner as I by his direction have instructed you) you shall never fail to increase in virtue, and to draw all men to envy your happiness: and which is more, K those goods which you have now obtained, shall be perpetual; and that which you want shall shortly be plentifully bestowed on you. Only take heed to be obedient to God's Will and Commandments: and never preferr any other Laws before those I have given you, or through contempt innovate any thing in your Religion. Which if y u shall perform, you shall excell all other Nations in War, and be invincible by your enemies: for by God's assistance all things are possible. Moreover there are great rewards (in all the course of life) proposed unto virtue, which is also to it self a great reward: besides, by it all other blessings are easily obtained; and if you practise it among your selves, you shall both lead a blessed life, and obtain immortal glory, not only amongst strangers, but also to all posterity. These things are you to hope for, if neither you your selves violate those Laws, (which by God's command, and my L means) are prescribed to you, nor suffer any other to violate the same, but in your selves continually meditate upon the understanding and use thereof. As for my self, I depart this life in fulness of joy, and the comfort to leave you in great prosperity, commending you all to the Laws of piety and prudence, and the virtue of your Guides and Magistrates, who hereafter are to take care of your safety and felicity. God likewise, under whose conduct you have lived, (and to whose favour you owe whatsoever you have received by me) will not fail to take care of you; but as long as you shall honour both him and piety, so long shall you remain in security under his protection; neither shall you want such men, who shall give you excellent instructions; whose counsels if you obey, you shall be fortunate (namely Eleazar the High-Priest, and Joshua, with the Senate and Magistrates of the Tribes) towards whom M beware lest you grow stiff-neck'd; knowing and remembring this, that he that is instructed to obey well, will, when he shall attain unto dignity, govern well. Neither imagine to your selves that liberty consisteth in disobeying your Superiors, as hitherto you have done; from which sin if hereafter you shall keep your selves, you shall see your estate become still more flourishing and fortunate: And God forbid that you should ever be so exasperated against them, as you have been sometimes incensed against me. For you may remember, that I have been more often in hazard of my life by your means, than by the enemy: Which I speak not to upbraid you, for I would not leave you afflicted with the remembrance hereof, at the hour of my death, (who even at that time entertained the injury with a quiet mind) but to the end that being by me admonished, you may henceforward be wiser in those things which N hereafter shall concern you, and lest you should grow contumelious against your Governours, being made proud with affluence of your riches, which you shall enjoy at such time as you have passed over Jordan, and conquered Canaan. Otherwise if made more insolent by these blessings you fall into contumacy, and contempt of virtue, God's favour will never be extended towards you; and if by your sins you shall incense him against your selves, you shall both lose the Land which you have conquered by your courage, by being shamefully oppressed by your Enemies; and being dispersed over the face of the whole earth, both the Land and Sea shall be full of the marks of your servitude; which if it should come to pass, then were it too late to repent you, that you have not observed his holy Laws. Wherefore to avoid this danger, suffer not any one of your Enemies, after your victory is once gotten, to live; and think it O most conducible for your affairs, to kill all, without sparing any; for fear lest living with them, and being intangled in the like customs and delights, you fall into Idolatry, and abandon

Moses exhorteth the people to be obedient to God's will.

The promise of God's assistance.

Obedience to the Magistrates.

A *abandon your Country, Laws and Inſtitutions. Moreover, I command you to deſtroy their gods, their Altars and Temples, as many as you ſhall meet with, and ſo to ruine all the woods conſecrated to their falſe gods both with Fire and Sword, that there may not remain any token or memory of them any more; For ſo ſhall you more ſafely maintain the poſſeſſion of the goods which you enjoy. But leſt through ignorance of better things you become depraved, by God's commandment I have written you Laws, and a form of adminiſtration, both of the commonwealth, and your private eſtates: from which if you ſhall no ways divert, or wander, you ſhall prove the moſt fortunate People of the earth.*

The year of the World, 2493. *before Chriſt's Nativity,* 1471.

The Iſraelites are commanded to kill their enemies, and deſtroy their idols.

When he had ſpoken theſe things, he delivered them a Book, containing in Writing their Laws, and cuſtoms of good life: which when they had received, they melted B into tears, and now lamented both for the loſs of their Captain, and for that they remembred how many perils he had ſuffered for their ſakes, and how diligently he had procured their ſafety and ſecurity; and their ſorrow increaſed, by their belief that they were not like to have ever again ſo good a Prince: and they feared likewiſe that God would not hereafter be ſo favourable unto them, in that they had not a *Moſes* to pray for them. Theſe thoughts produced in them a repentance of thoſe things which (through fury) they had committed againſt him in the Deſart, ſo that all the People (breaking out into tears) would admit no conſolation. But *Moſes* comforted them, and deſiring them to give over weeping, encouraged them to obſerve faithfully the Laws of God: and ſo for this time the aſſembly diſſolved. But before I proceed, I have C thought fit to declare in this place what theſe Laws were; to the end the Reader may know how worthy they are of the vertue of ſo great a Law-giver as *Moſes*, and ſee what our cuſtoms have been, even from the firſt inſtitution of our Common-wealth. For all thoſe things are extant which this Man wrote, ſo that we need not feign or affix any thing by way of ornament: we have only changed the order; and thoſe Laws which he ſcatteringly ſet down according as he received them from God, we have generally digeſted into their places: whereof I thought good to admoniſh the Reader; for fear leſt hereafter any of our Tribes coming to the view hereof, ſhould raſhly accuſe me, of not having faithfully delivered the Writings and Inſtitutions of *Moſes*. Firſt will I reckon up thoſe Laws particularly which appertain to the publick inſtitution and D policy of our Nation; but thoſe that concern private cuſtoms and contracts, either betwixt our ſelves or foreign Nations, I have deferred to be diſcourſed of in that Commentary, wherein (by God's aſſiſtance) I intend to ſpeak of our manners, and of the reaſons of thoſe Laws.

Moſes delivereth the *Iſraelites* a Book, wherein their Laws and manner of life was written.

Laws made by *Moſes*. *Ruffin.* chap. 7. the excuſe of the writer of the Hiſtory, why he innovated the order of the Laws.

After you have conquered the Land of *Canaan*, and built your Cities, you ſhall in ſecurity reap the fruit of the Victory, if by obſervation of theſe following Commandments, you ſhall render your ſelves well-pleaſing to God. Let there be one ſacred City in the region of *Canaan*, ſituate in a commodious and fertile place, which God ſhall make choice of: in the ſame let there be one only Temple built, and one Altar erected of rough and unpoliſhed ſtones, but choſen with ſuch care, that when they E ſhall be joined together, they ſhall appear decent and agreeable to the ſight: let not the Aſcent of the ſame be made by ſteps, but let the earth be eaſily and fitly raiſed. But in any other City let there be neither Altar nor Temple; For God is one, and the *Hebrew* Nation is one. Whoſoever ſhall blaſpheme God, let him be ſtoned to death, hanged on a Gibbet for a day, and afterwards ignominiouſly and obſcurely buried.

Item the *Iſraelites* ſhall live in the Land of *Canaan*.

A ſacred City and Temple in *Canaan*.

Blaſphemy againſt God. *Deut.* 4. *Levit.* 16. 1, 10, 13.

Let all the *Hebrews*, from their ſeveral Provinces, aſſemble themſelves thrice in the year in the ſacred City and Temple, that they may give thanks to God for the benefits they have received, and by their prayers implore his future aſſiſtance; and that by their converſation and mutual entertainments, they may increaſe their benevolence and F love one towards another. For it is reaſonable that they ſhould know one another, who are of the ſame ſtock, and are governed by the ſame Laws. For which purpoſe nothing is ſo fit as their meetings after this kind of manner, which both by the ſight and converſation cauſe deeper impreſſion in the memory; as contrariwiſe, they that never ſee one another paſs for ſtrangers one to the other.

Thrice in the year the *Hebrews* ought to meet.

Beſides, let the tenth part of the Fruits (beſides them that are due to the Prieſts and Levites) which you are accuſtomed to ſell in your Markets (being reduced into ready money) be ſpent on Sacrifices and Banquets in the Sacred City. For it is juſt to celebrate Feaſts to God's honour, of the fruits of the earth, which we have received from his hands.

Tenths.

G Let no Sacrifice be made of the Hire of an Harlot: for neither doth any thing delight God which is gotten by ill ways: or is there greater uncleanneſs, than the ſhameful and unlawful mixture of our bodies.

The Hire of a Harlot. *Deut.* 23. 18. *Micah.* 1. 7.

The year of the World, 2493. *before Christ's Nativity*, 1471.

Likewise if any man take reward for covering a bitch (whether she be for the chase, or for the flock) it is not lawful to make sacrifice unto God thereof. Let no man speak ill of those gods which other Countries reverence. Let no man spoil any strange Temple, nor take that which is dedicated to any god. Let no man wear a Garment woven of Linen and Woollen, for it belongeth only to the Priests.

Other gods. *Deut.* 1.

Linen and Woollen.

Every seventh year, when the People shall be assembled together in the sacred City to sacrifice at the Feast of Tabernacles, the High-Priest from a high Pulpit (from whence he may be heard by the whole multitude) shall read the whole Law publickly; so that neither Women nor Children shall be kept from hearing the same, nor yet slaves and bond-men. For it is good that they retain the perpetual memory thereof, always imprinted in their minds: for so shall they sin the less, in that they understand what is decreed in the Law. And the Laws likewise will be of more force in the conscience when they themselves shall hear the punishments which they threaten, and with which those that dare to violate them shall be chastised: so that the will to perform the Law shall never be inwardly extinguished; and besides the remembrance will live in them, how many plagues they incurr by contempt thereof. Let children especially learn these Laws, than which discipline there is not any more profitable for them, nor more conducible to their felicity. For which reason, twice a day, in the morning and in the evening, they shall be minded for what benefits they are bound to God, and how he delivered us out of the bondage of *Ægypt*. For it is a thing in nature reasonable, to give thanks to God, as well in acknowledgement of the Goods which we have before time received, as in expectation of his future mercies. The chief of these things also are to be written over our doors, and worn on our arms; and those things which declare his power and beneficence, are to be born about, written on the head and arms, that the remembrance of God's goodness towards his People may continually be renewed. In every City let there be chosen seven Governours, such as are approved in Virtue, and able for Justice. Let each one of these Magistrates have two Ministers of the Tribe of *Levi*. Let those that are appointed Judges in the Cities, be held in high reputation; so that in their presence no man presume either to utter contumelies, or injurious speeches; for so shall it come to pass, that men accustomed to reverence good men, shall also exercise themselves in piety and reverence towards God. Whatsoever seemeth good to the Judges to decree, let that be held inviolable; except it be apparent that they are corrupted with money, or that they be manifestly convicted of wrong judgment. They ought likewise to judge without respect of interest or dignity, and preferr justice before all other things; for it is contumelious to God, to suppose, that he is weaker than they, for whose sake they wrest the Law, contrary to justice, which is the power of God. He therefore that giveth judgment in favour and partiality to great men, maketh them greater than God himself. And if the Judges cannot determine of the matter in question (as it ofentimes falls out) let them referr the cause to the Holy City, and there shall the High-Priest and the Prophet, with the assistance of the Senate, determine that which shall be convenient.

Deut. 22. 11.

Deut. 11. The book of the Law is to be read on the feast of the Tabernacles.

Deut. 11. 19. Children shall learn the Law. *Deut.* 6, 6, 7.

The signs of the Law.

The seven Presidents.

Honour to the Magistrate.

The office of Judges.

Justice is God's power.

The Scripture-Testimony of one witness shall not be received, but of three, or at least of two; whose testimony shall be made good by the examination of their behaviour and life. As for women, it is not lawful for them to bear any witness, by reason of the levity and temerity of that sex. Neither is it lawful for a bond-man to bring in testimony, by reason of his degenerate and ignoble mind; for it is to be suspected, that either for lucre sake, or for fear, he will depose an untrue testimony. And if any false witness shall be convicted of perjury, let him be subject to that penalty which he should have endured that should have been cast by his false accusation. If man-slaughter be committed in any place, and the Offender cannot be found out, and it appear not likely, that the man was slain out of malice, let there be a diligent and careful inquisition made (with rewards proposed to the discoverer;) but if no probabilities or conjectures can be gathered, then let the Magistrates of the Cities adjoining to the place where the slaughter is committed, and the Elders of the same, assembled together, and measure from the place where the dead body lieth: and let the Township that is found to be neareſt, and the inhabitants thereof buy a Heifer; which they shall bring into a place unlaboured and unplanted, where the Priests, and the *Levites*, having cut the nerves of the Neck, shall wash their hands, and lay them upon the head of the said Heifer, and protest with a loud voice, that they, and the Magistrates with them, are not defiled with that Homicide; that they did it not, nor were they present when it was perpetrated; and they shall call and pray to God to avert his anger, and not to permit that any such misfortune ever fall out in that Country.

Deut. 19. 16, 17, 18.

The punishment of a false Witness.

Of Homicide committed.

Aristocracy

A *Aristocracy* is without doubt a very good kind of Government, because it puts the authority into the hands of more honest and good men; take therefore heed that you desire no other form of Policy, but retain and continue the same, having no other Superiors but the Law which God gives you; For it sufficeth you that God is pleased to be your Governour.

The year of the World 2493. *before Christ* 1511. *Natus* 71.

Aristocracy the best kind of Government.

Yet notwithstanding, if you shall chance to desire to have a King; see that ye elect one of your own Nation, who in all things may be studious to procure justice, and all other vertues, attributing more to God and the Laws than to his own wisdom and conduct. Let him not undertake any thing without the advice of the High-Priest, and the Elders. Let him not have divers Wives, neither let him delight to get great Trea-

Deut. 17. 15. Of the election of a King.

B sures, or multitude of Horses: lest thereby he become so insolent, as to raise his power and will above the Laws: and if you see him affected to these things, beware lest he grow more puissant than is expedient for you.

It is not lawful for any man to remove the Land-marks either of his own Land, or any other mans whatsoever; for by them is peace preserved: But they ought to remain for ever firm and immoveable, as if God himself had placed them: since such an alteration may give occasion to great contests, and those whose avarice cannot suffer that bounds be set to their greediness, are easily led to contemn and violate the Laws.

Deut. 19. 14. The bounds of Lands are not to be removed.

If a man plant a piece of Ground, and the Trees fructifie before the fourth year, the

Levit. 25. 3. The Plants that are not of four years growth are prohibited.

C first fruits thereof shall not be offered to God, neither shall any man eat thereof by reason that they are abortive fruits: and that which is contrary to nature is neither fit to be offered to God, nor convenient for the use of man. But all that fruit that shall grow in the fourth year (for then is the time that the Trees should bear) shall be gathered and brought into the holy City (together with the Tenth of all other fruits) and they shall be eaten during the Feast which the owner thereof maketh to his Friends, and with Orphans and Widows; but in the fifth year it shall be lawful for him to gather the fruit for himself.

Sow not a Field that is planted with Vines, for it sufficeth that it nourisheth one sort of plants: so that it needeth not to be laboured and manured with the Plough. The

Vines to be planted. The Law of the Plough. *Deut.* 22. 10.

D Land is to be plowed with Oxen, and no other sort of Beasts yoked with them; but the tillage must always be performed by Beasts of the same kind.

The Seeds also ought to be clean and without any mixture; so that two or three sorts ought not to be sowed together; for nature alloweth not a commixion of things that are different.

It is not lawful also to cover the female with the male of another kind, lest this example should draw men to abominable mixtures, and to a contempt of that sex which is appropriate to them; for it often falls out, that from small beginnings, effects proceed of great and dangerous consequence. For which reason nothing ought to be admit-

Levit. 19. 10. *Deut.* 24. 21, 22.

E ted, by the imitation whereof, there may chance to grow a corrupting of good manners; whence it is that the Laws regulate even the lightest things, to the end to retain every one within his duty.

They that mow and reap Corn, ought not to gather up all the ears too exactly, but leave some for those that are in necessity, to the end to succour them. They likewise that plant Vines, ought to leave some clusters for the poor, and some fruit on the Olive-Trees, to the intent that they that have none of these, may gather something for their relief: for the owners of the Field shall be so far from suffering damage by the negligent gathering of their Corn, that on the contrary they shall draw profit from their charity: for God will bring to pass that their Land (who regard not their particular profit, but have care of the nourishmment of those that are in necessity) shall be far more

Some Gleanings are to be left for the Poor in the Field.

F fat and fertile to bring forth its fruit.

Neither is the mouth of the Ox to be muzled, at such time as he treadeth the Corn in the Mow: For it standeth not with reason, that they who have been partakers of the labour, and have travelled for the increase of the fruits, should be restrained from all use and benefit thereof.

Deut. 25. 4. Oxen treading or grinding. *Deut.* 23. 24.

Neither ought the Traveller in his journey be denied to gather and taste the fruits of Autumn, but he is to be permitted to take the same freely, whether he be of the Country, or a stranger; who shall depart joyfully, in that they have been made partakers of such Fruit: but it is not lawful for them to carry any away with them.

Travellers are not to be driven away from ripe fruits.

They likewise that gather Grapes, ought not to forbid any man to taste of them, as

G they bear them to the Press; for it is an unjust thing, that the goods which are given by the will of God for the sustenance of man, should be denied them, that desire to taste the fruit which God gives us in season, which suddenly passes away.

The year of the World, 2493. *before Christ's Nativity*, 1471.

Yea, they are to be invited, that through modesty make nice to touch the same (if H they be *Israelites*) for such are to be esteemed Friends and Masters of what we have, in that they are of the same race: and if Strangers, we ought to exercise hospitality towards them, without thinking that we lose any thing by the small present we make them of the fruits which we have by God's bounty. Nor is it to be supposed ill imployed, which in way of courtesie a man permitteth another to take, since it is God that furnisheth and giveth the abundance of all things; not to the end to enjoy the same in private, but also to bestow them liberally. And he it is, that by this means would declare unto other people the good will he beareth to the people of *Israel*, and the felicity whereof he maketh them partakers; by reason, that in that abundance which they have, his will is, that other men should have part thereof. But whosoever I shall do the contrary, let him be chastised for his sordidness. and in publick receive thirty nine stripes, because of a free-man he maketh himself a slave to his gain, and so dishonours himself.

Thirty nine stripes. *Deut.* 25. 3.

It shall very well become you (said *Moses*) since you have tasted miseries both in *Egypt* and the *Desart*, that you have compassion of those who are in like estate; and for that you are made rich by God's mercy and providence, it behoveth and becometh you to impart somewhat to the indigent, who at the present are in that condition, in which you were.

The Law laid on 40, but the *Jews* of superstition use but 39, as you may see. 2 *Cor.* 11. 24.

Besides the two Tenths which I commanded you yearly to pay, (the one to the *Levites*, and the other for your Festivals) you shall for every year pay a third, to be di- K stributed among the Poor, Widows and Orphans.

The Tenth for the poor. The first fruits. *Deut.* 26. 2, 3, &c.

When a man hath gathered his First-fruits, he shall bring them to the Temple, and after he hath given thanks unto God (that the Land which he hath given him in possession hath brought forth fruit) and accomplish that Sacrifice, which the Law commandeth him to make, he shall give the first-fruits to the Priests. And after he hath done all that which concerneth him to do, (as well concerning the Tenths of the *Levites*, as those ordained for their Feasts) being ready to return home, let him present himself at the door of the Temple, and give thanks to God, That having delivered them from the grievous servitude of *Egypt*, he hath given them a plentiful and ample Land to enjoy: and making protestation, that he hath paid the Tenths according to L *Moses*'s Law, let him beseech God, that he will be favourable both to himself in private and the *Hebrews* in publick; and that he will continue those goods unto him which hitherto he hath bestowed upon him, and of his great goodness and mercy vouchsafe to increase them.

Of Marriage. *Lev.* 21.13.14.

Let those that are of full years to be married; match themselves with vertuous Virgins, and such as are born of honest Parents. And he that will not take a Virgin to Wife, let him not meddle with one that is married to another man, lest he breed discontent and sorrow to her first Husband. Let no free-men match themselves with such as are slaves or bond-women, although they be thereunto moved by love; for it is a thing praise-worthy and honourable, to surmount a mans affections. Let no man marry M with an Harlot, whose sacrifice God refuseth, by reason she hath dishonoured her body: besides that the children are more laudably and vertuously inclined, who are of vetruous parents, than those who issue from a shameful alliance contracted by unchast affection.

Free-men ought not to marry Servants. The marriage of an Harlot.

The penalty of a woman married for a Virgin, and not found so. *Deut.* 24.

If any one that is married for Virgin, be afterwards found to the contrary, let her be brought before the Judge, and let her Husband produce all the signs he can of his suspicion-and let the new-married Wife's cause be defended by her Father or Brother, or by them that are next in blood; and if the Wife be found innocent, let her return and dwell with him that hath accused her, who may not any more refuse her, except she give him great occasion, whereunto she cannot contradict. But he that without cause, and rashly shall accuse and slander his Wife, shall be punished with thirty nine stripes; and N in way of amends shall pay fifty Sicles to her Father. But if it be proved that she hath been deflowred, and hath been common, then shall she be stoned to death, for that she hath not chastly conserved her Virginity, till the time of her lawful marriage; and if she be of the Race of the Priests, she shall be burnt alive.

Deut. 21. 15, 16, 17. The first begotten should hold his right.

If any man have two wives, the one of which he holdeth in greater honour and amity, either for Love, or by reason of her Beauty, than the other; if the Son of her that is more loved, demand to have the prerogative of the elder, which is a double portion of his Father patrimony, (for so much import our Ordinances) and challenge the same, by reason that his Father more dearly loveth his Mother than the other, let it not be granted him; For it is against justice, that the eldest should be deprived of that which O appertaineth unto him by birth-right, because his Mother's condition is inferior to that of the other, on account of his Father's affection.

If

A If a man ſhall have corrupted a Maiden betrothed to another man, and ſhe hath conſented, they ſhall both be puniſht with death, for they are both equally guilty of ſin: the man, becauſe he hath perſuaded the Maiden to prefer her luſt before an honeſt marriage; and the maid, for ſuffering her ſelf to be overcome, and abandoning her body to lewdneſs, either for luſt or lucre ſake. But if meeting her, he alone enforce her, and ſhe have none near to ſuccour her, let him die alone.

The year of the World, 2492. before Chriſt's Nativity, 1476

The puniſhment of adultery, or rather raviſhing. *Deut.* 22, 23. 24.

He that ſhall deflowre the Virgin that is unmarried, ſhall take her to Wife; but if he condeſcend not to the Father to take her in wedlock' he ſhall pay fifty Sicles, for amends of the injury.

Ver. 25. The deflowring of a Virgin.

If any man pretend to ſeparate himſelf from his Wife for certain cauſes, ſuch as ordi-
B narily happen amongſt married couples, let him confirm it in writing. That he will never more entertain her again; and then ſhe may marry again unto another, and refuſe the former Husband: and if it happen that ſhe be ill uſed by the ſecond, or that, he being dead, the firſt would take her again in marriage, it is not lawful for the Wife to return to him.

Deut. 25. 5, *ad* 9. The Wife of the dead Brother married.

Let the Brother of him that is deceaſed without iſſue, take to Wife her whom his deceaſed Brother had married, and let the Son born by this ſecond wedlock bear his name, and be brought up as the ſucceſſor of his inheritance. For it is advantageous to the Commonwealth, that Families ſhould not come to ruine, and that the goods remain to thoſe of the ſame kindred. And it will be a comfort to the Widow to be
C joyned in marriage with one ſo near akin to her firſt Husband. But if the Brother will not take her to Wife, ſhe ſhall repair to the Senate, and make this proteſtation, that the Brother of her deceaſed Husband will not marry her, (although ſhe had deſired to remain in that line, and bring forth children to it) and that by him only the memory of her deceaſed Husband is diſhonoured. And when the Senate ſhall have examined the cauſe, why he declineth this marriage, his excuſe ſhall be allowed of, how great or ſlight ſoever it be; and then ſhall the Widow unlooſe his ſhooe, and ſpit in his face, and tell him, that he hath deſervedly ſuffered theſe things, in that he hath injured the memory of his dead Brother. And thus ſhall he depart out of the Court, being defamed for his whole life-time, and the Woman may marry whomſoever
D ſhe pleaſe.

Marriage with a Bondwoman. *Deut.* 21. 11, 12, 13.

If any man take a Virgin priſoner, or ſuch an one as hath been already married, and be deſirous to take her to his Wife, it is not lawful for him to touch or approach her till ſhe is ſhaven, and (having put on her mourning apparel hath bewailed her Parents, or Friends ſlain in Battel: but after ſhe hath in this ſort aſſwaged her ſorrow, ſhe may afterwards addict her ſelf to mirth and marriage. For it is a matter both honeſt and juſt, that he that entertaineth her, to have iſſue by her, ſhould condeſcend unto her will, in all wherein he may gratifie her; and that he ſhould not only addict himſelf to the purſuit of his pleaſure; but when the thirty days of mourning ſhall be expired, (for that time is ſufficient for the Wife to bewail her Friends) then may ſhe
E hearken after marriage. And if after he hath had his pleaſure with her, it happen that he miſlike her, and will not accept her for his Wife, he can no more make her his ſlave, but ſhe may go whitherſoever ſhe pleaſeth, for that ſhe beareth with her, her liberty.

The lamentation and mourning of 30 days.

All thoſe Children that ſhall make no reckoning of their Fathers and Mothers, nor ſhew them that honour which belongeth to them, but contemn them, and behave themſelves inſolently towards them, the Parents, whom Nature hath made their Judges, ſhall begin by remonſtrating to them, that they were matched together in Matrimony, not for their pleaſure ſake, or that by uniting their poſſeſſions, they might become the richer, but to the end they might beget Children, who might nouriſh them in their
F age, and miniſter unto them in their neceſſities; that they had received them at God's hands with great thankſgivings and infinite joy, and brought them up with care and diligence, ſparing nothing that conduced to their ſuſtenance or inſtruction. But ſince ſome pardon is to be allowed to the follies of youth, let it ſuffice, my Son, that hitherto you have forgotten your duty, recollect your ſelf and grow wiſe; remembring that God is grievouſly offended againſt thoſe who diſobey or diſdain their Parents, becauſe he is the Father of all mankind; and takes himſelf to be concerned in that diſhonour which is done unto thoſe that bear that name, when they receive not ſuch duty from their Childrens hands as he commandeth; and that the Law likewiſe inflicteth an inevitable puniſhment againſt ſuch, which I ſhould be very ſorry if thou ſhouldeſt be ſo
G unhappy as to incur. If by theſe remonſtrances the child amend, it is fit to pardon him the faults committed by him, rather out of ignorance than malice; for in ſo doing, the Law-giver ſhall be accounted wiſe, and the Parents ſhall be held happy, when they

Deut. 21. 18, *ad* 21. Diſobedience diſcharged.

ſee

The year of the World, 2492. *before Christ's Nativity*, 1471.

ſee that their Son or Daughter is extempt from the puniſhment, which the Laws appoint. H But if ſuch ſpeeches and inſtructions of the Father are ſet light by the Son, let the Laws be irreconcilable enemies againſt ſuch continual outrages, and let him be dragged out of the City, in the ſight and preſence of all the people, and there let him be ſtoned to death: and after the offender hath lain a whole day in the ſight of the people, let him be buried by night. In like manner ought they to be buried, who for any occaſion whatſoever are condemned and executed by Juſtice.

Enemy to be buried.

Let the Enemy alſo be interred after the ſame manner, and let no dead man lie unburied, after ſuch time as he hath been judged, and hath ſatisfied the Laws.

Deut. 23. That which is borrowed muſt be paid. *Exod.* 22. 14.

It is not lawful for any *Hebrew* to lend upon Uſury, neither money, nor meat, or drink; for it is an unjuſt thing to make profit of the miſery of thoſe of our Nation: I but it is better to ſuccour their neceſſities, and expect God's retribution, as a gain to them, who practiſe ſuch kind of benefits. But they that have borrowed either money, or any fruit, dry or moiſt; when by the favour and aſſiſtance of God, they ſhall reap their own harveſt, and gather their fruit, let them make a willing reſtitution to thoſe that have lent them, as if they had laid them up for themſelves, to poſſeſs at ſuch time as they had need of them. But if there be any ſo ſhameleſs as they will not make ſatisfaction, yet let not the Creditor enter into their houſe to take a Pawn, before the Judges have given order, that the pledge be demanded at their door; and then the debtor without contradiction ſhall bring it to him, becauſe it is not lawful for him to oppoſe him that comes armed with the Law. If he, of whom the Pledge is taken, have ſuffi- K

A pledge. *Deut.* 24. 11, 12, 13.

cient ability, the Creditor may retain the Gage, till ſuch time as he be paid: but if he be poor, he ſhall reſtore him his Pawn before the Sun ſet, and eſpecially if it be Garments with which he may cover himſelf in the night; for God hath compaſſion on thoſe that are Poor. It is not lawful to receive in way of Gage either a Mill, or ought elſe that belongeth thereunto, leſt any Debtor ſhould be deprived of the neceſſary Inſtruments to provide his Victuals with, and endure any miſery through want of the means to get his living. Let him that retaineth a Free-man in Bondage be puniſhed with death; but he that hath ſtoln either Gold or Silver, let him reſtore it twofold.

Theft.

If any man kill ſuch as break into houſes, to rob, or that break walls; let not ſuch an one be puniſhed. Whoſo ſhall ſteal a Beaſt, ſhall reſtore four times the value for L

Exod. 21. 2, *ad* 7. An *Hebrew* ſlave is to be ſet at liberty, after 7 years. *Deut.* 15. 12, *ad* 19.

it; except it be an Ox, for which he ſhall ſatisfie fivefold: and if the Thief want means to pay this penalty, let him be their ſlave againſt whom he hath treſpaſſed, and at whoſe ſute he is condemned. If any one be ſold unto one of his own Tribe, let him ſerve him ſix years; and in the ſeventh year, he ſhall depart with liberty. But if during the time that he remaineth with the buyer, he beget any Child upon a female fellow-ſlave, and that he be willing to ſerve, by reaſon of the good affection that he beareth unto the houſe; in the year of Jubile which hapneth every fiftieth year) let him be ſet at liberty, leading away with him his Children, and Wife, with freedom.

Goods that are found.

If any man find Money or Gold by the way, let him ſeek out him that hath loſt it, and make known the place where he found it, to the intent he may reſtore it; M knowing that the profit is not good which cometh by another man's injury. The like is to be done with Beaſts: for if any man find them ſtrayed in the Deſart, and find not out the owner, let him preſently keep them by him, taking God to witneſs, that he hath no deſign to detain with him another man's goods. If any man find another mans Beaſts mired or bog'd, let him not paſs further, but ſuccour them, and help to ſave them, as if they were his own.

Let each man direct the ignorant Traveller in his way, and ſet him in the right path, if he wander, without deluding him, or hindring him in his neceſſity, or miſleading him in his journey. Let no man ſpeak ill of him that is either abſent, or deaf. If

Deut. 22. The Law of violence.

any man be ſtrucken in a quarrel, and it be not with a weapon, let him that ſtruck N him be preſently puniſhed, by receiving the like number of blows as he hath given. But if he be carried into his houſe, and lie ſick upon it divers days, and in the end die thereof, he that ſtruck him ſhall not be puniſht as a Murderer. And if he eſcape, and during the time of his ſickneſs, hath been greatly hindred, and charged; then let him that ſtruck him, pay all the charges he hath been at during the time he kept his Bed, and ſatisfie the Phyſicians. He that with his foot ſhall ſtrike a woman with Child, if the woman miſcarry, he ſhall be, by the Judges, amerced in a ſumm of money, for that he hath leſſened the number of the people, by the loſs of him that is dead in his Mothers Womb. Let him likewiſe be condemned to pay a ſumm of money unto the Husband: but if the Woman die of the ſtroke, he that offered the violence, ſhall O be puniſht with death; becauſe the Law juſtly requireth, that Life be ſatisfied with Life.

Let

A Let not any one among the *Iſraelites* uſe any mortal Poyſon, or Drug, that may do hurt to any man, and if any be found with ſuch things about him, let him die, becauſe it is juſt that he ſuffer the evil which he had prepared for another. Whoſo hath maimed any man, or pulled out his eye, let him in like manner be maimed and blinded, being deprived of the ſame member of his body whereof he hath deprived another man; except he that is maimed, had rather have a pecuniary amends: for the Law remitteth it to the election of the offended, to eſtimate his injury; and if he will be more ſevere, he may. If any one have an Ox that ſtriketh with his horn, let him kill him: and if the ſame Ox ſtriketh and killeth any man in the Field or Mow, let him be ſtoned to death, and let no man eat the fleſh thereof. And if it be proved, that the B Maſter hath heretofore known the quality of the Beaſt, and hath not taken order he ſhould do no harm, let him alſo be put to death, as being the author of the murder committed by the Ox. But if the ſaid Ox kill a ſlave, either male or Female, he ſhall be ſtoned; and the owner thereof ſhall pay thirty Sicles to the Maſter of the ſlave that is ſlain. If one Ox be ſtrucken by another, ſo as he die thereof, let both of them (both that which was dead, and that which ſtruck the other to death) be ſold, and the price thereof parted equally betwixt both the owners. They that dig a Pit or Ciſtern, muſt be careful that they incloſe and fence it with Planks or Bars, not to hinder any man from drawing water, but leſt any man by misfortune fall into the ſame. And if any man's Beaſt fall into the ſame unfenced Pit, the owner of the Pit ſhall pay to C the owner of the Beaſt the price thereof: Alſo a Wall ſhall be made round the roofs of houſes, to the end no body may fall from thence. Let him that receiveth any thing in truſt, keep it carefully, as a thing ſacred; and let neither man nor woman attempt to alien that which is committed to his cuſtody, although thereby he might gain much Gold, and although there were no man that could convince him thereof. For ſince the conſcience knoweth the ſame, every one ought to endeavour to deal uprightly; and ſuppoſing himſelf a ſufficient witneſs againſt himſelf, let him do thoſe, things which are laudable in the ſight of men, but eſpecially that which is pleaſing to God, from whoſe ſight no wrongful dealing is concealed. If notwithſtanding he to whom this truſt is committed, ſhall chance (without any fraud on his part) to loſe the D thing that is ſo left in truſt, let him preſent himſelf before ſeven Judges, and there take an oath, that nothing is loſt by his will, or conſent, and that he hath not converted any part thereof to his own uſe; whereupon let him be diſmiſſed, without any further inquiry. But if he have made uſe of the leaſt part of that which hath been committed to his charge and truſt, and that he happen to loſe it, he ſhall be condemned to reſtore all that was committed to his keeping. As it hath been ordained in matters of truſt, the like is decreed touching Hire due unto the Labourer: let each man take heed leſt he defraud a Poor man of his Hire; knowing that God gave him his Hands inſtead of Lands and other Poſſeſſions. For which cauſe, the payment of Hire ought not to be deferred, but ſatisfied the ſame day; by reaſon, that God permitteth not, E that the Labourer ſhould loſe the fruit of his travel. The Children ſhall not be puniſhed for the miſdeeds of their Parents; for if they be virtuous, and are begotten by lewd Fathers, they rather deſerve that men ſhould have compaſſion of them, than hate them: neither are the offences of the Children to be imputed to the Parents, by reaſon that youth oftentimes engageth it ſelf in thoſe follies, which it never learned by examples, and for which it endureth not to be reproved. Voluntary Eunuchs are to be deteſted, and their company to be fled, becauſe they have deprived themſelves of the means which God hath given to men, for the increaſe of mankind. Such people therefore are to be driven far from us, and eſteemed wholly inexcuſable, as having killed their children before they be born. For it is a matter very manifeſt, that their F ſpirits being effeminate, their bodies alſo are degenerate. Each thing alſo that is monſtrous to behold, is to be driven away: neither is it lawful to Geld either Men or Beaſts. Let this be the diſpoſition of thoſe Laws, wherewith you ſhall be Policied and Governed in time of Peace; to the end God may be favourable unto you, and I beſeech him to give you grace to uſe them in good order, and without alteration. And ſince it cannot otherwiſe be, but that humane affairs muſt ſometimes fall into troubles and dangers, ſometimes beyond deſire and expectation, and ſometimes of ſet purpoſe; I will briefly give you ſome advice touching that point; to the intent, that being fore-inſtructed of that which you ought to do, you may prevent, and not fall into any danger and calamity.

G I wiſh that when you have conquered the Country which God hath deſigned for you, by his aſſiſtance and your labour, you may poſſeſs the ſame in ſecurity and peace; and that ſtrangers may not levy Armies to overthrow you, nor any civil Mutiny be raiſed

The year of the world, 2493. before Chriſt's Nativity, 1471.

Poyſon. *Exod.* 21. 23. *Levit.* 24. 20. Talions Law *Deut.* 19. 21.

Of an Ox ſtriking with his horn. *Exod.* 11. 28, 29, 32.

Deut. 21. 33, 34, 35. A Pit.

Deut. 24.

In the ſame place.

Levit. 19. 13. Hire. *Deut.* 24. 18, 19.

Children are not to be puniſhed for their Parents offences.

Eunuchs. *Deut.* 23. 1.

The year of the World, 2493. *before Christ's Nativity*, 1471.

raiſed amongſt you, which may cauſe what hath been well ordered and decreed by your Anceſtors, to come to nought, when you ſhall abandon the Laws which God hath given you. Live therefore, and perſiſt to conform your ſelves to thoſe Laws, which both God hath approved for good, and hath alſo given you. But if perhaps you or your ſucceſſors hereafter, ſhall be obliged to undertake a War, I wiſh it may happen without the Confines of your Country: but if the matter muſt needs be tryed by the Sword, you ſhall ſend certain Heralds to your declared Enemies. For before you enter battel, it ſhall be requiſite firſt of all to parley with them, and to declare unto them, that you have a great Army, and Horſes, and Weapons, and (beſides all theſe) that you have God's favour and aſſiſtance; and you ſhall deſire them, that you may not be enforced to War againſt them, nor to make booty of their Goods, and to carry them away captive. If they condeſcend to any reaſonable conditions, then entertain Peace; but if they contemn this propoſal, you ſhall lead forth your Army againſt them, having God for your General, and Soveraign Conductor; and for his Lieutenant, him whom you your ſelves ſhall chuſe, ſurpaſſing all the reſt in Valour. For when there are divers Commanders, it falleth out, that that which ought readily to be executed, is hindred, and commonly the iſſue is unfortunate. Let your Army generally conſiſt of men that are ſtrong in body, and hardy in courage; and remove from your Army him that is fearful, leſt ſuch men hapning to fly when they ought to fight, give your Enemies the advantage. Let them alſo be free from War, who having built a new houſe, have not enjoyed the ſame for a years ſpace; as alſo he that hath planted a Vineyard, and hath not gathered the fruit thereof; and beſides theſe, he that hath wedded a Wife, and hath not as yet brought her home to his houſe: leſt through the deſire of theſe things, and of reſerving themſelves to their dear forſaken pleaſures, they fight but faintly and coldly.

The Laws of War.

Deut. 20. 10. Heralds to be ſent.

Deut. 20. 20. Fruitful trees are not to be cut down.

But when you have brought your Army into the field, take heed you commit no outrage: and when you ſhall aſſault any Cities, if you fortune to need Wood to make Engines of, ſee you cut not down Fruit-trees, but ſpare them; remembring, that they are planted for the good of men; and that if they could ſpeak, they would accuſe you; that without cauſe they are ill treated, againſt all right; and that if they had the power to depart from thence, they would tranſplant themſelves into another Country.

Deut. 20. 15, 16, 17. The *Canaanites* are wholly to be extinguiſhed.

But when the Battel is ended, and the day is yours, kill all thoſe Enemies that reſiſted you in the Fight; the reſt reſerve as your Tributaries (except the people of the Land of *Canaan*, for they, with all their Families, are to be exterminated.) Beware alſo (but eſpecially in War) that neither a Woman uſe a Mans apparel, nor a Man that of a Womans.

Deut. 30, 31, 32, 33, 34.

Theſe are the Laws which *Moſes* left. He gave them likewiſe certain Inſtitutions, (which he had written forty years before,) whereof we will ſpeak in another Treatiſe. Some few days after (for he aſſembled the people ſix days together) he gave them his bleſſing, and pronounced his maledictions againſt thoſe which ſhould not live according to his Laws, but ſhould trangreſs the determinations thereof: He read alſo unto them a Canticle of ſix meaſures (which he had regiſtred in the holy Book) containing a prediction of things to come, according to which, all things have and do fall out, without varying any ways from the truth. Theſe Volumes and the Ark he gave to the Prieſts; in which he alſo placed the Ten Commandments written in the two Tables. He committed alſo unto them the cuſtody of the Tabernacle. He likewiſe exhorted the people that (when by force they had conquered the promiſed Country, and where planted therein) they ſhould not forget the injury which the *Amalekites* had done them, but that they ſhould lead forth their Army againſt them, and take vengeance of the wrongs they had done them, at ſuch time, as they were in the Deſart. And he commanded them that as ſoon as they had taken the Country of *Canaan*, they ſhould exterminate and extinguiſh all the people.

Deut. 25. 19. The *Amalekites* to be puniſhed.

He commanded them alſo to erect an Altar towards the Eaſt not far from the City of *Sichem*, between the two Mountains, *Garizim* on the right hand, and the other called *Gebal* on the left, and that diſtributing the people into two parts (ſix *Tribes* in every part) they ſhould place them on theſe Mountains. And he commanded that the *Levites* and Prieſts ſhould be with them, and that they that were upon the Mountain of *Garizim*, ſhould pray to God, to multiply his bleſſings upon them that are zealous of his ſervice, and careful of the conſervation of his Laws which had been given them by *Moſes*. The Six other alſo were appointed to anſwer them: and when theſe ſix laſt had prayed, the ſix firſt were to anſwer them: and confirm that which they had pronounced. This done, they pronounced maledictions againſt the tranſgreſſors (each one

anſwering

A anſwering the other) in ratification of that which had been ſpoken. He reduced alſo into writing theſe bleſſings and curſes, to the intent that the memory thereof might never be ſuppreſſed or extinguiſhed by time which he alſo (being near his death) cauſed to be written on the Altar, on the two ſides thereof, and permitted the people to come near it only that day, and there to offer burnt-offerings; which is forbidden to them by the Law. Theſe Ordinances did *Moſes* eſtabliſh, and theſe the *Hebrew* Nation obſerve inviolably, even unto this day. *The year of the World, 2493. before Chriſt's Nativity, 1471.*

On the next morning he re-aſſembled all the people, with their Wives and Children; he likewiſe commanded, the ſlaves ſhould be preſent, binding them by an oath to maintain and keep the Laws; and that diligently tying themſelves to the will of God, they B ſhould not ſo much eſteem either their kindred, or means, or perils, or any other cauſe whatſoever, as thereby to be driven to neglect the Laws; or depart from the ordinances thereof: but whether any one of their kindred, or any City whatſoever, ſhould ſeek to alter and diſturb the ſame, or ſtrive to weaken the Authority thereof, that both in particular and publick, they ſhould expoſe themſelves and endeavour to puniſh them: and if they ſhould fortune to take ſuch a City, they ſhould raze and utterly deface the ſame; and if it were poſſible, not leave one ſtone upon another, but deſtroy the foundation. But if they were too feeble to take ſuch a revenge, yet, that they ſhould make it known, that they were not conſenting to their impiety. Hereunto the whole multitude conſented, and promiſed with an oath. He afterwards told them, C how the people ſhould know when the Sacrifices were agreeable unto God; and how they ought to march out to Battel, taking a ſign from the ſtones of the High-Prieſt's Rational, of which I have fore-ſpoken. *Deut.* 29. 1, *ad* 10. *Moſes* bindeth the *Hebrews* by an oath to keep the Law.

Joſhua likewiſe, during the life, and in the preſence of *Moſes*, propheſied whatſoever he intended to perform for the profit of the people, either abroad in the adminiſtration of War, or at home in preſcribing Laws: and preparing them to that order of life which was newly preſcribed them, he told them that by inſtructions from God he propheſied, that if they violated their Country Religion, they ſhould not eſcape deſtruction; their Country ſhould be filled with Foreign Arms, their Cities ſackt, their Temple burnt, and themſelves ſold under the Spear; and that they ſhould ſerve a Na- D tion which would not be moved or touched with commiſeration of their afflictions and miſeries: and, at length, they ſhould too late and unprofitably repent of their error: yet, that God, their eſtabliſher, would reſtore the Cities to the ancient Citizens, and the Temple to his people; And that this ſhould come to paſs, not only once but alſo many times. Then did *Moſes* alſo appoint *Joſhua* to lead his Army againſt the *Canaanites*, promiſing him that God would be aſſiſting to his Actions, and wiſhing all ſort of happineſs to the people. *Deut.* 33. 23. *Deut.* 34. 9. *Moſes* exhorteth *Joſhua.*

Seeing that (ſaith he) I go unto mine Anceſtors, and God hath prefixed this day for my departure, it is very juſt, that living as yet, and ſtanding in your preſence, I give him thanks for the care and providence, which he hath hitherto had of your affairs, not only in deliver- E *ing you from ſo many evils, but alſo in largely imparting his bleſſings unto you; and for that he hath always favorably helpt me, whilſt I endeavoured by my labour and care to reduce your fortunes to a better ſtate: for it is he which hath given both the beginning and the accompliſhment, making uſe of me but as his Miniſter and Servant in all that good which hath been done to his people. For all which things I have thought requiſite, in departing from you, to bleſs the goodneſs of God, who in time to come ſhall have the care and charge of you: and to acquit my ſelf of that debt, I leave you this in remembrance, which is, that you ought to ſerve and honour him, and reverence the Ordinances which he hath given you; whereby continuing his favour towards you, he will grant you grace to preſerve and keep this excellent gift. Truly a Law-giver that were no more than a man, would be greatly diſpleaſed with* F *thoſe who ſhould violate his Ordinances, and ſet them at nought: do not you therefore tempt God, who is provoked unto anger, when thoſe Laws, which he himſelf hath eſtabliſhed, and given you, ſhall be contemned and neglected.* *Deut.* 3. 13, 23. *Deut.* 34. 9.

Whilſt *Moſes* pronounced theſe his laſt words, and foretold to the *Tribes* their ſeveral deſtinies, and wiſhed them a thouſand bleſſings, the whole Multitude brake into tears; and the Women beating their breaſts, ſhewed the ſorrow they reſented for his death. The Children likewiſe lamented, becauſe that in their tender years they had underſtood the virtue and famous acts of *Moſes*; and betwixt the elder and younger ſort, there was as it were a conflict who ſhould weep moſt bitterly: for the one underſtanding of how worthy a Governour they were deprived, lamented the time to come; and the other G were perplexed, becauſe they ſhould then loſe him, they before had ſufficiently taſted and made tryal how great his virtue was. But how great the Compaſſion and complaint of the people was, may be conjectured by this that then befel the Prophet. For although *Deut.* 34. 8. The *Hebrews* lamentation at *Moſes's* death.

The year of the World, 2493. *before Christ's Nativity*, 1471.

although he were aſſuredly perſwaded, that a man is not to lament at the inſtant of H
his death, (becauſe it happens to him both according to the Will of God, and the Law
of Nature) yet beholding the affection of the People, he could not refrain himſelf
from tears. After which, he walkt towards the place were he was to die, and they
all followed him weeping. Then did *Moſes* (beckning with his hand) warn them
from afar off that they ſhould ſtand ſtill, and keep their places; and he deſired them
that were neareſt him, by word of mouth, not to afflict him any longer, by following
him with ſo many teſtimonies of affection. Accordingly, to obey him, they ſtood ſtill,
and all together bewailed their calamity in ſo great and ſo general a loſs, only the Se-
nators *Eleazar* the High-Prieſt, and the chief Captain *Joſhua* accompanied him. And
when he was arrived on the Mountain called *Abarim* (which is very high, and ſituate I
near *Jericho*, from whence he might diſcover the greater part of the Land of *Canaan*)
he diſmiſſed the Elders, and whilſt with mutual embraces he took his laſt leave of *Elea-
zar* and *Joſhua*, and diſcourſed with them, a Cloud ſuddenly environed him, and he
was carryed away into a certain Valley: but the Holy Books which he left us, ſay that
he died, fearing leſt for the excellency of his virtue, they might report that he was
taken up into Heaven. The whole time of his Life was 120 years, the third part
whereof wanting a month, he ſpent in government of this great People. He died the
laſt month of the year, and the firſt day of that month which the *Macedonians* call *Dy-
ſtros*; and our Country-men, *Adar*. He was, of all men that ever lived, the wiſeſt;
and who, in execution of his good counſels, had no man to equal him. Moreover, in K
eloquence he was incomparable, and in dexterity and grace to entertain and perſwade
the People, he had no ſecond; and ſo were his paſſions always governed by his wiſ-
dom, that he ſeemed utterly to want them, and only to know the names of thoſe paſ-
ſions of which he ſaw the effects in other men. His skill in War may give him a rank
amongſt the greateſt Captains, and no man ever had the gift of Prophecy in ſo high a
degree; for his words ſeemed ſo many Oracles, and that as inſpired to him by God
himſelf. The People mourned for him 30 days: nor were they ever ſeized with ſo ex-
treme grief, as they were at this time, when the Prophet died; neither did he only
leave behind him a preſent deſire of him, but a great eſtimation amongſt all men, who
have ever chanced to read and examine his Writings, and by them eſtimated his virtues. L
And theſe are the things which I thought good to ſay of the death of *Moſes*.

Moſes when he died, was 120 years old. Amongſt the *Hebrews*, *Adar* is the 12 month, but amongſt us it is called *March*.

Ver. 10. *Moſes* was a good Governor, and a great Prophet.

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THEN

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The Fifth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Fifth Book.

1. *How* Joshua, *General of the* Hebrews, *having overcome and slain the* Canaanites, *divided their Lands amongst the Tribes by lot.*
2. *How after the death of the General, the* Israelites (*neglecting the Ordinances of their Forefathers*) *fell into extream Calamities: and through a Civil War that was raised amongst them, there were but* 600 *of the Tribe of* Benjamin *left alive.*
3. *How, for their impiety, the People of* Israel *wee delivered by God into Captivity, under the* Assyrians.
4. *Their Liberty by* Cenez.
5. *How the People were once more overcome by the* Moabites, *and exempt from servitude by* Jodes, *otherwise called* Ehud.
6. *How they were brought under the subjection of the* Canaanites, *and restored to their liberty by* Barac.
7. *How the* Amalekites *having entred the Country of the* Israelites, *and conquered them, possessed and spoiled the same for the space of seven years.*
8. *How* Gideon *delivered the People.*
9. *How some Successors of* Gideon *waged War against the Neighbour Nations round about them.*
10. *Of* Samson's *strength, and what mischiefs he did in* Palæstine.
11. *How the Sons of* Eli *the Prophet were slain in Battel by the* Palæstines.
12. *How* Eli (*hearing of the death of his Sons, and the loss of the Ark*) *fell down from his Seat, and dyed.*

CHAP. I.

How Joshua, *General of the* Hebrews, *having overcome and slain the* Canaanites, *divided their Land amongst the Tribes by lot*, Josh. 2.

AFter *Moses* was taken from amongst men (in the manner which I have declared) the last duties were paid to him, and the time of mourning was past, *Joshua* commanded the People to prepare themselves, and to march forward to Battel. He sent Spies likewise to *Jericho*, who might both sound their minds, and discover their Forces. Soon after he dislodged, and encamped in the open field, intending, with all expedition, to pass the River of *Jordan*, as soon as any opportunity offered it self. Then assembled he the Princes of the Tribes of *Reuben* and *Gad*, and of the half Tribe of *Manasses*, (for to this half Tribe the Country of the *Amorites*, which was the seventh part of *Canaan*, was given for an habitation) and remembring them of the care which *Moses* had taken of them even to his death, he exhorted them to perform with joy what they had promised him, as they were obliged, both in acknowledgment of the affection which he had testified to them, and for the common advantage. They shewed themselves ready and willing to perform that which he commanded them, and they furnished 40000 men. After this, departing from the City of *Abila*, he drew towards *Jordan*, and marched forward some 60 Furlongs. When he was encamped, the Spies returned again, and presenting themselves unto him, certified him of the whole state of the *Canaanites*. For being unknown and unsuspected, upon the first arrival they observed and viewed the walls and strength of the City at their pleasure, searching which of them were more or less defended, and which of the gates were easiest or hardest to assault; neither did any that met them, offer any offence unto them: for whilst they thus pryed into, and viewed every place, the Citizens rather interpreted their diligence to be the curiosity of strangers, than suspected that they intended any hostile stratagem. About the shutting in of the evening, they retired themselves into a certain Hostery that joined to the walls, whither they had been directed to take their repast, and whilst after Supper they consulted about their return, the King advertised, that certain Spies sent out of the *Hebrews* Camp, had surveyed the City, and taken up their Lodging in *Rahab's* house, with intent to conceal themselves, till they might get opportunity to depart, sent Officers to apprehend them, to the end they being brought before him, he might by Torture exhort from them the cause and reason why they came into the City. But *Rahab*, having gotten some private intelligence of it, hid the Spies under certain

The year of the World, 2494. *before Christ's Nativity*, 1470.

Joshua sendeth Spies into *Jericho*. *Josh.* 2. 1, 2, 3.

Joshua calleth to memory, and reckoneth up what the Tribes of *Gad*, *Reuben*, and *Manasses* had promised. *Num.* 32.

The Spies survey *Jericho*.

The year of the World, 2494. *before Christ's Nativity*, 1470.

Packs of Linen, which she dried near the walls, and told them that were sent by the King, that certain strangers a little before Sun-set had supt in her house, but that they were departed; and if they were suspected by the King as persons that intended any detriment to the City, they might with little labour and pursuit be overtaken in their way. They hearing the woman speak after this manner, and imagining no subtlety or deceit in her, returned back without searching the Hostery, and went in pursuit and search after them every way, tracking every path, where they might be suspected to travel towards *Jordan*. But having no tidings of them they desisted any further to pursue them. No sooner was the Tumult appeased, but *Rahab* called forth the Spies, and told them the dangers to which she had exposed her self for their security (for had she been convinced to have concealed them, both she and all her family had miserably perished.) She therefore desired them, to swear to her that when they should take *Jericho*, and kill all the inhabitants with the sword, (as God had told her they should) they would save the life of her and her family as she had saved theirs.

ver. 4, 6. *Rahab* hideth the Spies.

This said, she dismissed them, to the end they might return home again. After they had with many thanks protested, and swore to her, to acknowledge her kindness not in words, but in deeds; and had advised her that when she should perceive the City ready to be surprized, she should retire all her substance, and all those that appertained unto her, into her house; and that before the door thereof, she should hang a Red Cloth, to the intent that the General perceiving the same, might inhibit the Souldiers from pillaging and spoiling her house: (for (said they) we will give him notice hereof, (by reason of that willing forwardness that hath been in thee to save our lives) and if by misfortune any of thy Friends die in the Combat, do not impute the fault unto us; and we beseech God (by whom we have sworn) that he be not displeased against any of us, but only against such as falsifie their oaths. Having after this manner made the Covenant, they were let down with a rope from the wall; and when they were arrived in safety among their Nation, they recounted unto them all that happned since their arrival in the City. *Joshua* hereupon declared unto *Eleazar* the High-Priest and the rest of the Elders, what oath his Spies had made to *Rahab*; and all of them ratified the same. But the General was pensive and troubled, for that he knew not which way to Pass the River of *Jordan*, by reason that for the present it was very deep and without Bridges. For before that time there was not any Bridge built thereon; and if they would have build one, the Enemy would have interrupted them: besides that, there were not any places convenient to stay in. But God made him a promise that he would make the waters fall, and give them passage, *Joshua* therefore waited with his Army two days; and then he passed over the River in this manner. The Priests marched first with the Ark; after them went the *Levites* bearing the Tabernacle, and those Vessels which were destinated for Sacrifice; then followed the whole multitude distinguished in their Tribes, having inclosed within their Battles the Women and Children, whereby they might be the more secure from the force of the stream. But when the Priests had entred, and found the River passable, and the water decreased, and that the current thereof was not so violent, but that in the bottom there was good footing (so that it was fordable;) then all of them without fear passed over, finding all things assuredly performed unto them which God had promised unto them: but the Priests kept in the midst of the Chanel until the multitude were past over, and were in security; and when every one had gotten to the other Bank, the Priests came out, permitting the River to flow according to its free and ordinary course: which presently flowing, grew to that greatness and swiftness which it had at first. Now when the *Hebrews* had marched fifty Furlongs, they encamped about ten Furlongs from *Jericho*. But *Joshua* built an Altar of twelve stones (which every one of the Princes of the Tribes had gathered out of the Chanel of *Jordan*, by his order) to the end it might be a Monument of the prodigious restraint of the River; and on the same he sacrificed to God, and the solemnity of the Passover was celebrated in that place; and at this time, the Army was in as great a plenty as ever it had been in necessity; for they reaped the Corn of the *Canaanites*, (which at that time was ripe) and carried away much other prey. In the same season likewise their nourishment of Manna failed them, whereon they had fed for the space of forty years. And whereas the *Israelites* did all these things with security, and freely, and the *Canaanites* never sallied out against them, but dismayed with fear kept themselves up within their walls; *Joshua* resolved to besiege them in their Cities: so that on the first day of the Feast, the Priests bearing the Ark, and guarded on every side with Troops of Armed Men, drew near *Jericho*, sounding seven Horns, thereby to animate the Souldiers to behave themselves manfully; and they walked about the walls, being attended by the Senate, neither did they any other thing but blow their Horns,

Josh. 3. 1, 2, 3.

Josh. 4. 1, 2, 3. *Joshua* passeth *Jordan* with his Army.

Josh. 4. v. 5. *ad finem.* *Joshua* buildeth an Altar on the other side of *Jordan*.

Josh. 5. 10, 11, 12. The *Israelites* celebrate *Easter*, enjoy the fruits of the earth, and cease to feed on *Manna*.

Josh. 6. 3. *Joshua* with his Army walketh about the City.

A Horns, and so returned back into their Camp. Which when they had done for the space of six days, on the seventh *Joshua* assembled the Army and all the people, bringing them joyful news of the City, which that day should be taken without labour, (the walls falling down of their own accord, and without mans hand, and yielding them free passage and entrance into the City) and he encouraged them to kill all those whom they met, and not to give over the slaughter of their Enemies, although they were weary, nor to be moved with compassion, nor allured from the slaughter and execution by desire of prey, or to permit the Enemy, in any sort, to flie, but that they should extinguish and root out all that had life, reserving nothing for prey or private profit. He commanded likewise that all the gold and silver that was found should be brought into one place,

The year of the World, 2492. before Christ's Nativity, 1470.

Cap. 6. v. 21, 22, 23.

Joshua commandeth that none but *Rahab* and hers should be saved.

B to offer to God as the first-fruits, and in thanksgiving for his assistance: and that only *Rahab* with her Kindred should be spared, by reason of the oath which the Spies had sworn unto her. This said, he advanced his Army towards the City; then did they once more walk round about the City, the Ark marching before them, and encouraging them to Valour by the sound of their Cornets. And after they had environed the walls seven times, and had a little reposed themselves, the walls fell (though the *Hebrews* had forced no Engine, nor used any other violence against them.) So that they entring into the City, slew all those that were therein, who were already discomforted by the sudden and unexpected overthrow of their walls, and thorow their sudden fear made unapt to fight; so that they were slain in their streets, finding neither refuge nor

vers. 10. The walls of *Jericho* fall down of themselves.

vers. 24, 25. *Jericho* is taken, the men slain, and the City destroyed, and burnt. *Rahab* and hers reserved.

C relief to succour them: and so great was the slaughter, that they neither spared Women nor Children, but filled the City with dead Carcasses, which at length being set on fire served for a Funeral flame to consume them; and with like fury they ravaged and burnt the houses of the Country; only *Rahab* and her houshold, (who kept themselves within her house) were saved by the Spies: and being brought to *Joshua*'s presence, he gave her thanks, for saving his Spies, and promised her that he would reward her courtesies, and soon after he gave her possessions, and ever held her in great honour. All of the City which the fire spared, the Sword consumed. And *Joshua* pronounced Curses against those, who should afterward endeavour to erect that which he had ruined: namely, that he that should lay the first foundation, should be deprived of his first begotten Son;

D and he that should finish the work, might lose his youngest Son; and it hath pleased God that this imprecation hath not been frustrate, as hereafter shall be shewn. At the surprize and sack of the City, there was gathered an infinite quantity of Gold, Silver, and Brass: and none but one man brake the Edict, or sought any prey or lucre for himself. These spoils *Joshua* delivered to the Priests to be laid up in the Treasury; and after this manner was the City of *Jericho* destroyed. But *Achar* the Son of *Zebedias* of the Tribe of *Judah*, having got the King's Coat embroidered with Gold, and an Ingot of Gold of two hundred Sicles in weight, and thinking in himself that it were not just that the profit he had got by the hazard of his Life, should be taken from him, and presented to God, who had no need thereof; he digged a Pit in his Tent, and buried

Josh. 7. v. 1. *Achar* hideth certain parts of the prey contrary to

E his spoils therein, thinking by this means to defraud God as well as his Companions. At that time their Tents were pitched in a place called *Gilgal*, which signifieth *Enfranchized*, because being delivered from the affliction of *Egypt*, and the penury of the Desart, they thought they had nothing more to fear. But some few days after the destruction of *Jericho*, *Joshua* sent out three thousand Armed men against *Ain* (a City situate a little above *Jericho*) who encountering with the *Ainites* in Battel, and by them put to flight, lost thirty six of their company. The news of which disaster being brought to the Camp, the *Israelites* were seized with exceeding grief, not only for the men they had lost (which were all of them valiant men, and worthy of honour) but also by reason of the despair they conceived of their future success. For whereas they had

to God's Commandment. *Gilgal* signifieth liberty.

Josh. 7. 5. The *Israelites* are put to flight by the *Ainites*.

F perswaded themselves that they were already Masters of the field, and that their Army should be always Victorious, according as God had promised them, they saw, on the contrary, that this success had raised the hearts of their adversaries; so that cloathing themselves with sack-cloath, they spent three days in tears and lamentations without tasting any meat; so grievously were they afflicted with the defeat that had hapned, *Joshua* seeing the Army dejected after this manner, falling on his face to the earth, addressed himself to God, saying, *We have not been induced by our own temerity to attempt the conquest of this Land by force: but we have been hereunto encouraged by thy Servant* Moses, *to whom thou hast promised, by divers signs, (that thou wouldst give us this Country to inhabit in, and that our Army should have always the victory in Battel, and of these thy*

Joshua's prayer unto God. *Josh. 7. 6, 7, 8, 9.*

G *promises we have oftentimes experienced the event. But now, beyond all expectation (having received an overthrow, and lost some of our Souldiers) being terrified by this accident, and suspicious of thy promises to* Moses, *we both abstain from War, and (after so many enterprises*

of War) we cannot hope any fortunate or successful proceedings. But be thou assistant unto us H
O Lord, (who art Almighty) and canst by thy mercy, change our present sorrow into joy, our
discouragement into confidence, and give us victory. *Joshua* having made this prayer, God
presently commanded him to arise, and purge the Army of that sacrilege that had
hapned therein, and of a Theft committed by one of the multitude, who was so hardy
as to violate and conceal those things which were consecrated to him, assuring him, that
that was the cause of the present calamity: but as soon as he had searched out, and
punished the sacrilege, the *Israelites* should become fortunate, and obtain the victory.
This Oracle *Joshua* declared to the people, and calling for the High-Priest and the Magi-
strates, he cast lots upon the Tribes; and when the lot had fallen on the Tribe of *Juda*,
it was again cast by Families; and when again the Sacrilege was found to be commit- I
ted in *Zachariahs* Family, they cast the same once more man by man, and it fell upon
Achar: who unable to hide what was discovered by God himself, confessed the fact,
and brought forth those things which he had concealed: whereupon being presently
put to death, he was by night buried after an ignominious manner, according as he de-
served. But *Joshua* having purified the people, led them forth against *Ain*, and laying
Ambuscado by night above the City, early in the morning he drew the Enemy out to
fight, who boldly broke forth (being encouraged by their former victory;) but *Jo-*
shua making a shew of Retreat, drew them farther off from the City, imagining that
the *Israelites* fled, and that they should gain a second victory over them. But when
Joshua suddenly made a stand, and charged them, and gave a Signal unto those that lay K
in ambush, they march all together towards the City, and easily entred the gates;
where, and on the Walls, stood divers of the inhabitants as spectators (as they thought)
of their atchieved victory. In this manner was the City taken and all that were there-
in slain, *Joshua* on the other side pressed those in such manner, with whom he maintain-
ed skirmish, that they turned their backs, and fled towards the City, as if it had been
in the same state as they left it: but when they perceived that it was taken, and saw
both it, their Wives and Children consumed with fire, they scattered themselves about
the fields, not being able to rally, by reason of their disorder. By this overthrow of
the *Ainites*, there were a great number of Women, and Children, and Bond slaves ta-
ken Captive, and store of all sorts of moveables. The *Hebrews* also became Lords of L
much Cattel, and gathered a great quantity of Silver (for the Country was rich.) All
which *Joshua* upon his return to *Gilgal* distributed amongst the Souldiers. But the *Gi-*
beonites (who dwelt not far from *Jerusalem*) understanding what had hapned to them
of *Jericho* and the *Ainites*, and fearing lest the like misfortune might fall upon them-
selves, thought it to no-purpose to endeavour to move him by their prayers, because
they knew that he warred with a resolution, utterly to root out and extinguish the
Nation of the *Canaanites* from off the earth. They therefore perswaded the *Cepherites*
and *Cathierimites* their neighbours to join with them, in order to contract an alliance
with the *Hebrews*, as the only means to secure themselves from the danger which threat-
ned them. Which counsel of theirs being accepted, they sent ambassadors to *Joshua*, M
such men as they thought most capable and wisest amongst them in the affairs of the
Commonwealth, to treat a peace betwixt them and the *Israelites*; and knowing that it
would be very dangerous for them, if they should say that they were *Canaanites*; and
that on the contrary they should avoid the danger, if they protested that they had no
community or alliance with them, but dwelt far from them; they told *Joshua*, that (being
incited by his fame) they had undertaken a long journey, the truth whereof he might
conjecture by their habits; which upon their setting forth were new, but by their long
journey were quite worn, to which purpose they had put on old garments, to the end to
colour their subtile insinuation. Standing up therefore in the midst of the multitude
(attired after this manner) they told them that they were sent by the *Gibeonites*, and N
the neighbouring Cities (far distant from that Country) to treat and ratifie a Peace
between them. For knowing well that the Country of *Canaan* was given unto them by
the favour of God, to the end they should be masters and possessors thereof, they were
much rejoyced thereat, and desired to be received as their Confederates. By these words,
and the oldness of their garments, and the pretence of their long journey, they perswaded
the *Hebrews* to enter and accord an amity with them. And the High-Priest *Eleazar* with the
Council of the Elders sware unto them, that they should be reputed for Friends and
Allies, and that no hostile action should be enterprized against them; the people like-
wise approved the alliance. After this, *Joshua* encamping with his Army upon their
confines, and understanding that the *Gibeonites* dwelt not far from *Jerusalem*, and that O
they likewise were of the race of the *Canaanites*, he sent for the principal among them,
and upbraided them with their deceit: whereunto they answered, that they had no

other

The year of the World, 2494. before Christ's Nativity, 1470.

God's answer to *Joshua's* prayer. v. 10.

Achar found out by lot and punished. v. 16, 17, 18.

Ainan sackt and burnt. v. 24, 25.

Josh. 8. 1, 2. The prey distributed amongst the People.

Josh. 9. 3.

The *Gibeonites* send Ambassadors to *Joshua*.

vers. 6. The *Gibeonites* oration to the *Hebrews*.

vers. 15. *Joshua* maketh a Covenant with the *Gibeonites*.

A other means to produce their safety and security, and for that cause they had used this fraud. Whereupon he called to him *Eleazar* the High Priest, and the Council of the Elders; and it was resolved not to infringe the Oath made to them, but that they should be obliged to serve for the publick works; Whereupon they were adjudged to attend on these services: and by this means delivered they themselves from their imminent peril. But the King of *Jerusalem* was much incensed against the *Gibeonites*, for that they had revolted and submitted to *Joshua*; and he assembled together the Kings of his neighbour Nations, to make War against them. The *Gibeonites* perceiving the danger they were in, and how the Enemy prepared to assault them, and to that end had pitched their Tents near a certain Fountain not far from the City, they desired *Joshua* to assist and B defend them. For their affairs were in that state that they expected death from the hands of their Friends: and contrariwise hoped for help from those *Hebrews*, with whom they had contracted amity, notwithstanding that they arrived in that Country to destroy the whole Nation of the *Canaanites*. *Joshua* therefore (hasting onward with his whole Army to give them assistance, and marching both day and night) early in the morning charged the Enemy (at such time as he intended his assault) and having put them to flight, he pursued them by a steep tract, which place is called *Bethora*, where he saw manifestly that God fought for him by the Thunder, Lightning and Hail that fell, at that time, far bigger than was accustomed. The day also (the like whereof was never heard before) was lengthened, least by the speedy approach of the night the Enemy C should escape from the Victor: and *Joshua* took all those five Kings in a certain Cave near *Makkedah*, where they were hidden, and condemned them all to death. And that this day was longer than ordinary, it is registred in the sacred Volumes, which are reserved in the Temple. After this wonderful success, *Joshua* led his Army to the Mountains of *Canaan*, where having made a great slaughter of men, and taken rich booty, he brought back his Army to *Gilgal*. Now when the renown of the *Hebrews* valiant acts, and their giving no quarter to any one person of their Enemies, was bruted abroad amongst the neighbour Nations, they were possessed with great fear: so that the Kings of the *Canaanites*, that bordered upon *Libanus*, and they also of the Plain of *Canaan*, joined themselves Confederates with the *Philistines*, and all of them encamped near D *Bethora*, (a City of the higher *Galilee*, not far from *Cedes*, which is also situate in the Land of *Canaan*.) The whole Army consisted of three hundred thousand Footmen, ten thousand Horsemen, and twenty thousand Chariots. This great multitude of the Enemy astonished *Joshua* and the *Israelites*, so that they conceived little hope of obtaining the Victory: but God reproached and upbraided them for their timidity, and for that they suspected themselves to be unsecure under his protection; he promised them likewise, that he would overcome their Enemies, and make their Horses unprofitable, and consume their Chariots by fire. *Joshua* emboldened by these promises from God, marched out against his Enemies, and came upon them the fifth day. The encounter was strong, and the slaughter so great, that they who heard the same, would scarcely believe it. Many E were slain in the pursuit; so that (a few only excepted) the whole Army was put to the Sword. The Kings also were all slain; *Joshua* also commanded that their Horses should be slain: and he burnt their Chariots, and Victoriously marched thorow the whole Country; so that no man durst come out, or make head against him. He besieged likewise their strong places, and killed all those that fell into his hands. Now when the fifth year was ended, and none of the *Canaanites* were left alive, (except such as were fled into their Cities and Fortresses) *Joshua* once more retired his Camp towards the Mountains, and placed the sacred Tabernacle in the City of *Siloe*, which seemed to be a very convenient place, by reason of the beauty of the same; where the Ark might remain, till such time as their affairs permitted them to build a Temple. From thence he de- F parted with all the people, to *Sichem*; and there built an Altar, according as *Moses* had formerly commanded; and having divided his Army, he planted half of them on the Mountain of *Garizim*, and the other half on the Mountain of *Gebal* (on which also he built an Altar) with the *Levites* and the Priests; and after they had sacrificed and pronounced the curses formerly mentioned, and ingraven them on the Altar, they returned to *Siloe*. Now, inasmuch as *Joshua* was well stricken in years, and very well perceived, that the Cities of the *Canaanites* were hardly to be assaulted, both in respect of the places wherein they were situate, and of the munitions wherewith (besides other advantages of Nature) their Walls were strengthened and fortified (for the *Canaanites* having intelligence of the departure of the *Israelites* out of *Egypt*, and how G they hasted thither, with intent utterly to extinguish and overthrow that Nation, spent all that time in fencing and fortifying their Cities) he assembled all the people in *Siloe*; where he represented to them the happy success which (till that time) God had favoured

The year of the World, 2494. before Christ's Nativity, 1470.

verſ. 21, 23. The *Gibeonites* are appointed to publick ministeries.

Josh. 10. v. 1. The King of *Jerusalem* moveth War against the *Gibeonites*.

verſ. 9, 10, 11. *Joshua* driveth them of *Jerusalem* to flight.

verſ. 13. The Sun stood still.

Five Kings slain. *Josh.* 11. *&* 12. *per totum.*

Josh. 11. 1. *adſ.* The Kings of the *Canaanites* move War against the *Hebrews*.

The huge Army of the *Canaanites*.

v. 7. *ad finem.* All the Kings of the *Canaanites* slain.

Joshua spoileth the whole Land of *Canaan*.

The year of the World, 2499. before Christ's Nativity, 1465.

favoured them with, because they had observed his Laws. That the 31 Kings which had been so hardy as to encounter them, had by them been overcome; that all the Armies that had opposed them in battel, were wholly discomfitted, and most of their Cities taken; so that there remained not any memory of them. But for that some of the Cities which remained were so fortified, that they required long Sieges to get them, he thought good that the Tribes which had been drawn from out the Country beyond *Jordan*, to be associates in this common cause of Conquest, and by reason of affinity, had made themselves companions in their perils, should be sent back into their own Country, with thanks. And that some of each Tribe of approved uprightness and loyalty, should be chosen, who surveying the Country might faithfully give a report of the extent thereof. This sentence was approved by the whole multitude, and thereupon divers men were sent (accompanied with such as were skilful in Geometry) to measure out the Land, and to estimate its goodness. For the nature of the Land of *Canaan* is such, that though there are great Plains very fertile, yet the Land being compared with other places of the same Country, cannot be esteemed excellent, compared with the other Countries of *Jericho*, and the Land about *Jerusalem*, it may seem to be nothing worth: although generally the whole Country be small, and for the greatest part mountainous, yet in respect of the abundance, and beauty of the fruits thereof, it is second to no other whatsoever. For this cause he thought good that the portions should rather be estimated according to their value, than their measure; by reason that oftentimes one Plow-land was worth one thousand other. Those which were sent were ten in number, who (having travelled over the whole Country, and surveyed the same) returned again, at the end of six months, to *Siloe*, where the Ark was kept.

vers. 23. *Joshua* divideth his Army into parts. *Hegio & Ruffinus*, cap. 3. *Josh.* 13. *a.v.* 1, *ad* 12. *Joshua* commandeth the dividing of the Country, and counselleth that the two Tribes and an half should be dismissed. *Joshua* sendeth certain men to measure and divide the Land. *Josh.* 13. 19. *Joshua* divideth the Region of *Canaan* to the nine Tribes, and the half Tribe of *Manasses*. *Josh.* 14, 15, 19. per totum.

Then *Joshua*, (taking unto him *Eleazar*, with the Elders, and Princes of the Tribes) divided the Region amongst nine Tribes; and the half of the Tribe of *Manasses*, proportionably to the greatness of each Tribe, and when the lot was cast, there fell to the Tribe of *Judah* all the higher *Judea*; which extendeth it self in length to *Jerusalem*, and in breadth to the lake of *Sodom*; to which likewise were annexed the Cities of *Ascalon* and *Gaza*. The Tribe of *Simeon* (which was the second) obtained a part of *Idumæa*, confining upon *Ægypt* and *Arabia*. The *Benjamites* had that Country which extendeth from *Jordan* to the Sea in length, and in breadth from *Jerusalem* to *Bethel*: this portion was very small, by reason that the Country was good, for it contained the Cities of *Jericho* and *Jerusalem*. The Tribe of *Ephraim* was allotted its portion in length, from *Jordan* to *Gadara*; and in breadth from *Bethel* to the great Plain. The half Tribe of *Manasses* had the Territory from *Jordan* to the City of *Dora* in length, and in breadth to the City of *Bethsan* (which is at this day called *Scythopolis*.) After them, *Issachar* had that which lies between Mount *Carmel*, and the River of *Jordan*, in length, and the Mountain *Itobir*, for the bounds of its breadth. The Tribe of *Zabulon* was allowed that Country, which stretcheth out as far as *Genezareth*, and abutteth on Mount *Carmel*, and the Sea. The Country which is betwixt *Carmel* and *Sidon*, was adjudged to the *Asserites*, in which portion was comprised the City of *Arce*, which is also called *Actipus*. The *Nephthalites* possessed that quarter that stretcheth out from the East to the City of *Damascus*, and the lower *Galilee*, as far as the Mountain of *Libanus*, and the head of *Jordan*, that issueth from the same, on that side which confines on the City *Arce* Northwards. To them of *Dan* were assigned the Vallies extending Westward, and terminated by the Cities of *Azoth* and *Doris*, containing all the Country of *Jamnia* and *Gitta*, from *Abaron*, even unto that Mountain where he beginneth the portion of *Juda*. After this manner did *Joshua* divide the Country of the six Nations (bearing the name of *Canaan*) and gave it in possession to nine Tribes and an half. For *Ammorrhæa* (so called from one of the Sons of *Canaan*) had been already taken by *Moses*, and assigned by him to two Tribes and an half, as I have already declared. But all the quarter of *Sidon* of the *Aruceans*, *Amatheans* and *Aritheans* were not comprised in this division. But *Joshua* finding himself burthened with years, and unfit to execute his enterprises in his own person; and observing that the Governours of the people to whom he gave employments, acted negligently; he exhorted every Tribe in particular, to bestir themselves courageously in the extent of the Territory allotted to them, for exterminating the remainder of the *Canaanites*; as *Moses* had before told them, that their safety, and the maintenance of the Laws and Religion consisted in that one point, which he had likewise learned by his own experience. Further, that they should deliver unto the *Levites* thirty eight Cities, because they had already ten in their possession, within the Land of *Ammorrhæa*: three of which were ordained for Cities of refuge to those that fled: (for he advised them, with all consideration and care to omit nothing of that which *Moses* had commanded them,) of the Tribe of *Juda*, *Hebron*; of that

Supra lib. 4. cap. 7.

Numb. 32. 8, 9. *Josh.* 13. 24, 29.

Joshua severally commandeth every Tribe to root out the race of the *Canaanites*.

The Cities of refuge. *Numb.* 35. 6, 11, 14. *Deut.* 19. 2. *Joshua* 20 per totum.

A that of *Ephraim*, *Sichem*; and of *Nephthali*, *Cades*; which is in higher *Galilee*. More over, he distributed unto them the surplusage of the prey, which was very great: so that not only in publick, but in private, they got no small quantity of sustenance; for there was so much Gold, and Raiment, and Houshold-stuff, and so great store of Cattel and Horses, that the Commonwealth and all particular persons were enriched with it. After which he assembled the whole Army, and to those that were planted on the other side of *Jordan*, (who had born Arms with the rest, and were in number no less than 50000) he spake after this manner.

The year of the World, 2499. *before Christ's Nativity*, 1465.

The distribution of the prey. *Josh.* 22, 2, *ad* 6.

Joshua's Oration to those that dwelt on the other side of *Jordan*, and had served with the rest.

B *Since God (the Father and Master of our Nation) hath given this Country into our possession, and hath promised to continue and conserve the same so for ever; and since likewise you have willingly and forwardly assisted us in all our necessities and dangers, (according to God's command and direction) it is requisite at this present (since there remains not any further matter wherein we have need to employ you) that we dismiss you home, to enjoy some quiet, not doubting, that if hereafter we shall have need of you, you will, with no less willingness, be as industrious to do us kindness. We therefore yield you hearty thanks, for that you have vouchsafed to be companions in our perils: and we desire, that you will continue your mutual affection, remembring us as your friends, and how you have gotten your possessions by our help, as we (by God's favour and your assistance) have attained to this our present felicity. Neither have you adventured, without some reward of your travels; for in this your*
C *warfare you are enriched, and shall bear away with you a great quantity of Gold and Silver; and besides all these, our benevolence and love, tyed unto you with all sincerity, whensoever you shall have cause to use us. For you have neither forgot, nor set light by* Moses's *command before he departed out of this life, and have spared no endeavour, whereby you might tye our affections to you. We therefore dismiss you to your own possessions, in fulness of contentment, praying you to remember these things, and never to put any bounds to the inviolable amity which is between us; and let not the River* Jordan, *which is betwixt you and us, hinder you from considering us as* Hebrews. *For all of us (both those that dwell on this side, and on the other side of* Jordan) *are the posterity of* Abraham; *and one and the same God gave life both to your and our progenitors; whose Laws and Religion (instituted by* Moses) *are diligently*
D *to be observed: for by this means, he will become our helper and favourer; as on the contrary, if we shall degenerate from his Statutes, he will be our Enemy.*

Hecat. & Ruffinus, cap. 4. *Joshua* 22, 10, 11, 12.

After he had spoke to them after this manner, he embraced in particular, the chief of these Tribes, who returned, and their whole people with them. This done, he stayed in that place; but the rest of the people accompanied them onward with tears, and they separated the one from the other, with great grief. But after the Tribe of *Reuben* and of *Gad*, and the rest of the *Manassites*, had passed over *Jordan*, they built an Altar upon the Bank of the River, that might serve for a memorial to posterity, of the alliance which they had with those that dwelt on the other side of *Jordan*. When
E the tidings hereof came to their ears that dwelt on the further side of the River, that they had built an Altar, but they were ignorant of the cause of building it, they supposed, that seeking to innovate their Religion, they would introduce the service of foreign and false gods. And being rashly stirred up with this suspicion of the violation of their Religion, they put themselves in Arms, with a resolution, to revenge themselves of those who had built that Altar, for that they had forsaken the Laws and Ordinances of their Forefathers. For they supposed, that they were not so far to respect their parentage, or dignity, as to forget the will of God, and that service which was agreeable in his sight. For which cause, being (in this manner incensed) they prepared themselves to the expedition. But *Joshua* and the High-Priest *Eleazar* with the
F rest of the Elders, restrained them; counselling them, first of all to inquire what was their intention; and afterwards, if it should appear that they did it with a sinister intent, then they might lawfully invade them with the Sword. Hereupon they sent *Phinees*, the Son of *Eleazar*, and ten other of the noblest among the *Hebrews*, as Ambassadors to them, to know what the intent and reason was, why they had built that Altar on the bank of *Jordan*.

The Israelites after they had passed over *Jordan*, builded an Altar on the Bank thereof.

v. 13, 14, 15. The Ambassage of the ten Tribes to the rest of the *Israelites*.

Now when these Ambassadors had past the River, and were come amongst them they summoned an Assembly, and *Phinees* standing up in the midst of them, spoke after this manner.

v. 16.

G *You have committed too heinous an offence* (saith he) *to be punisht only with words: yet notwithstanding, we have not upon the instant taken Arms to assault you in Battel, nor had regard to the heinousness of your Crime, to the intent to punish you; but we are sent to you as*

Phinees's Oration to the *Reubenites*.

Ambassadors

The year of the World, 2499. before Christ's Nativity, 1465.

Ambassadors (in consideration of our alliance) and for that (as we suppose) you may be H *drawn by good persuasions to the acknowledgment and detestation of your fault; to the end, that when we are informed of the cause that hath induced you to erect this Altar; it may not be thought, that we have headlong thrust our selves into Arms against you, if out of a good intent you have built the same: and if it appear otherwise, that the offence is justly charged upon you, we may take revenge of the same, according as reason requires. For scarcely could we believe, that you (who are well-grounded in the knowledge of God, and hearers of those Laws which he himself hath given you) should (since your departure from us, and upon your arrival in your own Patrimony which you have obtained by lot, by his favour, and peaceably enjoy by his providence) forget him so soon, as to forsake the Tabernacle, Ark and Altar, and introduce strange gods, to the intent to be partakers of the impieties of the* Canaanites. *But* I *if you repent of your misdeed, and persevere no longer in so great madness, but reclaim your selves, and return to your ancient Religion, a Pardon is granted you: but if you obstinately persist in your wickedness, there is nothing which we will not do for the maintenance of our Religion, and passing the River for defence of it, (or to speak more fitly) of our God; and accounting you no less hateful and impious than* Canaanites, *we will treat you after the same manner as we have treated them. For do not suppose, that because you have past the River, you are exempt from God's power; because God is in all places, and it is impossible for you to avoid either his power, or his vengeance. If the Province which you possess is an impediment to your salvation, it were better for you to make a new division of Lands, and leave this Region, how plentiful soever. It behoveth you therefore to renounce your Error, as we con-* K *jure you to do, by that love which you bear to your Children and Wives, and by the respect you hold of that which is most dear unto you, that you inforce us not to wage War against you. Resolve your selves therefore in this present matter, assuring your selves that therein consisteth the issue, whether you had rather perpetually enjoy your peace and safety by our persuasion, or expose both you and yours to the peril of a bloody War.*

After *Phinees* had finished this his Oration, the chief of the assembly answered him in this manner:

verſ. 21. The *Reubenites* answer.

We never thought of altering the Union which joins us so near together, or of innovating any thing in that Religion of our Fathers; we will always persevere therein: we know that there is one God, the common Father of all the Hebrews, *and none but the Brazen Altar* L *which is before the Tabernacle, shall receive our Sacrifices. As for that which we have now erected, and which breedeth in you at this present a cause of suspicion, we built it not to the intent to offer Sacrifices upon it, but only to remain as a perpetual monument of our alliance and of our obligation to continue firm in the same belief; but not to the end to make any alteration of Religion. And that this was the only cause which induced us to build the same, we call God to witness: wherefore instead of continuing to accuse us, you ought, for the future, to have a better opinion of us, than to suspect us of a Crime, of which none of* Abraham's *Posterity can be guilty, without deserving to lose his life.*

As soon as *Phinees* had heard these things, and praised their constancy, he returned to *Joshua*, and gave him account of his Embassy in presence of the People: who re- M
Joshua dwelt in *Sichem.* *Josh.*23. *per totum.* joycing that they had no occasion of Civil War, or Bloodshed, offered to God Sacrifices of Thanksgiving; and presently dissolved the Assembly, each man returning to his own home: but *Joshua* chose his habitation in *Sichem.*

Joshua's Exhortation at his death, to the Magistrates and Elders amongst the *Hebrews.*

After twenty years, *Joshua* being extremely old, called to him the most honourable of every City, and the Elders and Magistrates, and as many of the People as might commodiously be present, and spake unto them. First, he called unto their remembrance the many benefits which God had bestowed upon them; by means whereof, from a poor and afflicted condition, they had attained great riches and glory. Then he exhorted them to observe his Commandments most Religiously, to the end God might continue his merciful hand over them; since they knew that his favour could be kept to them N by no other means, but by their obedience. He further told them, that he thought himself obliged, before he departed out of this life, to admonish them of their duty. Last of all, he desired them to accept well of that his good admonition, and to be perpetu-

Josh. 24. 39. *Joshua's* death. ally mindful of the same. As he ended these words, he gave up the Ghost, and died in the 110. year of his age, whereof he spent 40, as Minister under *Moses*, their chief Magistrate; and after his death, governed the Commonwealth 25 years. A Man of incomparable prudence and eloquence, wise and diligent in matters of Government, and equally capable of the most important affairs of Peace and War; in a word, the most excellent Captain and Governour of his time. He was buried in a City called *Thamna*, be-

ver. 33. *Eleazar's* death. longing to the Tribe of *Ephraim*. About the same time likewise died *Eleazar* the High- O Priest, (leaving the Priesthood to *Phinees's* Son.) His Sepulchre is seen at this day in the City *Gabatha*. After their deaths, *Phinees* being demanded by the People what God's

plea-

A pleasure was, and to whose charge the Wars against the *Canaanites* should be committed, answered them, that God commanded to give the Government to the Tribe of *Judah*, which chusing that of *Simeon* for their Associates, undertook the War, with this condition, that when they had utterly rooted out the remnant of the *Canaanites* out of their own Tribe, they should likewise employ themselves to extinguish all the Reliques of that Race amongst the other Tribes.

The year of the World, 2525. before Christ's Nativity, 1439.

Judg. 1.

CHAP. II.

How the Israelites, *after the death of their Emperour, forgetting the Religion of their Forefathers, fell into extream Calamities: and how through a Civil War raised amongst them,*
B *there were only* 600 *of the Tribe of* Benjamin *left alive.*

BUT the *Canaanites* (whose estate at that time was very potent) expected them with a great Host about the City of *Bezec*, having their Army conducted by the King of that place, called *Adoni-Bezec*, which name signifieth, *Lord of the Bezecenites:* (for *Adoni* in the *Hebrew* Tongue, is *Lord*) and these men promised themselves the Victory, by reason that *Joshua* was deceased. Against these, the two Tribes of *Judah* and *Simeon* fought very valiantly, and slaying 10000 of them in the pursuit, they took *Adoni-Bezec* Captive, who having *his hands and feet cut off*, acknowledged the divine justice: for he confessed that he had used 72 *Kings before times after the same manner.* In this condition
C they conducted him near *Jerusalem*, where departing out of this life, they buried him. Then they over-run the Country, sacking and taking the Cities: and after they had divers of them in their possession, they besieged *Jerusalem*, and entring the lower City, they put all the Inhabitants to the Sword. But the higher Town was very hard to be assaulted (by reason of the Fortresses, and strength of the Walls, and the naturally strong situation of the place) which was the cause that they raised their Camp to go and besiege *Hebron*, which they took, and slew all that were therein. Amongst whom there were some of the Race of the Giants, whose stature was so prodigious, their aspect so terrible, and their voice so dreadful, that it can scarce be believed; their Bones are still to be seen at this day. This City being very considerable, was given to the *Levites*, with 2000
D Cubits of Land round about: the rest of the Country was freely given to *Caleb*, according as *Moses* had commanded, he having been one of those Spies which *Moses* sent to view the Land of *Canaan*. They gave lands and possessions likewise to the posterity of *Jethro* the *Madianite* (who was Father-in-Law to *Moses*) for that they had forsaken their own Territories, and joined themselves to the *Israelites*, and been with them in the Desart. The Tribes of *Judah* and *Simeon* took those Cities of the mountainous Country of *Canaan*, and also those that were in the Plain near the Sea-coast, namely, *Ascalon* and *Azoth*. But they could not take *Gaza* and *Accaron*; for those Cities being in the Plain, and defended with a great number of Chariots, repelled those that assaulted the same to their disadvantage. So these two Tribes having had good success in Wars, retired to their
E Cities, to enjoy in peace the spoils which they had taken.

Hecat. & Russinus, cap. 5. al. 2. Judg. 1. 2, ad 5. Ten thousand *Canaanites* slain, and *Adoni-Bezec* taken, *vers. 6, 7.*

Jethro's posterity, who was the Father of *Moses*, possessed of Lands.

As for the *Benjamites*, to whom *Jerusalem* appertained, they received the Inhabitants thereof as their Tributaries; so that all being in peace, and the one ceasing from slaughter, and the other assured from danger, they employed themselves in manuring the Country. The rest of the Tribes did the like, conforming themselves according to the example of the *Benjamites*, and contenting themselves to receive their Tributes, they suffered the *Canaanites* to live in peace. The Tribe of *Ephraim* having long besieged the City of *Bethel*, could not see such an end of their design, as the length of time, and the Travels they had taken in the Siege required: and although they were very much toiled and wearied with the same, yet they continued the Siege. At last one of the Inhabitants
F (who was carring Provisions thither, fell into their hands) whom they promised, that if he would let them into the City, they would save him, and grant life and liberty likewise to all his Family. He was perswaded, and by his means they became Masters of the place; he and his were spared, but all the rest of the Inhabitants were put to the Sword. From that time forward, the *Israelites* ceased to make War, and employed themselves in Tillage of their Lands, and husbanding their Fruits: and being grown rich, they followed the delights and pleasures of the World in such sort as they became dissolute, and had no regard either of their ancient Discipline, or the Laws of their Forefathers. Whereupon God was highly incensed against them, and he gave them to understand, that contrary to his Command, they had spared the *Canaanites*; and that those *Canaanites*, in
G time to come, should exercise great Cruelties against them. And although they were astonished at what was declared to them, yet they would not resolve to renew the War, both for that they had received many Tributes from the *Canaanites*, and because (being effemi-

vers. 16. The *Israelites* overcame not the *Canaanites* at one time.

à v. 22, ad 26. the *Ephraimites* recover *Bethel* by a stratagem.

Hecat. & Russinus, cap. 6. al. 3. Judg. 2. 1 ad 11. The *Israelites* omit War.

effeminated with delights) they were unwilling to endure labour. At this time the Go- H
The year of the World, 2526. before Christ's Nativity, 1438. vernment of the Commonwealth was corrupted, and they respected no more the ancient forms of chusing Senators, or any other Magistrates; they were extremely addicted to Gain, and minded only private Interest. Amidst this disorder, a particular quarrel happened, which brought forth a bloudy Civil War. The occasion of which ensueth.

Judg. 19. *per totum.* A certain *Levite* of the common sort, that dwelt in the Dominion of the *Ephraimites*, took a Wife that was born in the City of *Bethlehem*, which pertaineth to the Tribe of *Judah*, (whom by reason of her incomparable beauty) he most intirely loved; but was much grieved, that he found not her affection answerable to his: At last, his reproaches of unkindness became so tedious to the Woman, that (tired with disquiet) she forsook her Husband, and went and dwelt with her Father. The Husband grieved hereat, (by I
The History of the *Levite's* Wife. reason of the love he bare her) went to her Father's house, and was reconciled to his Wife. There abode he for the space of four days, being friendly entertained by her Father and Mother. On the fifth day, he thought good to return to his own dwelling, and both of them departed about Evening (by reason that the Father and Mother were loth to part with them, and had consumed the better part of the day in entertainment.) They had a Servant which followed them, and an Ass likewise, on which the Woman
Thirty *Stadia* are four *Italian* Miles. was mounted. Now when they had travelled thirty Furlongs, and drew near the City of *Jerusalem*, their Servant counselled them to take up their lodging in some place, lest by their late Travel they might fall into some disaster, and the rather, because they
Two *Italian* Miles and an half. were not far from the Enemies Country; and that the present time was such, as gave K
them just cause to fear. But this advice pleased not his Master, who would not lodge amongst those of a Foreign Nation (for the City pertained to the *Canaanites*) but his intent was to pass further, and travel yet twenty Furlongs more, to take up his lodging in one of his own Cities. This resolution being taken, they came to *Giba*, a City of the Tribe of *Benjamin*, when it was late: and finding no man in the Market-place that would lodge them, at length a certain old man, returning out of the Country to his house, (who was by birth an *Ephraimite*, and dwelt in that City) meeting him, asked him what he was? and why he made it so late before he took up his lodging? he answer'd, That he was a *Levite*, and that he brought his Wife with him from her Parents, and was returning
a. v. 22 *ad* 26. to his house, which was amongst the Tribe of *Ephraim*. The old man having regard to L
The horrible wickedness of the *Gibeonites*. his Parentage, (by reason that he was of the same Tribe) lodged him in his own house. But certain young men of the City, who had seen the Woman in the Market-place, and were taken with her beauty, understanding that she was gone to the old mans house, who, by reason of his weakness and age, was not able to defend her, went and knockt at his door. The old man desired them to depart, and not to offer him such a displeasure. But they importuned him to deliver them his Guest; which done, they promised him in no sort to cause his further molestation. But though the old man alledged that she was his Kinswoman, and that her Husband was a *Levite*; and that they should commit an heinous offence, in sinning, for the sake of their corrupt pleasure, against the Laws: yet had they no regard of equity, but mocked him, and menaced to murder him, because he hin- M
dred them from satisfying their lust. Finally, he was driven to that exigent, that (to avoid the doing violence to his Guest, and a stranger) he offered to abandon to them his own Daughter, chusing rather to let them satisfie their unbridled concupiscence on her, than that his Guest should suffer any villainy. Notwithstanding all this, they ceased not to urge the delivery of the Woman; and they seconded their disordinate desires with violence, taking her by force, and leading her to their own lodgings. Afterwards (having all night lewdly satisfied their lusts on her) they thrust her out of doors from them at break of day. But she being desolate, and discomforted by this disaster, returned to her lodging; and both by reason of the Villainy which she had suffered, and the shame that hindred her from appearing before her Husband, who was outraged in her person, N
she fell down, and gave up the ghost. Her Husband supposing that she was only fainted away, endeavoured to recover her, and to comfort her, because she had not willingly condescended to their violences and lusts, but, in spight of her resistance, was ravished by them, and taken out of his lodging. But when he saw she was dead, the excess of his
vers. 29. The *Levite* divideth the body of his Wife into 12 parts, and sent them to the twelve Tribes, *Judg.* 20. grief caused him not to lose his judgment. He laid the dead body upon his Ass, and carried it to his house; where he no sooner arrived, but he divided the same into 12 pieces which he sent to the 12 Tribes of *Israel*; commanding them that bare the same, to tell every Tribe, who were the Authors of his Wifes death, and what Villainy they had practised against her. The Tribes were enraged at what they saw and heard, (having never heard of any the like adventure) and incensed with extream, yet just, fury, they assembled themselves in *Silos* before the Ark, where they resolved suddenly to take Arms, and O
to attack *Giba*. But the Elders represented to them, that they ought not after that manner

A ner to enterprize a headlong War against their brethren, before they had more particularly examined the crime whereof they were accused; since the Law permitteth not any War (no not against strangers) before an Enter-parley and Embassage, to demand satisfaction. That accordingly it was just to send certain messengers to the *Gibeonites*, to demand at their hands the Authors of that villainy, to the end, that when they were delivered, they might take satisfaction by their punishment: but if they should not regard that which was demanded, that it was lawful for them to assail them with open War. Hereupon they sent certain Ambassadors to the *Gibeonites*, to complain of those young men that in perpetrating this indignity against the woman had violated the Law of God, and to demand that they might suffer condign punishment by death for the same. But B the *Gibeonites* would not yield up the young men, esteeming it an indignity for them for fear of War to be obedient to other mens commandments, for they thought themselves no ways inferior unto others in feats of War, both in respect of number and courage. The rest of the Tribe also made great preparation, being also resolved, mutually to defend themselves against whosoever should assail them. When the *Gibeonites* answer was brought to the *Israelites*, they sware an oath among themselves, not to give their daughters in marriage to any *Benjamite*, and to make War against them more bloudy than that which their Predecessors had made against the *Canaanites*. They speedily therefore levied and led into the field an Army of 400000 men against them. The *Benjamites* Army consisted of 25600 armed men; 500 of which were expert in shooting, C and fighting with the left hand. The Battel was fought near *Giba*, wherein the *Benjamites* put the *Israelites* to flight, who were slain to the number of 22000, and more had been slaughtred that day, had not the night suddenly overtaken them, and ended the fight. The *Benjamites* joyfully returned to their Cities, and the *Israelites* were discomfited by their defeat. The next day they once more renewed the Battel, and the *Benjamites* had the upper hand once again: so that the *Israelites* lost eighteen thousand men more, and thereupon forsook their Camp thorow fear, and retired to *Bethel*, which was not far off. The day after they fasted, and besought God (by the mediation of *Phinees* the High-Priest) that it would please him to appease his wrath against them, and that contenting himself with the two overthrows which he had sent them, he would now D at last both give them his assistance and valour to encounter their enemies. All which God promised them by the Prophecy of *Phinees*. Whereupon they divided their Army into two parts, and laid the one in ambush near the City. In the mean time (whilst the other half that made head against the *Benjamites*, retired themselves, to the intent their Enemies should assault them) the *Benjamites* suddenly issued, and set upon them that orderly retired, and the more they retired (on purpose to draw them the further from the Town) the more eagerly the Enemy insisted: so that all those who through age and weakness were left in the City, sallied out to be companions and sharers in the future prey. But when they were drawn far enough from the City, the *Hebrews* staid, made head, and fought against them. Then gave they a sign to those that were in am- E bush, as was accorded amongst them, who suddenly issuing out together, rushed upon their Enemies with a great cry. The *Benjamites* themselves so surprized, knew not what to do, but retiring into certain Barricadoes, defended themselves with Arrows; but all of them were slain except six hundred: who making head, and closely filleted and embattled together, thrust themselves desperately into the midst of their Enemies, and by this means escaped to the neighbouring mountains, where they encamped. All the rest to the number of twenty five thousand, or thereabouts were slain. And the *Israelites* burned *Giba* utterly, and slew both the Women and Children. They exercised no less severity on the other Cities of *Benjamin* (so much were they transported with fury.) And for that *Jabes* (a City of *Gilead*) would not joyn with them in Battel against the F *Benjamites*, they sent twelve thousand chosen men out of their Companies to destroy the same, who slew all those that bare Arms, with their Wives and Children, except four hundred Virgins. So much rage and fury had they conceived upon the accident that chanced to this woman, against the *Benjamites* for provoking them unto Arms: which fury being somewhat appeased, they were toucht with compassion, seeing themselves deprived of one Tribe: wherefore though they thought they had justly punished them for having offended against the Laws of God; yet they appointed a Fast, and sent to recal those 600 that were fled, and that held a certain Rock in the Desart which is called *Rhos*. These messengers represented to them the concern that the other Tribes had for their misfortune; but since there was no remedy, they ought to bear it with patience G and reunite themselves to those of their Nation, to the end to hinder the utter ruine of their Tribe: that they restored to them all their Lands, and would give them back their Cattel. The *Benjamites* acknowledging their justice, and that they were condemned by the

The year of the World, 2526. before Christ's Nativity, 1438.

c.20. 1, ad 25. The *Israelites* sent Ambassadors to the *Gibeonites* to require those at their hands that had committed the rape. They deny to yield them up: hereupon the *Israelites* make an oath never to match their daughters with any one of the Tribe of *Benjamin*, and they levied and lead out against them an Army of 400000 men.

vers. 25. Twenty two thousand *Israelites* slain in battel. Eighteen thousand *Israelites* more slain.

v.29, ad 36. The *Israelites* place one half of their battel in ambush, and as if they fought with disadvantage, they retired by little and little.

verse. 35. Five & twenty thousand *Benjamites* slain, and only six hundred escape alive. *Jabes* and other Cities of the *Benjamites* burned. *Judg. 21.*

d v. 41. ad finem. The *Israelites* revoke the six hundred that were fled.

The year of the World, 2526. *before Christ's Nativity*, 1438. *Judg.* 21, 22, *ad* 25.

the just judgment of God, returned into the possessions of their Tribe. And the *Israelites* gave them in Marriage those 400 Virgins of *Jabes*: and for the rest (which were 200) they deliberated with themselves how they might provide them of Wives, to the intent they might have issue. And whereas in the beginning of the War it was decreed by an oath, that none of them should match his Daughter with any of the Tribe of *Benjamin*; there were some that thought good that the oath might be dispensed withal, by reason it was made in wrath, and with precipitation; alledging further, that it would not be displeasing to God, if they might save a Tribe which was in danger to be utterly extinct: that Perjury is a great sin, not when enforced by necessity, but when practised with an intent to do evil. But when the Elders declared that they abhorred the mention of Perjury, there rose up a certain Man amongst them that said he knew a way whereby without breach of oath the *Benjamites* might have Wives. And being commanded by the Senate to declare the same, *We have a custom thrice every year* (said he) *to assemble and keep a Feast at Silos, and for Companions we have both our wives and Daughters: as many of these as they can catch, let the* Benjamites *lay hold of, without reproof, (neither being inhibited nor encouraged by us) and if their Fathers shall be displeased therewith, and shall require revenge, we will say that they are in the fault who have negligently kept their Daughters, and that we ought not too much to whet our wrath against the* Benjamites, *for that we had too much already used the same towards them.* This advice was approved by all, and it was decreed, *That it was lawful for the* Benjamites *to seize, and violently take to themselves Wives amongst them.* Now when the Feast was at hand, the 200 *Benjamites* (of whom we have spoken) came two by two, and three by three, and lay in ambush, near the City (amongst the Vines and other Thickets, and close places, in which they might hide themselves) to surprize the Damsels; who, suspecting nothing, securely and pleasantly wantoned on their way: but the young men breaking from the ambush, laid hold of them (being scattered and divided here and there;) and after they had married them, they departed home to labour their Land, and began to study anew how to recover their former prosperity. Thus the Tribe of *Benjamin* (which was well-nigh utterly exterminated) was preserved, by the wisdom of the *Israelites*: and it flourished and increased in a little time, as well in number of men, as in all other things.

Judg. 21. 8, 9, &c. The Tribe of *Dan* oppressed by the *Canaanites*.

The like accident hapned to the Tribe of *Dan*, which fell into the like mischief, for this cause which ensueth.

The *Israelites* about this time having forgotten the exercise of Arms, and being only occupied in tilling their Land: the *Canaanites* (in contempt of them) raised Forces, not for that they were afraid for their own Estates, but to the intent that defeating the *Hebrews* with some memorable overthrow, they might more securely inhabit their Cities for the future. They brought into the Field a great number of Footmen, and Chariots, and they drew *Aschalon* and *Acharon* (two Cities within the lot of *Judah*) into their Confederacy, and divers other Cities of the Champian Country: so that the Tribe of *Dan* was driven into the Mountains, having no place in the Champian where they might peaceable inhabit; and (for that they were neither able to recover their Lands from the Enemy, nor had sufficient habitation for their number of men) they sent five men of their Tribe into the Champian Country, to see if they could find any place that were fit and convenient for them to establish and fix their Colonies. These men travelled a days journey not far from the Mountain of *Libanus*, and lower than the forces of *Jordan*, bordering upon the great Plain of the City of *Sidon*. In which place (having observed that the Land was good and fertile in all sorts of fruits) they made their report to their People, who travelling thither with their Army, built a City in that place called *Dan* (by the name of the son of *Jacob* so called, and of their own Tribe.) Many adversities befell the *Israelites* from that time forwards, both by reason they were unexercised in Travel, and for that they contemned Piety. For having once forsaken the observation of their Ordinances, they abandoned themselves to Pleasures, living according to their own appetites: so that they polluted themselves with those Vices which were most usual amongst the *Canaanites*.

They of *Dan* seek out a place to inhabit.

verſ. 20. *ad fin.* The *Benjamites* are permitted to ravish them Wives.

CHAP.

A

CHAP. III.

The year of the World, 2586. before Christ's Nativity, 1438.

How the people of Israel, *by reason of their wickedness, were by God delivered to the servitude of the* Assyrians.

FOR this cause the wrath of God was kindled against them, in such sort that he abandon'd them, and through their luxury they soon lost the felicity which they had gotten by infinite pains. For *Schisart* King of the *Assyrians* levied an Army against them, killed a great number of their men in fight, and either by force, or composition, took divers of their Cities, and brought them under his subjection. Many also willingly submit-
B ted themselves to him through fear, and paid great tribute, enduring all kind of outrage for the space of eight years; after which they were delivered by these means following.

Judg. 31. 2, 3, 4. The *Israelites* oppressed by *Schisart.*

CHAP. IV.

Their Liberty restored by Cenez.

A Certain man of the Tribe of *Judah* called *Cenez*, a man of understanding and courage, was advertised by a voice from Heaven, that he should not permit the *Israelites* to be reduced into so extream necessity, without taking care for them, but adventure himself to set them at liberty. Upon which calling to him some few whom he knew
C generous enough to fear no danger when a yoke so insupportable was to be shaken off; They began with cutting the throats of the *Assyrian* Garrison which *Schisart* had placed over them. This first success, caus'd the number of his followers to increase a little more and more, so that in a little time they seemed sufficient to equal the enemy in open field: whereupon encountring him in one battel, they overcame him and recovered their liberty; and the rest of the scattered and confused Army retired towards *Euphrates*. After *Cenez* had by this action given proof of his valour, he received the Government at the peoples hands; and exercised the office of Judge forty years, and died.

Ibidem c. 3. *v.* 9, 10, 11. *Cenizus*, or as the holy Scripture speaks, his Son *Athaniel* reigned eight years.

CHAP. V.

D *How the people were made subject to the* Moabites, *and how by* Jodes *they were exempt from servitude.*

AFter his death (the Government being void) the affairs of the *Israelites* began again to fall to ruine, and the rather, for that they neither yielded due honour to God, or obedience to the Laws: whence it came to pass, that *Eglon* King of the *Moabites* (seeing the disorder of their policy) made War against them, and defeated them many times. And for that he was a Prince of greater puissance than any of his Predecessors, he weakened their Forces, so that he constrained them to pay tribute.

Hedio & Ruffinus, cap. 8. *Judg.* 3. 12, *ad* 15. *Eglon* King of the *Moabites* conquereth the *Israelites.*

This man removing his Court to *Jericho*, and proud of his Victories, omitted no
E means whereby he might vex and molest the people: so that they lived for the space of 18 years in great misery. But God (being moved with compassion of their calamities) delivered them from their intolerable thraldom after this manner: *Jodes* the Son of *Gera* of the Tribe of *Benjamin* (a young man, endow'd with Valour of mind and strength of Body to attempt any worthy action, dwelt at *Jericho*. This man insinuated himself into *Eglon*'s familiarity; and by presents courted him in such sort, that he was well beloved and esteemed amongst all the Courtiers, and had frequent access to the Palace. It chanced one day that bearing certain Presents unto the King (attended by two of his Houshold servants) he secretly hid a Dagger under his cloaths, at such time as he
F entred in to the King. Now it was Summer and Mid-day likewise; and the watch was grown more careless, partly by reason of the heat, and partly for that the guard were at their dinner. The young man therefore offering his presents unto *Eglon* (who at that time refreshed himself in a certain Summer Chamber) began to discourse with him. Now they were both alone (by reason that the King resolving to talk familiarly with *Jodes*, had sent away his Guard) but *Jodes* fearing, lest he might miss his blow as the King sate upon the Throne, desired him to rise, telling him that he had a Dream to relate to him by the commandment of God. Whereat he rejoycing, arose from his seat; and *Jodes* stabb'd him to the heart: and leaving the Poynard sticking in the wound, locked the door after him, and escaped; For the Guard supposing the King laid down to rest, let him pass. But *Jodes* giving private notice thereof to the *Israelites*, offered
G himself to be their Leader for recovery of their liberty: and they willingly accepting thereof, presently took Arms, and sent Trumpets about to summon the rest of their Country-men. They that were about *Eglon* were wholly ignorant of what had hap-

Jodes or *Ehud* insinuated himself into *Eglon's* familiarity. *v.* 10.

The year of the World, 2641. *before Christ's Nativity*, 1350.

ned, but about Evening (fearing leſt ſome miſhap had befaln him) they entred into the Chamber where he was, and found him dead; whereat they were greatly aſtoniſhed, ſo that they knew not what courſe to take; ſo that before they had aſſembled their Forces together, the *Iſraelites* came upon them, and kill'd ſome; the reſt, being Ten thouſand in number, fled, in hope to recover their Country of *Moab*: but the *Iſraelites* (having before way-laid and fortifi'd the paſſages of *Jordan*) purſued and ſlew them: ſo that many of them periſh'd in the River, and not one eſcap'd their hands. By this means the *Iſraelites* were deliver'd from the ſervitude of the *Moabites*, and *Jodes* was advanced to the Government of the People. After he had lived Fourſcore years, he died. A man (beſides the action now mention'd) worthy of praiſe for many other things. After him, *Sanagar* the Son of *Anath* was elected Governour, and in the firſt year of his Rule, he left this life for the fruition of another. H I

Ver. 29, 30. The *Moabites* put to flight, and ſlain by the *Iſraelites*.

CHAP. VI.

How the Iſraelites *were brought under the ſubjection of the* Canaanites, *and deliver'd from Servitude by* Barac.

Hedio & Ruffinus, cap. 9. *Judg.* 4.1,2,3. *Jabin* King of the *Canaanites*, ſubdueth the *Iſraelites*.

BUT the *Iſraelites* (in no ſort reclaim'd or better'd by their forepaſt Calamities) fell again into their former impiety and diſobedience; and before they had ſufficiently ſhaken off the ſervitude of the *Moabites*, were ſubjected to *Jabin* King of the *Canaanites*. This Man kept his Imperial reſidence at *Aſar* (a City ſituate on the Lake *Sachonites*) and had in his Pay Thirty thouſand Foot, and Ten thouſand Horſe: and beſides theſe, he had Three thouſand warlike Chariots. This great Army was commanded by *Siſera*, (an eminent Man amongſt the Kings Favourites) who encountring with the *Iſraelites*, brought their affairs into ſo deſperate an eſtate, that they willingly for their own ſecurity accepted ſervitude, and paid Tribute, whereunto they were forced, almoſt for the ſpace of Twenty years, not daring to lift up their heads (all which fell upon them by the Will of God, to puniſh the too great contumacy and ingratitude of that Nation.) At the end of which time, repenting themſelves, and acknowledging that the cauſe of their Calamities, (proceeded from the contempt of God's Laws) they repaired to a certain Propheteſs, called *Debora*, (which name in the *Hebrew* Tongue ſignifieth a *Bee*) beſeeching her, that by her prayers ſhe would endeavour to move God to mercy, and not ſuffer them ſo to be oppreſſed by the *Canaanites*. God (being inclined by her prayers) granted them help, and appointed *Barac* to be their Governour (a Man of the Tribe of *Nephtali*, whoſe name ſignifieth *Lightning*.) *Debora* ſending for *Barac*, commanded him to chuſe out Ten thouſand Men, and lead them forth againſt the Enemy; ſaying, that their number were ſufficient, ſince God had promis'd him the Victory. But *Barac* denying to undertake the Government, except ſhe alſo would join in the adminiſtration of it with him; ſhe mov'd with anger, reply'd, *Art thou not aſham'd to ſurrender the dignity which God hath given thee, to a Woman? Well, I will not refuſe it.* Whereupon levying Ten thouſand Men, they pitched their Tents near the Mountain of *Thebor*. *Siſera* at that time (according as the King had commanded him) preſently marched out to meet them, and encamped not far from them. But *Barac* and the reſt of the *Iſraelites*, (being terrified with the multitude of the Enemies) were encouraged by *Debora*, who commanded them that very day to undertake the Battel; aſſuring them, that the Victory ſhould be theirs, and that God would aſſiſt them. Whereupon they charged the Enemy, and there ſuddenly fell a ſtorm of Rain, mixed with Hail, which the wind drove againſt the faces of the *Canaanites*, and took away their ſight, rendering thoſe that carried Darts, and ſerved with the Sling, unprofitable in the ſervice; likewiſe thoſe that were heavily arm'd, having their hands benumb'd with cold, could not wield their Swords. But the Tempeſt beating on the backs of the *Iſraelites*, not only gave them leſs offence, but made them alſo more courageous (as being a manifeſt ſign of Gods favour and preſence.) Whereupon diſaraying and breaking thorow their Enemies Battel, they made a great ſlaughter of them; ſo that part of them fell by the weapons of the *Iſraelites*, the reſt were over-run by their own Horſemen and Chariots. *Siſera* ſeeing his Souldiers turn their backs, leap'd from his Chariot, and fled away, till at laſt he arrived at the Tent of a woman of *Cenetis*, called *Jael*, whom he deſired to conceal and hide him. She admitted him; and when he deſired drink, ſhe gave him ſour milk; which when he had largely drunk, he fell aſleep. The Woman ſeeing him in this condition, took a Mallet, and drove an Iron Nail thorow his temples, and faſtned him to the pavement; ſoon after, when *Barac*'s Souldiers came to her, ſhe ſhewed them his dead body. Thus a Woman, according as *Debora* had foretold, was the Author of this Victory. But *Barac* leading K L M N O

Ver. 2. *Siſares*, or *Siſera*, the Captain of the Hoſt.

Ver. 4, 5. *Debora*, the Propheteſs.

Ver. 6. *Barac* appointed Emperor againſt the Enemy.

Ver. 8, 9.

Ver. 14. *Debora* and *Barac* charge the Enemy.

Ver. 15. *Siſera* ſlain, with his Hoſt.

Ver. 21. *Jael* killeth *Siſera* with an Iron Nail.

A leading his Army to *Aſor*, defeated and ſlew *Jabin*, who came out againſt him with an Army, razed his City to the ground, govern'd the *Iſraelites* for the ſpace of Forty years. *Barac* governeth the *Iſraelites* 40 years.

CHAP. VII.

How the Amalekites *overcoming the* Iſraelites, *deſtroyed their Country for the ſpace of ſeven years.*

B AFter the death of *Barac* and *Debora*, which hapned almoſt about the ſame time, the *Midianites*, accompanied with the *Amalekites* and *Arabians*, armed themſelves againſt the *Iſraelites*; and encountring them in open field, overcame them in a great Battel, and (deſtroying their Fruits and Harveſt) carried away great Booty. They continued theſe their incurſions for the ſpace of ſeven years, and compelled the *Iſraelites* to forſake the Champain, and flie to the Mountains: where digging themſelves Caves and Houſes under the earth, they kept ſecretly hidden all which they had reſerved, from the fury of the Enemy. For the *Midianites* having taken their Harveſt in the Summer time, permitted them to Till their Lands in the Winter, to the intent they might gather the fruits of their labour afterwards. Thus lived they in perpetual famine and want: neither was there any other hope or ſuccour left them, but C only by prayers and ſupplications unto God.

The year of the World, 2654. *before Chriſt's Nativity*, 1310.

Hedio & Ruffinus, cap. 10. *Judg.* 6. 1, 2, 3. The *Midianites*, confederate with the *Amalekites*, overcome the *Iſraelites* in a great Battel.

CHAP. VIII.

How Gideon *delivered the* Iſraelites.

ABout that time as *Gideon* (the Son of *Joas*, one of the chiefeſt of the Tribe of *Manaſſes*) was grinding ſome ſheafs of Corn, which he had ſecretly conveyed into his Preſs, for he durſt not do it openly, for fear of the Enemy; An Angel appeared to him in the form of a young man, and told him, *That he was happy, and beloved of God.* D 'Tis a fair ſign, anſwer'd *Gideon*, when I am forc't to uſe a Preſs inſtead of a Grange. The Angel exhorted him to be of good courage, and to endeavour to recover his Countries liberty. *Gideon* anſwer'd, That it was impoſſible, by reaſon that the Tribe whereof he was deſcended, had very few men in it; and that he was too young and incapable of affairs of that conſequence. God will ſupply all theſe defects, ſaid the Angel, and under thy conduct will give the *Iſraelites* victory. Theſe things *Gideon* communicated to certain young men, who willingly believing the Oracle, anſwer'd, *That for the preſent they had Ten thouſand Souldiers in readineſs, to attempt any thing for their liberty.* But God appeared to *Gideon* in a Dream, and told him, *That men being ſo vain, that they are willing to owe nothing but to themſelves, and attribute their Victories to their own ſtrength, inſtead of* E *attributing them to his aſſiſtance; he would make them know, that 'twas to him alone that they were indebted for them.* To which end he commanded him, That about the mid time of the day, at ſuch time as the heat was moſt vehement, he ſhould conduct his Army to the River, and there deligently obſerve thoſe that bowed themſelves to drink, which he might eſteem for Men of Valour; but all thoſe that drank haſtily, and with noiſe, ſhould be marked as Men timorous, and afraid of the Enemy. *Gideon* did as God commanded: and there were found but Three hundred Men that lifted water to their mouths with their hands, without fear and trouble. God commanded him to aſſail the Enemy with thoſe Three hundred, promiſing to give him the Victory. At this time were they encamped upon the Bank of *Jordan*, ready to paſs the Ford the next Morning. But *Gideon* F was troubled, by reaſon that God had bid him aſſail the Enemy by night. But God willing to deliver him of his fear, commanded him to take one of his Souldiers with him, and go to the Camp of the *Midianites*, to ſee what paſt there. He obeyed; and for his better aſſurance, took with him one of his ſervants. Now as he drew nigh a certain Tent, he perceived, that they that were within the ſame, were awake, and heard one of them with a loud voice tell his companion the dream which that Night he had had, which was thus: He thought he ſaw a Barley Cake (which lookt as if not worth the taking up) it rouled thorow all the Camp, and firſt overthrew the Kings Tent, and afterwards the Tents of all his Souldiers. This dream (anſwer'd his Companion) ſignified the loſs of our whole Army. The reaſon is, that of all ſorts of Corn, Barley is G moſt contemptible: and amongſt all the Nations of *Aſia*, there are not at this day any People more contemned than the *Iſraelites*; and in this reſpect, they reſemble Barley. Now you know that they have gather'd Troops, and form'd ſome deſign under the con-

God commandeth *Gideon* to deliver the *Iſraelites* from the *Midianites*. *Judg.* 6. 11, 12, 13.

Judg. 7. 2, 3, 4. God commandeth *Gideon* to chuſe a few men. The Victory is to be attributed to God.

Ver. 13, 14. *Gideon* repaireth to the Enemies tents, and by them is confirmed by a dream.

The year of the World, 2654. before Christ's Nativity, 1310.

duct of *Gideon*. And whereas this Cake turned to overthrow our Tents, I fear leſt it be a ſign that God hath given the Victory to *Gideon*. *Gideon* (having over-heard this Diſcourſe) conceived good hope, and preſently commanded his Followers to arm themſelves, after he had told to them the Dream of their Enemy. Whereupon they ſpeedily prepared themſelves at his Command, being encourag'd by ſo happy a preſage to attempt any thing. About the latter Watch of the Night, *Gideon* led forth his Army, and divided it into three Bands, and in every Band he put an Hundred Men: all of theſe bare in their hands empty Pots, in which were hidden burning Torches, in ſuch ſort, that the Enemy could not diſcover them, when they ſallied out. Moreover, they bare Rams Horns in their right hands, which they uſed inſtead of Trumpets. The Enemies Camp took up much ground, by reaſon they had a great number of Camels; and though diſtributed by Nations, were all of them comprehended in one incloſure.

Ver.16, 17,22. Gideon with 300 attempteth the fight.

The *Hebrews* having had inſtructions from their Captain what to do, at ſuch time as they approached near their Enemies, and the ſign of the Battel being given, they ſounded their Horns, and broke their Pots, and with their flaming Lights, fell into the Enemies Camp, crying, *Victory, Victory, by the aſſiſtance of God, and the ſtrength of* Gideon. Trouble and Fear ſurprized the ſleeping Enemy, for this action was in the Night-time, and God diſpoſed all things to this iſſue, that few of them fell by the *Hebrews* Sword, but they themſelves ſlew one another in great numbers (by reaſon that they were different in language.) For confuſedly encountring one another, they Maſſacred all they met, ſuppoſing them Enemies. When the Rumor of this Slaughter, and *Gideon's* Victory, came to the ears of the reſt of the *Iſraelites*, they armed themſelves, and purſued and overtook the Enemy, (being intangled in certain places, unpaſſable, through many Brooks) ſo that being environed on every ſide, moſt of them were put to the Sword; amongſt which, were two Kings, *Oreb* and *Zeb*. Two other Kings, *Zebé* and *Hezerhun* eſcap'd, with their Souldiers, to the number of eighteen thouſand, and encamped not far from the *Iſraelites:* but *Gideon* was no ways aſtoniſhed hereat, but charging them valiantly with his whole Army, he defeated all the Troops, and took the Kings captive. There died in the two Battels of the *Madianites*, and *Arabians* their Allies, almoſt Six-ſcore thouſand. The *Hebrews* alſo took an ineſtimable prey of Gold, Silver, Apparel, Camels, and Horſes. But *Gideon* returning to *Ephraim*, put to death the two Kings of the *Madianites* which he had taken. Nevertheleſs, the Tribe of *Ephraim* being diſpleaſed with his happy execution, reſolved to make War againſt him; accuſing him, that he had not made them privy to his deſign againſt the Enemy. But *Gideon* being a prudent man, and endowed with all kind of virtue; gave them this modeſt anſwer, *That he had not proceeded by his own direction, but by the command of God: notwithſtanding, that the Victory was no leſs theirs, than his, or thoſe of his Followers, that atchieved the Enterpriſe.* With theſe his words appeaſing their wrath, he did no leſs ſervice to the *Hebrews* by his prudence, than by his valour; delivering them from a Civil War, whereinto they had fallen, if his diſcretion had not prevented it. This Tribe was puniſhed for this outrage offered to ſo noble a Perſonage, as we will declare hereafter in due place. *Gideon* deſiring to diſcharge himſelf of the Government, was conſtrain'd to continue the ſame, and ruled the *Iſraelites* for the ſpace of Forty years, doing juſtice to every one that deſir'd it at his hands, with ſo great integrity, ability and wiſdom, that the People never fail'd to confirm the judgments which he pronounc'd, becauſe none could be more equitable. He died when he was very old, and was buried in the Country of *Ephraim*.

Ver. 22. The Madianites and their Confederates kill one another.

Ver. 25. The Iſraelites purſue their Enemies, and kill Oreb and Zeb.

Judg. 2. 7. Gideon taketh Zeb and Ezarbon.

Ver. 10. 120000 Madianites, with their Confederates, ſlain.

The year of the World, 2292. before Chriſt's Nativity, 1270.

Ver. 22, 32. Gideon reigned 40 years.

CHAP.

A

CHAP. IX.

How ſome of Gideon's *Succeſſors made War with the Nations round about them.*

The year of the World, 2654. before Chriſt's Nativity, 1310.

Hedio & Ruffinus, cap. 1.

Judg. 9. v. 1, *ad* 5. *Abimelech* killeth 69 of his Brethren.

GIdeon had ſeventy lawful Sons begotten on divers Wives, and one Baſtard by his Concubine *Druma*, called *Abimelech:* who, after the deceaſe of his Father, retired to *Shechem*, where his Mother was born. There (aſſiſted with money, by his Mother's kindred, and backed by men reſolute, and fit for all bad actions) he returned to his father's houſe, where he ſlew all his brethren (except *Jotham*, who by good hap ſaved himſelf by flight.) When he had once uſurp'd the Government, he ruled all things ac-

B cording to his luſt, and neglected the Ordinances and preſcripts of Law, hating all thoſe that in any ſort were maintainers of equity. One day whilſt there was a ſolemn feaſt held at *Shechem*, (whereunto the whole people were uſually wont to reſort) *Jotham* his Brother (who as we ſaid, ſaved himſelf by flight) getting up the Mountain of *Garizim*, which over-hangeth the City of *Shechem*, with a loud voice (that might eaſily be overheard by the people) and in a general ſilence of the whole multitude, deſir'd them to hear him a few words; and he told them, that in times paſt the Trees were accuſtomed articulately to ſpeak after the manner of men; and that (in a certain aſſembly, wherein they were to conſult of their government) they deſir'd the Fig tree to accept the Soveraignty over them; which when it refuſed and pleaded in its own behalf, that it was

C contented with that honour which they gave it for its fruit, and deſired no more. The Trees ceaſed not to ſeek another Prince, and offer'd that honour to the Vine; which in as many words as the Fig-tree, refuſed the ſame; the like did the Olive-tree. At laſt they addreſs'd to the Bramble, (whoſe wood is good only to burn) which anſwered, *If you unfeignedly deſire me for your King, repoſe your ſelves under my ſhadow; but if it be only in mockery, and to deceive me, there ſhall a fire iſſue from me, and conſume you. Theſe things* (ſaid Jotham) *I report to you, not to move you to laughter, but for that, you* (*having received many benefits at the hands of* Gideon) *ſuffer* Abimelech, *who in ſpirit differeth nothing from fire, to uſurp the Government, after the ſlaughter of my Brethren.* When he had ſpoken after this manner, he departed, and for three years lived hid a-

D mongſt the mountains, flying the fury of *Abimelech*. After ſome time the *Shechemites* (being moved with compaſſion and juſt revenge, of the murther committed upon the Sons of *Gideon*) drove *Abimelech* out of their City, and the whole Tribe. Whereupon he reſolved to do ſome miſchief both to the City and the Citizens. And though their Vintage was at hand, yet they durſt not go forth to gather the fruit, for fear of him. It hapned at that time a certain great man called *Gaal*, arrived there with a Troop of Souldiers, and his kindred: The *Shechemites* deſired him to grant them a Guard, whilſt they gathered their Harveſt; which requeſt of theirs being granted by *Gaal*, they iſſued out with their Forces and ſecurely brought in their fruits: and feaſting one with another in companies, they were ſo bold as to ſcoff at *Abimelech*, and the chief of his Follow-

E ers. And ſome of thoſe ſtrangers, that came into their City to their aſſiſtance, ſurpriſed, by Ambuſcado, divers of *Abimelech's* people, and ſlew them. But *Zebul* one of the *Shechemites*, and *Abimelech's* Hoſt, ſignified unto him by a meſſenger, how *Gaal* incited the people againſt him; and he counſelled him to lie in wait for him, near about the City, promiſing to bring *Gaal* thither, and ſo he might eaſily revenge himſelf of the injury which his enemy had offered him, and reconcile himſelf to the people again. When *Abimelech* had choſen a place fit to lye in ambuſh, and *Gaal* with *Zebul*, careleſly walked in the Suburbs, *Gaal* ſuddenly eſpying certain Armed men coming towards him, cryed out to *Zebul, That he had diſcovered the enemy*; *Zebul* replied, *that it was nothing but the ſhadow of Rocks.* But *Gaal* drawing nearer them, and ſeeing apparently who they were, anſwered

F *Zebul, That they were no ſhadows but ambuſhes of men. Zebul* replied, *Doſt thou not object cowardiſe to* Abimelech? *Why therefore ſheweſt thou not thy great valour in fighting with him?* *Gaal* confuſedly amazed, bore the firſt charge of the Souldiers of *Abimelech:* in which conflict, ſome of his Followers were ſlain, and he himſelf fled into the City, giving example to the reſt to follow him. Hereupon *Zebul* laboured, that *Gaal* might be expelled out of the City; accuſing him of cowardiſe in his encounter with the Souldiers of *Abimelech*. Now, when *Abimelech* had afterwards gotten certain intelligence, that the *Shechemites* would go out again to gather their Vintage, he laid an ambuſh near to the City. And no ſooner were they come forth, but a third part of the Troops ſurprized the Gates, to cut off their return; the reſt ran after thoſe that were ſcattered here and

G there: ſo that there was a great ſlaughter on every ſide; and the City was ruined to the very foundations, and they ſowed Salt upon the ruines thereof. But they that eſcaped thorow the Country, and had avoided the danger, aſſembled to fortifie themſelves upon

v. 8, *ad* 25. *Jotham*, by an alluſion, upbraideth the *Shechemites* of their ingratitude towards *Gideon*.

The counſel of the Trees, in choice of a King.

v. 23, &c. The *Shechemites* baniſh *Abimelech*.

v. 34. *Abimelech's* practice againſt the *Shechemites*.

v. 39, 40, 41. *Gaal* put to flight by *Abimelech*, is baniſhed out of *Shechem*.

v. 24. *Shechem* taken and ſacked and razed to the ground.

The year of the World, 2493. *before Christ's Nativity*, 1470.

upon a ſtrong Rock, whereupon they incamped. But as ſoon as *Abimelech* had notice of their intention, he haſted thither with his forces, and environed the place with faggots of dry wood, (carrying them thither in his own perſon, and encouraging thereby thoſe of his Army to do the like) ſo that the Rock was incontinently compaſſed with wood: whereunto he ſet fire round about, and in an inſtant it flamed, and burnt vehemently; ſo that none of them were ſaved, but all periſhed with their Wives and Children, to the number of fifteen hundred men, beſides many of the weaker ſort. This calamity hapned to the *Shechemites*, who were worthy of compaſſion if they had not deſerv'd this puniſhment for their ingratitude towards ſo upright a Judge, and ſo gracious a Benefactor. *Abimelech* cool'd the courage of the *Iſraelites*, by this treatment of the *Shechemites*, and gave ſufficient teſtimony that he aſpired higher, and would never terminate his ambition till he had totally ſubdu'd them. He therefore led forth his Army againſt the *Thebans* and their City, which he took: in the Town there was a great Tower, whither all the people had retired themſelves, and as he prepared to beſiege the ſame, and approached near the Gates, a certain woman caſt a piece of a Milſtone at him, which hit him on the head, and made him fall to the ground. *Abimelech* feeling that he was wounded to death, commanded his Armor-bearer to diſpatch him, that it might not be reported that he died by the hand of a woman. The man did as he was commanded, and ſo *Abimelech* ſuffer'd the puniſhment of the cruelty he had committed againſt his Brethren, and the tyranny executed upon the *Shechemites*; according as *Jotham* had foretold: As ſoon as *Abimelech* was ſlain, all the Army diſperſed, and returned to their dwellings; and *Jair* the *Galaadite*, of the Tribe of *Manaſſes*, took upon him the Government. Amongſt other felicities of this man, theſe were of greateſt note, that he was rich, and had thirty Valiant Sons, all prudent men, and of chief rank in the Country of *Galaad*. After he had governed the people twenty years, he died when he was very old, and was honourably intombed in *Chamon* a City of *Galaad*. From this time forward the policy and eſtate of the *Hebrews* grew more and more diſordered, and the Laws began to be neglected: Whence it came to paſs, that the *Ammonites* and *Philiſtines* deſtroyed all their Country with a great Army, and made themſelves maſters of the Land on this ſide *Jordan*; and ſo much were they heartned, that they preſſed further, to poſſeſs the other ſide of the River, and conquer the ſame. Whereupon the *Hebrews* being brought to more moderation by theſe their adverſities, had recourſe unto God by prayers and ſacrifices; deſiring that it would pleaſe him to moderate his wrath, if he would not wholly appeaſe it, ſtay his heavy hand over them. This ſubmiſſion of theirs prevailed with God, who promis'd to aſſiſt them. Whilſt therefore the *Ammonites* led their Army into *Galaad*, they of the Country aroſe to meet and fight with them; being deſtitute of a Governour to conduct them. Now there was a certain man called *Jeptha*, of great eſtimation, as well for the virtue of his anceſtors, as his own valour; for he had a conſiderable body of men in his own ſervice. To him they ſent a meſſenger, deſiring him to aſſiſt them; and promiſing him, that he ſhould continue in the Government during the term of his life. But he was nothing moved with this requeſt, but reproachfully objected againſt them, that they had abandoned him, when his Brothers did him open wrong by driving him out of their Family, by reaſon he was not their Brother by the ſame Mother, but begotten on a woman which their Father had entertained for his Paramour; and it was to revenge this injury that he had lived in *Galaad*, receiving all thoſe into wages which came unto him, of what place ſoever. But after they had preſſed him, and ſworn to him, he joyned his Troops with them, and became their General: and ſpeedily providing whatſoever was neceſſary, he encamped near *Maſpha*, and ſent Ambaſſadors to the *Ammonites*, accuſing them for invading a Country that belonged not to them. They on the contrary blamed the *Iſraelites*, for that they coming out of *Ægypt* had uſurpt that Country from his Anceſtors, who were lawful Lords of it. *Jeptha* anſwered, that they had no reaſon to accuſe their Anceſtors in reſpect of *Ammorrhæa:* but rather they were beholden to them, for that they had permitted them to enjoy the Country of *Ammon*; it being in *Moſes*'s power to have conquered the ſame. In a word, they were reſolved not to forſake the Country which God had given them, and they had held in their poſſeſſion for the ſpace of three hundred years; and would defend againſt them by dint of Sword. With theſe words diſmiſſed he the Ambaſſadors of the *Ammonites*. Then *Jeptha* prayed to God that it would pleaſe him to grant him victory: and he made a vow that if he returned to his houſe in ſafety, he would ſacrifice the firſt living creature that he ſhould meet with at his return. After this, encountring the Enemy, he defeated and purſued him, killing thoſe that fled continually till he came to the City of *Minnith*. Then entring the Country of the *Ammonites*, he deſtroyed divers Cities, and carried away a great booty, and ſo delivered his Nation from the

v. 46, 47, 48, 49. The *Shechemites* flying, are burned upon a Rock.

Abimelech taketh *Tebez*. *v.* 52, 53, 54, 55.

A woman woundeth *Abimelech*, and his Squire killeth him. *Hedio & Ruffinus*, cap. 12. *al.* 19. *Judg.* 10.

Thola reigned 23 years. After him *Jair* 22 years. *Judg.* 10. 34.

v. 5, 6, 7, 8. The *Iſraelites* oppreſſed by the *Ammonites* and *Philiſtines*.

Judg. 11. 5, 6, 9, 10, 11. *Jeptha* is created the Judge of *Iſrael*.

v. 30, *ad* 40. *Jeptha* maketh a vow,

ſervitude

A ſervitude which they had endured for the ſpace of eighteen years. But as he returned homeward, he fell into ſuch an inconvenience, as was no ways anſwerable to his noble actions. For the firſt perſon he met as he returned home, was his only Daughter (a Virgin of eighteen years) who came out to meet him: Whereupon melting into tears, he began to check her, for that ſo haſtily ſhe had come forth to meet him, by reaſon he had vow'd the firſt thing he met with to God. But this accident was no ways diſpleaſing to the Virgin; who with a wonderful conſtancy anſwered her Father, that a death which had for its cauſe the victory of her Father, and the liberty of her Country, could not but be very acceptable to her: and that the only favour ſhe deſired of him, was, that he would pleaſe to grant her two months, before ſhe was ſacrificed, to the B end ſhe might lament her youth, with her companions: and that after that term, her father might acquit himſelf of the vow which he had made. *Jeptha* granted her the time ſhe had limitted: which being expired, he ſacrificed his Daughter for a burnt offering. Which oblation of his, was neither conformable to the Law, nor deſired by God. But he was reſolved to accompliſh his vow, without conſidering what judgment men might make of it.

The year of the World, 2624. *before Chriſt's Nativity*, 1270.

He overcometh the *Ammonites*.

Chap. 11. *v.* 39. *Jeptha* ſacrificeth his Daughter.

The Tribe of *Ephraim* hearing of his victories, declared War againſt him by reaſon he had not communicated to them his enterpriſe againſt the *Ammonites*, that he might have the prey, and the honour of the enterpriſe to himſelf. He anſwered, that being of his kindred, they could not be ignorant, that both he and his were aſſailed by War; C and had beſides that, alſo been deſired to give them their aſſiſtance; whereunto they had anſwered very faintly, and being requeſted would not be preſent. Then he told them, that, that which they undertook, was unlawful, and wicked, in that not daring to encounter the Enemy, they made no ſcruple to ſet upon their Brethren and Friends; and he threatned them, that if they reſtrained not themſelves, he would (by the aſſiſtance of God) be revenged on them. But theſe words of his were both neglected and deſpiſed, ſo that he was forced to Arm himſelf againſt them, and with an Hoſt of men ſent from *Galaad*, he made a great ſlaughter, partly in purſuing thoſe that fled, partly alſo in preventing their paſſage who fled to *Jordan*: the number of the ſlain, amounted to about forty thouſand. After *Jeptha* had governed ſix years, he deceaſed, and was D buried in *Sebei*, in the place where he was born, and the Country of *Galaad*. After his death *Ibſan* took upon him the Government. He was of the Tribe of *Juda*, of the City of *Bethlehem*, and had ſixty Children; thirty males and thirty females, which he left all alive and married: he died when he was very old, without performing any thing worthy of memory, during the ſpace of his ſeven years Government: he was buried in his own Country. In like manner *Elon* a *Zabulonite* his ſucceſſor did nothing memorable and during the term of ten years wherein he governed. *Abdon* the Son of *Elon*, and (of the Tribe of *Ephraim* of the City of *Pharathon*) was declared Soveraign Judge after *Elon*, and is renowned only for his felicity in his Children; the ſtate of the *Iſraelites* being in peace, ſo that he exploited nothing worthy glory: he had forty Sons, E who had thirty Grand-children; and rode accompanied with theſe ſeventy, who were all of them expert Horſe-men. He left them all alive, and died when he was very old, and was magnificently buried in *Pharathon*.

Ch. 12. 1, 2, &c. The *Ephraimites* are inceaſed againſt *Jeptha*. *Judg.* 12.

v. 6. Almoſt forty thouſand of the *Ephraimites* ſlain.

v. 7. *Jeptha* dieth.

Ibzan was for ſeven years ſpace the Judge in *Iſrael*.

v. 11. *Elon* reigned ten years.

v. 13. *Abdon* Judge.

CHAP. X.

Of Samſon's *valour, and how many miſchiefs he did to the* Philiſtines.

Judg. 13. 1. The *Iſraelites* are overcome by the *Philiſtines*. *Hedio & Ruffinus, cap.* 13. *al.* 10.

AFter his death, the *Philiſtines* prevailed over the *Iſraelites*, and exacted tribute from them for the ſpace of forty years. From which miſery they were deliver'd F after this manner. *Manoah* an excellent man, and chief of the Tribe of *Dan*, without exception, had a Wife moſt famous for her beauty, and excelling all others of that time; yet had he no Children by her, whereat he was very much grieved, and made his continual prayers unto God (and eſpecially when they were retired to a Country-houſe which they had near the City) that it would pleaſe him to give him a lawful heir. He loved his Wife very paſſionately, and not without ſome jealouſie, on a day as the woman was there by her ſelf, an Angel of God appeared to her in form of a young man of incomparable beauty and ſhape; and told her that he came from God, to inform her that ſhe ſhould be the mother of a child, perfectly beautiful; and whoſe ſtrength ſhould be ſo extraordinary, that as ſoon as he was entred into the vigour of youth he ſhould G humble the *Philiſtines*; but God forbad her to cut his Hair, and commanded likewiſe that he ſhould taſte no other drink but water; and after he had ſaid thus, he departed. As ſoon as her Husband returned home again, ſhe told him all that the Angel had ſaid

v. 3, 4, 5. The Angel foretelleth *Samſon*'s birth.

unto

The year of the World, 2783. *before Christ's Nativity*, 1181.

unto her, and ſo extoll'd the beauty and good grace of the young meſſenger, who ap- H peared unto her, that theſe praiſes increaſed his jealouſie; which ſhe perceiving, and being no leſs chaſt than fair, prayed to God once more to ſend his Angel, that her Husband might ſee him, and be cur'd of his unjuſt ſuſpicion. Her prayer was heard, and the Angel

v. 9, *ad* 13. The Angel appeareth once more unto *Manoah*.

preſented himſelf again to the woman being (apart from her Huſband.) But ſhe deſired him to ſtay till ſhe called her Husband: which when ſhe had obtained, ſhe went and fetched *Manoah*, who notwithſtanding was not delivered from his ſuſpicion; but deſired him to relate to him all that he had ſignified to his Wife. The Angel anſwered, that it ſufficed that ſhe knew it: whereupon he asked him what he was, to the end that when his Son ſhould be born, he might give him preſents, and thanks. The Angel anſwered, that he had no need thereof, by reaſon that he had not brought the good news of the birth of his I Son for any neceſſity that he had. *Manoah* entreated him to ſtay and receive ſome token of kindneſs; but he would not conſent. Finally, being inſtantly preſſed to abide and receive ſome gift; *Manoah* kill'd a Kid, and commanded his Wife to roaſt it. And when all things were in readineſs, the Angel commanded them to lay the Bread and Fleſh upon a Rock without diſhes: which being done, he touched the Fleſh with a wand which he had in his hand, and ſuddenly a flaming fire conſumed both the Bread and Fleſh; and the Angel was ſeen to aſcend up into Heaven in the ſmoke as it were in a Chariot. *Manoah* was in great fear leſt ſome inconvenience ſhould happen unto him, becauſe they had ſeen God: but his Wife comforted him, aſſuring him that God had appeared to them for their good. Shortly after ſhe became big with child, and obſerved all that had K

v. 24. *Samſon's* birth.

been commanded her; and when the Infant was born, ſhe called his name *Samſon* (which is as much as to ſay, ſtrong) who ſoon grew to be of excellent beauty both of mind and body, wearing his Hair unſhorn, and uſing ſobriety in his diet, whereby he gave ſome ſigns of what had been foretold concerning him.

It hapned on a day that there was a ſolemnity celebrated in *Thamna*, a City of the *Philiſtines*, whither *Samſon* reſorted with his Father and Mother; and being ſurpriſed with love of one of the Damſels of that place, he deſired his Father and Mother that this Maid might be given him in marriage: which they refuſed, alledging that ſhe was not of the ſame Lineage, and that God would provide him a match to the good and profit of his Nation: but in the end he prevailed ſo much, that he eſpouſed the Maiden. L

Judg. 14. 5, 6. *Samſon* teareth a Lion in pieces with his hands.

Now as he ordinarily walked to her Parents, it hapned one day, that being diſarmed, he met with a Lion upon the way, whom he graſped and ſtrangled with his hands; and having ſlain him, he caſt the body of the Beaſt into a Wood not far diſtant from the high way. Another day returning in like ſort to the Damſel, he found a ſwarm of Bees which made their honey in the breaſt of the ſame Beaſt, and he took three honey-combs which he carried with other preſents to his intended Wife. After this, he

Samſon marrieth one of the Daughters of the *Philiſtines*. *v.* 1, 2, 3.

invited the *Thamnites* to the celebration of his marriage, who (for that they feared his ſtrength) under colour of doing him honour, choſe out thirty ſtrong and valiant young men, to be ſeemingly his companions, but in effect his Guardians; to the end he might not attempt any commotion, in the midſt of the feſtivity. *Samſon* ſaid to his compa- M nions, I will propoſe a queſtion to you, which if you can reſolve, I will give each of you a fine Linen Shirt, and other veſtments. They being very deſirous both to be reputed wiſe, and to gain the reward propoſed, preſſed him to propound his queſtion: which he did in theſe terms; He that devoureth all, hath been himſelf the food of others; and how terrible ſoever he was, this food hath been no leſs ſweet and agreeable. They employ'd three days to find out the ſence thereof, but they could not: and therefore they deſired *Samſon's* Spouſe to get the ſecret from her Husband, and diſcloſe the ſame to them; which if ſhe refuſed, they threatned to burn her to death. *Samſon* at the firſt (notwithſtanding her flatteries and ſollicitations) denied to tell it her: at laſt ſhe urged him ſo inſtantly, and ſhed ſo many tears (telling him that if he did not ex- N pound the queſtion to her, ſhe would take it for a certain ſign that he hated her) that at laſt he told her he had ſlain a Lion, and how in him he had found the three Honey-combs which he brought to her: and (not diſtruſting either fraud or guile) he related the whole ſtory to her, and ſhe afterwards reported the ſame to thoſe that had employed her in the diſcovery. When the ſeventh day was come, and the queſtion was to be decided, the young men aſſembled themſelves together about Sun-ſet; and ſaid, There is nothing more terrible than a Lion, nor any thing more pleaſant to taſte, than honey: Whereunto *Samſon* replied, you ſhould add, that there is not any thing more dangerous than a woman; for ſhe it is that hath betray'd me, and reported my words to you. Notwithſtanding all this, he delivered that which he had promiſed them, out of the booty, O which he had taken from certain *Aſcalonites*, whom he encountred upon the way. But he would not pardon his Wife; and the woman (ſeeing her ſelf deſpiſed) married

v. 12, 13, 14. *Samſon* propoundeth a riddle to the *Thamnites*.

v. 18. *Samſons* Wife diſcovereth the riddle to the *Thamnites*.

v. 19, 20. *Samſon* killeth certain *Aſcalonites*, and his Wife marrieth with another.

one

A one of his friends, who had, in his behalf first sollicited the marriage. *Samson* (being more incensed by this injury) resolved to revenge himself both on her and the whole Nation: For which cause in the Summer time (when the Corn was ready to be reapt) he took three hundred Foxes, to whose tails having fastned flaming Torches, he drove them into the *Philistines* fields of Corn; consuming by this means all their hope of Harvest. The *Philistines* understanding that *Samson* had done this, and conceiving the reason that induced him to it, sent a party of Souldiers to *Thamna*, and burnt this woman alive with all her kindred, as the cause of the loss that had hapned to them. After *Samson* had slain divers *Philistines* in the Country, he went and dwelt at *Etam* (which is a strong Rock in the Tribe of *Juda*.) For which cause the *Philstines* assailed that Tribe, who
B represented to them that there was no reason why they should suffer for those offences which were committed by *Samson*, and especially since they paid them tribute. The *Philistines* replied, that unless they would be maintainers of his act of injustice, they must deliver *Samson* unto them. They (desirous that the *Philistines* might have no cause of quarrel against them) came to the Rock to the number of 3000 men, and there blamed *Samson* for those actions which he had done against the *Philistines*, because they were a people that might endamage the whole Nation of the *Hebrews*: concluding that they came to take, and deliver him into the *Philistines* hands, and praying him to submit himself voluntarily to that their resolution. *Samson* made them swear that they would do him no other injury, but deliver him only to their enemies; which done, he descended
C from the Rock, surrendring himself to the hands of those of *Juda*, who bound him with two cords, and led him away to deliver him to the *Philistines*. Now being arrived in a certain place, which at this present is called the *Jaw* (by reason of what hapned there at that time) and approaching near the *Philistines* Camp; which shooted for joy that they had faithfully executed that which they desired of them: *Samson* brake his bonds, and catching up the jaw of an Ass which he found at his feet, and falling upon the *Philistines*, he slew and beat down to the number of almost two thousand, and put all the rest to flight. This extraordinary and unparallel'd exploit so puff'd up *Samson's* heart, that he forgat to attribute it to the assistance of God, but ascribed the same to his own strength. But it was not long before he was punisht for his ingratitude: For being seized
D with exceeding thirst, and finding himself faint, he acknowledged and confessed that mans force was nothing but weakness, and that all ought to be ascribed to God: whom he prayed that he would not be displeased with what he had spoken, nor deliver him to his Enemies, though he had deserved it, but assist him in the present danger. God heard his prayers, and caused a pleasant Fountain to spring from the foot of a Rock: for which cause *Samson* called the place *Maxilla* or *Jaw*, which name continueth even unto this day. After this battel, *Samson* set light by the *Philistines*, and went to *Gaza*, where he sojourned in an Inn. The Governors of the City understanding his arrival, set men to keep the Gates, to the end he might not depart without their knowledge. But *Samson* not ignorant of what they intended against him; rose about midnight and took up the
E Gates, with the hinges and locks, and all the furniture of the same; and laying them on his shoulders, carried them to the Mountain above *Hebron*. Not long after, he transgressed the Laws of his Fathers, and corrupted his ways and manner of living, conforming himself to the fashions of the Gentiles, which was the source and cause of all his ruine. For he was taken with the love of a *Philistine* Courtezan called *Dalila*. As soon as the Governours of the *Philistines* knew it, they by promises wrought so with her, that they persuaded her to get out of him wherein his force consisted, and what the cause was that he could not be conquered by his Enemies. *Dalila* to accomplish their desire, made use of fasting and flattery, praising his great actions, and thence taking occasion to ask him whence his so prodigious strength proceeded. But *Samson*
F well judging on what design she askt him this question, answered her: that if he were tied with seven Vine-branches young and pliant, he should become the weakest of all men. She believed him, and having given notice thereof to the Governours of the *Philistines*, who sent to her house certain Souldiers, these, when he was drunk and asleep bound him as strongly as they could; *Dalila* suddenly waking him, told him that certain Souldiers were at hand to take him: but *Samson* brake the bonds of Vine-branches, and prepared himself to resist the assaults of those that lay in wait for him. The woman frustrate of her hope, not long after took an opportunity, to complain of him that distrusting her love and constancy, he had concealed that from her which she most desired to know, as if she were unable to conceal that which might any ways concern the
G fortune and safety of her beloved: But he deceived her the second time, and told her that if he were tied with seven cords, he should lose all his strength. Which when she had done, and found a contrary issue to her expectation, the third time *Samson* told her,

The year of the World, 2791. *before Christ's Nativity*, 1173.

Judg. 15.4, 5, &c. *Samson* burned the *Philistines* fruit.

Chap. 15. 11, 12, 13. *Samson* is delivered to the *Philistines*.

v. 14, 15. *Samson* with the Jaw-bone of an Ass killeth a thousand men.

v. 18. *Samson* by his prayers causeth a Fountain to break out of a Rock.

Chap. 16.3. *Samson* beareth away the gates of *Gaza*.

Chap. 15. & 6, *ad* 16. *Dalila* the strumpet foundeth *Samson*, to find out wherein his strength consisted, and is deluded.

her, that if he were tyed with ſeven cords, he ſhould loſe all his ſtrength. Which when H
The year of the World, 2791. *before Chriſt's Nativity*, 1173. ſhe had done, and found a contrary iſſue to her expectation, the third time *Samſon* told her, that if ſhe pleeted his hair with a fillet, he ſhould be weakned: and having expe-
v. 16, 17, 18. *Samſon* diſcovereth to *Dalila* wherein his ſtrength conſiſted: his eyes are pulled out, and he is led away priſoner. rimented that alſo, ſhe found that it was falſe. Finally, ſhe preſs'd and conjured him in ſuch earneſtneſs, that being no longer able to avoid the ill that attended him, at laſt he condeſcended to gratifie her, and ſaid to her after this manner: It hath pleaſed God to have care over me, and as I was by his ſpecial providence brought into the World, ſo by his command I nouriſh this hair, for God hath forbidden me to cut the ſame; and my force ſhall endure as long as theſe locks ſhall endure and grow. Which when ſhe underſtood ſhe ſhaved off his hair, whilſt he ſlept, and betrayed him to his Enemies, whoſe forces at that time he was too feeble to reſiſt; and they plucked out his eyes, and led I him away bound. Some time after the *Philiſtines* celebrated a publick feaſt (wherein the Princes and Peers banquetted and entertained one another in a ſpacious place, the cover whereof was upheld by two pillars; and *Samſon* was ſent for, and brought to the feaſt, to the end they might mock him in the midſt of their mirth; his hair was then
à v. 25. *ad finem. Samſon* with three thouſand *Philiſtines* is ſlain. *Samſon* ruled 20 years. grown again; and this generous ſpirit taking it more grievouſly than all other evils which he endured, to be treated with ſuch indignity, and not to be able to revenge himſelf on thoſe that thus injuriouſly uſed him, feign'd himſelf very weak, and deſired the Boy that led him, to let him approach and lean upon the ſaid Pillars. As ſoon therefore as he got hold on them, he ſhook them in ſuch ſort, that they were overturned, and the houſe fell upon thoſe that were therein, who all periſhed to the num- K
ber of three thouſand men: with theſe alſo died *Samſon*, who finiſhed his days in this ſort, after he had commanded over *Iſrael* for the ſpace of twenty years. He was a man of great vertue, ſtrength and magnanimity: even to his latter hour, was fatal to the *Philiſtines*. And whereas he was allured and beſotted by a woman, 'tis an effect of the infirmity of humane nature, which is prone to ſuch faults: in all other things, we cannot too much admire his vertue. His Kindred took his body and buried it in *Saraſa* his Country, in the Sepulchre of his Anceſtors.

CHAP. XI.

How the Sons of Eli *the High-Prieſt were ſlain in Battel by the* Philiſtines. L

Ruth 1. *v.* 1. *ad* 6. *Hedio & Ruffinus* cap. 14. A famine in the days of *Eli*. AFter the deceaſe of *Samſon*, *Eli* the High-Prieſt took upon him the Government of the *Iſraelites*. During his time there was a great Famine; and *Elimelech* unable to endure the miſery thereof, came from *Bethlehem* a City of the Tribe of *Juda*, to inhabit in the Country of *Moab*, bringing with him *Naomi* his Wife and *Chilon* and *Maalon* his Sons, whom he had by her. Now when his affairs had fallen out with as fortunate ſucceſs as could be deſired, he married his Sons to certain Daughters of the *Moabites*, *Chilon* to *Orpha*, and *Maalon* to *Ruth*. After ten years, *Elimelech* and his Sons died. By which affliction *Naomi* being caſt into great ſorrow, and deſtitute of their company, whoſe dear familiarity ſhe had preferred before the love of her Country: chang'd M
her reſolution (according to thoſe occurrences that had happned to her) and determined to return to her Friends, by reaſon ſhe had received intelligence, that her Country at that time was in better eſtate than when ſhe left it. Her Daughters-in-law would not endure to be ſeparated from her; but would needs accompany her: but ſhe wiſhing them a more happy marriage than that which they enjoyed with her Sons, and proſperity in all other things, and proteſting unto them that ſhe had no ability to do them good; ſhe deſired them to ſtay in that place, and not by following their wretched Mother-in-
C. v. 7, *ad* 14. law in an uncertain event, loſe the certain pleaſure and peaceable fruition of their Country. Theſe her perſuaſions took effect with *Orpha*: but *Ruth* (reſolved in no ſort to forſake her,) attended on her Mother-in-law as future companion of whatſoever for- N
v. 15, *ad* 19. *Naomi*, after the deceaſe of her Husband and Sons, departeth with *Ruth* into her own Country. *Ruth* goeth into *Bethlehem*. tune ſhould befall her. Now when both of them arrived in *Bethlehem*, (where, as we ſhall ſee afterwards) *Boos*, *Elimelech*'s Kinſman, entertained them in his houſe: the Citizens called her by the name of *Naomi*, but ſhe ſaid, that they ſhould rather call her *Mara* (for *Naomi* in the *Hebrew* tongue ſignifies *felicities*, and *Mara*, *bitterneſs*.) When it was Harveſt time, *Ruth* by the permiſſion of her Mother, went out into the fields to glean Corn for their ſuſtenance: and it fortuned that ſhe met in the field with *Boos* who came thither likewiſe not long after; and who beholding her, inquired of the chief Reaper touching this young woman. He, having a little before underſtood her
Ruth 2. *v.* 1. *ad* 8. *Boos* friend to *Naomi* and *Ruth*. condition, declared it to his Maſter *Boos*, commending her for the good affection which ſhe bare her Mother-in-law, and for the memory ſhe had of her deceaſed Son, whom O
Ruth had married; wiſhed her all good fortune: and not ſuffering her to glean, he permitted her to reap and to gather all that which ſhe might; commanded the Maſter

reaper

A reaper that he ſhould not hinder her from taking whatſoever ſhe pleaſed: and that when the reapers took their refection, they ſhould give her both meat and drink. What Corn *Ruth* gathered ſhe reſerved for her Mother-in-law, and came home at night and brought her the ſheaves. In like manner *Naomi* reſerved a portion of certain victuals for her, which in way of kindneſs her neighbours had ſent her. At her return, *Ruth* reported to her all the words that *Boos* had ſaid unto her: And *Naomi* gave her to underſtand that *Boos* was her kinſman, and ſo good a man, that it might be hoped he would take ſome care of her. So *Ruth* went again with *Boos* handmaids to gather her gleanings; and certain days after (about the time that they threſhed Barley) *Boos* came to his Farm, and ſlept on the floor: which when *Naomi* underſtood, ſhe thought it might B be for the advantage of the young woman, to lie and ſleep at his feet; and accordingly ſhe adviſed her to endeavour it. *Ruth* (that made a conſcience to contradict her Mother-in law in whatſoever ſhe commanded her) went very gently and lay at his feet; and upon her firſt arrival *Boos* perceived nothing (becauſe he was faſt aſleep:) but when he awaked about midnight, and felt ſome body lying at his feet, he demanded who it was: whereupon ſhe told him her name: requeſting him as her maſter, that he would permit her to repoſe in that place for that time. He inquired no further, but let her ſleep; but early in the morning, before the Servants began their work, he commanded her to ariſe, and to take as much Barley with her as ſhe could bear, to the end ſhe might return to her Mother-in law, before that any man perceived that ſhe had ſlept C in that place (becauſe it is wiſdom to avoid occaſions of talk, eſpecially in a thing of this importance.) Touching the reſt, (ſaid he) the matter ſtandeth thus: Thou haſt a kinſman (ſaid he) that is nearer thee in blood than I am; thou muſt inquire of him if it be his pleaſure to take thee to Wife: if he ſaith that he liketh thee, thou muſt then neceſſarily ſubmit unto him: but if he refuſe thee, I will take thee for my Wife according as the Law obligeth me. Now when ſhe had reported theſe news unto her Mother-in-law, ſhe took courage and conceived hope that *Boos* would not abandon them. *Boos* came to the City about noon, and called a Council of the Elders, and ſent for *Ruth* and his kinſman, to whom he ſpake thus: Doſt thou not poſſeſs the heritage of *Abimelech*? Yes, anſwered he, I am ſeized thereof by the right of proximity, according to Law. D *Boos* replied, Thou muſt not (ſaith he) only obſerve the Laws in part; but thou muſt preciſely execute them all. Behold here a young woman, *Abimelech*'s Widow, whom it behoveth thee to marry according to the Law, if thou wilt inherit poſſeſſions. But the man ſurrendred to *Boos*, not only the poſſeſſions, but alſo the woman; by reaſon that *Boos* was allied alſo to thoſe that were dead, and eſpecially for that the ſaid kinſman had already both Wife and Children. *Boos* therefore (having firſt taken the Magiſtrates to witneſs) call'd for the woman, and willed her to draw near her kinſman, and to unlooſe his ſhooe, and ſtrike him on the face (according as the Law had ordained;) which done, *Boos* eſpouſed *Ruth*, by whom (about a year after he had a Son, which *Naomi* brought up; and called his name *Obed*, in hope he would aſſiſt in her old age: (for *Obed* E in the *Hebrew* tongue ſignifies aſſiſtance) *Obed* begat *Jeſſe*, and *Jeſſe* begat *David*, who was King, and who left the Realm to his ſucceſſors for one and twenty Generations. I was obliged to relate theſe things touching *Ruth*, becauſe I would declare how God, by his Soveraign power, raiſes whom he pleaſes from obſcurity, to the higheſt dignity as he did *David*, whoſe original I have ſhewed you.

The affairs of the *Hebrews* were at this time in very poor eſtate, and they entred into a new War againſt the *Philiſtines* upon this occaſion: The High-Prieſt *Eli* had two Sons *Ophni* and *Phinees*. They againſt all right and Law (offering outrages to men, and committing impieties againſt God) ſuffered no ſin to eſcape them: for they were not contented to receive what belonged to them, but they took what did not. And as women F came to the Tabernacle for devotion, they abuſed them, raviſhing ſome againſt their wills, and corrupting others by preſents; and thus they exerciſed a manifeſt and licentious tyranny; their Father was much diſpleaſed with them for theſe crimes as well as the people. And God having declared to *Eli*, and the Prophet *Samuel* (who then was very young) what vengeance ſhould fall upon *Eli*'s Children, he mourned over them, as if they had been already dead. But I will firſt ſpeak ſomething concerning this Prophet *Samuel*, and afterwards of the Children of *Eli*, and what calamity fell upon all the *Hebrew* Nation. *Elcana* was a *Levite* of mean condition, living in *Ramath*, a part of *Ephraim*: he had married two Wives, the one called *Anna*, the other *Phenenna*: by *Phenenna* he had Children; yet he loved *Anna* very entirely, although ſhe was barren G One day when *Elcana* with his Wives were at *Silo*, where the Tabernacle of God was (as we have before declared) to the intent to offer Sacrifice in that place: during the feſtival he diſtributed the portion of his meat to his Wives and Children: *Anna* (beholding

The year of the World, 2811. *before Chriſt's Nativity*, 1153.

Ruth 3. *v.* 14

Ruth by her mother-in-laws perſuaſion lieth at *Boos* feet.

Ruth 4. *v.* 1, *ad* 7.

Boos exhorteth his kinſman to marry *Ruth*.

v. 13. *Boos* begetteth *Obed Davids* Grandfather upon *Ruth*. 1 *Sam.* 2. 12, *ad* 17.

Ophni and *Phinees* the wicked Sons of *Eli* the High-Prieſt. *Hedio & Rufinus*, cap. 15. al. 12.

1 *Sam.* 1. 10, 12, 13. *Anna* the Wife of *Elcana* requireth a Son at God's hand.

The year of the World, 2818. *before Christ's Nativity*, 1468.

holding the Children of his other Wife ſitting near their Mother) began to weep and H lament with her ſelf, becauſe ſhe was without iſſue, and could not be eaſed with all conſolation which her Husband gave her. She went into the Tabernacle to beſeech God that it would pleaſe him to make her a Mother; and made a vow that if he gave her a Son, he ſhould be dedicated to the ſervice of God. And for that ſhe employed much time in making her prayers, the High-Prieſt *Eli*, who ſate before the Tabernacle commanded her to depart from thence, ſuppoſing that ſhe had drunk too much Wine: but after ſhe told him that ſhe drank nothing but Water, and that (being oppreſſed with grief) ſhe was come to the Tabernacle, to beſeech God that it would pleaſe him to grant her Children, he exhorted her to be of good courage, and aſſured her that God had heard her prayers: whereupon ſhe returned to her Husband full of good hope, I and took her repaſt with joy. They returned to their own houſe, ſhe began to be big with child, and at laſt ſhe brought forth a Son, whom ſhe called *Samuel* (that is to ſay, requeſted of God.) Afterwards they returned to offer Sacrifice, and give thanks to God for the birth of the child, which God had given them, and to bring their tenths. *Hannah*, remembring the vow ſhe had made, delivered the child into the hands of *Eli*, and conſecrated him to God to be his Prophet. For which cauſe they ſuffered his Hair to grow, and he drank nothing but Water, and he was brought up in the Temple. *Elkanah* had by *Hannah* other Sons alſo and three Daughters. As ſoon as *Samuel* had attained to the age of twelve years, he began to propheſie. For on a certain night whilſt he ſlept, God called him, by his name: and he ſuppoſing that it was the High-Prieſt that K called him, came unto him; but *Eli* told him, that he had not called him. The ſame thing was done three times: and then *Eli*, eaſily judging what it was, ſaid to him, *Samuel*, I neither called thee now, nor before, but it is God that calleth thee, anſwer him therefore, and ſay, Here I am, ready to obey. He heard the voice of God once more; *and he anſwered, Behold me, O Lord, what wouldſt thou have me to do? I am ready to obey.* Then God anſwered, ſaying: Go and tell the *Iſraelites* that ſo great a calamity ſhall fall upon them that no tongue can expreſs it. The Sons of *Eli* ſhall die in one day, and the Prieſthood ſhall be removed from his Family to that of *Eleazar*: For *Eli* hath loved his Children more than my ſervice, and hath drawn my curſe upon them.

v. 20. *ad finem.* *Hannah* bare *Samuel* to *Elkanah* her Husband.

1 *Sam.* 3. *v.* 3, *ad* 10.

C. v. 11, *ad* 21. God foreſheweth *Samuel* of the death of *Eli* and his Sons.

Samuel fearing to overwhelm the old man with ſorrow, would not diſcloſe this Ora- L cle to him; but *Eli* conſtrained him to tell it, and it made him the more aſſured of the imminent death of his Sons. And becauſe all the things which *Samuel* propheſied came to paſs, his reputation increaſed daily more and more.

Hegio & Ruffinus, cap. 16. 1 *Sam.* 4. *v.* 1, *ad* 4. The *Philiſtines* kill four thouſand of the *Iſraelites.*

At that time the *Philiſtines* (leading out their Army againſt the *Iſraelites*) incamped near the City of *Amphec*, and for that the *Hebrews* were negligent to oppoſe them, they advanced further into the Country. So at length in a fight with their Enemies, the *Philiſtines* got the upper hand and ſlew 4000 *Hebrews*, and purſued thoſe that fled even to their own Tents. The fear of the *Hebrews* after this overthrow was ſo great, that they ſent to the Council of the Elders and the High-Prieſt, praying them to bring the Ark of God with them; to the end that having it preſent with them, they might M give battel and overcome their Enemies. But they conſidered not, that he that had pronounced the ſentence of their calamity againſt them, was greater than the Ark, which deſerved not to be reverenced but for him. The Ark was brought, and the Sons of *Eli* attended it, whom their Father expreſly commanded, that if it fell out that the Ark was taken, they ſhould never more come into his preſence. Now *Phinees* executed the office of the High-Prieſt by the permiſſion of his Father, by reaſon he was very aged.

Chap. 4. *v.* 4. The *Hebrews* bring the Ark into the battel.

v. 5, *ad* 11.

v. 11, 12, &c. *Ophni* and *Phinees* with thirty thouſand, are ſlain, and the Ark is ſurprized by the Enemy.

The *Hebrews* upon the arrival of the Ark conceived great hope that they ſhould have the upper hand of their Enemies. The *Philiſtines* likewiſe were diſmayed, fearing the preſence of the ſame: but the event was not anſwerable to the one or to the others ex- N pectation. For when they joyned battel, the victory which the *Hebrews* hoped would be theirs, fell to the *Philiſtines*; and the loſs which the *Philiſtines* feared fell upon the *Hebrews*, who at laſt perceived that they had repoſed their confidence on the Ark in vain. For as ſoon as their Enemies gave them the firſt charge, they turned their backs, and loſt about thirty thouſand men, amongſt whom were the two Sons of the High-Prieſt; and the Ark was taken and carried away by the Enemy.

CHAP. O

CHAP. XII.

The year of the World, 2871. before Christ's Nativity, 1093.

Eli *understanding the loss of his Sons, fell from his Seat, and died.*

AS soon as the news of this overthrow was brought to *Siloe*, and it was certainly known that the Ark was taken, (for a young *Benjamite*, who had escap'd out of the Battel, came to bring tydings thereof) all the City was filled with sorrow: and *Eli* the High-Priest (who sate in one of the gates on a high Throne) understanding the lamentation, and judging that some disaster had befallen his People, sent to seek out this young Messenger, by whom he was advertis'd of that which had happned. This accident of his Sons and the Army, he heard with great moderation, because that before that time God had told him what should happen; (and those adversities which are foreseen, do less afflict us when they happen:) But when he knew that the Ark was taken, and in the Enemies hands, a Calamity so beyond his expectation, in such sort augmented his grief, that he suffered himself to fall from his Throne upon the ground, where he died: he lived ninety eight years in all, and spent forty of them in the Government of the People.

1 *Sam.* 4. 13, *ad* 18. *Eli* understandeth of the loss of his sons, and the surprisal of the Ark.

Ver. 18. *Eli* hearing of the loss of the Ark, died.

The same day died the Wife of *Phinees* the Son of *Eli*, soon after she understood the misfortune of her Husband: for she was with Child when the message of his death was brought to her, and she was deliver'd of a Son in the seventh month, which lived and was called *Ichabod*, (which signifieth *ignominy*) by reason of the Infamy received at that time by the Army.

Ver. 19, 20 21. *Phinees* wife bare *Ichabod*, and died.

Eli was the first that governed among the Successors of *Ithamar*, one of the Sons of *Aaron*: for before that time the house of *Eleazar* was possessed of the Priesthood, (the Son receiving it from his Father) *Eleazar* left it to *Phinees*; after him, *Abiezer* his Son enjoy'd the place, and left it to his Son *Boci*, whose Son called *Ozes* received it; after whom *Eli* (of whom we speak at this present) took the same, whose Posterity retain'd that dignity till the time of the Reign of *Solomon*, when the Posterity of *Eleazar* were restored to it.

The genealogy and progeny of *Eli* the High-Priest.

The year of the World, 2850. *before Christ's Nativity,* 1114.

The Sixth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The Contents of the Chapters of the Sixth Book.

1. *How the* Philiſtines, *compelled by Peſtilence and Famine, ſent the Ark of God back again unto the* Hebrews.
2. *The Victory of the* Hebrews *under the conduct of* Samuel.
3. *How* Samuel, *when his ſtrength failed him through age, committed the adminiſtration of Affairs to his Sons.*
4. *How the People being offended with the manners of* Samuel's *Sons, requited a King that might rule over them.*
5. Saul *by God's Commandment anointed King.*
6. Saul's *Victory againſt the* Ammonites.
7. *The* Philiſtines *aſſailing the* Hebrews, *are overcome by them in Battel.*
8. *The Victory of* Saul *againſt the* Amalekites.
9. Samuel *tranſlateth the Royal Dignity unto* David.
10. *The Expedition of the* Philiſtines *againſt the* Hebrews.
11. David's *ſingle Fight with* Goliah, *and the ſlaughter of the* Philiſtines *that followed.*
12. Saul *admiring* David's *fortitude, giveth him his Daughter in marriage.*
13. *How the King ſought* David's *death.*
14. *How* David *oftentimes hardly eſcaped the King's malice; yet having him twice in his power, he would not hurt him.*
15. *The* Hebrews *are overcome in a great Battel by the* Philiſtines, *wherein* Saul *the King, and his Sons fighting valiantly, are ſlain.*

CHAP. I.

How the Philiſtines, *compelled by Peſtilence and Famine, ſent back the Ark of the Covenant unto the* Hebrews.

1 *Sam.* 5. 1, *ad* 6. *Hedio & Ruffinus,* cap. 1. The ſacred Ark is carried into the Temple of *Dagon.* They of *Azot* are horribly plagued for taking away the Ark. Mice devour the fruit of the Country of *Azot.*

After the *Philiſtines* had got the Victory over the *Hebrews,* and taken the ſacred Ark, (as we have before declared) they brought it, with their other ſpoils, to the City of *Azot,* and placed it in manner of a Trophee in the Temple of *Dagon* their Idol. But the next day after, when early in the Morning they entred into the Temple to adore their god, they found him fallen from that Baſe or Pillar that ſuſtained him, and lying along the ground, his face upwards, before the Ark; whereat being much moved, they took him up, and faſtned him in his former place: and when they came often thither, and always found him proſtrate, and, as it were, adoring before the Ark, a great fear and perturbation invaded the whole People. At length, a grievous Plague not only ranged in the City of *Azot,* but alſo ſeized on all the Inhabitants of the Country. For the People being ſuddenly taken with the Elux, died in great Torment, and ſome of them vomited up their Bowels, being corrupted and corroded with the diſeaſe. Beſides this, the whole Land ſwarmed with Mice, which deſtroying all things, neither ſpared the Corn, nor any other Fruit. The *Azotians* being afflicted with theſe Calamities, and unable longer to endure the ſame, underſtood that the Ark was the cauſe thereof, and that neither the Victory, or the taking of the ſame, had any ways procured their advantage. They therefore ſent to the *Aſcalonites,* deſiring them to receive the Ark into their City; who willingly condeſcending to their Embaſſage and Demand, received the Ark, and were preſently plagued with the ſame ſickneſſes which the *Azotians* had ſuffered. For together with the Ark the calamities alſo were tranſported; for which cauſe it was likewiſe ſent from this place to another, where it remained but a little while; for the Inhabitants of the place being afflicted with the ſame Maladies which the other endured, ſent it to the Neighbour Cities: and after this ſort the Ark was conveyed to five Cities of the *Philiſtines,* (exacting as it were, by thoſe Plagues, a Tribute of every one in puniſhment of the Sacrilege which they committed, by retaining a thing conſecrated to God. At laſt, wearied with ſo many evils, and made examples unto others not to entertain the Ark, which ſo grievouſly recompenced thoſe that received the ſame, they conceiv'd there was no other way left, but to find out ſome good means to rid themſelves of it. When therefore the Princes of the five Cities, of *Geth, Accaron, Aſcalon, Gaza* and *Azot,* were aſſembled, they conſulted

1 *Sam.* 5. 2, *ad finem.*

A ſulted amongſt themſelves what was beſt to be done; and firſt of all it was propos'd to ſend back the Ark to thoſe to whom it appertain'd, ſince God ſcourg'd with ſo many Plagues thoſe that receiv'd it into their Cities, to teſtifie his indignation for the taking of it, and to execute his vengeance of the Crime. But ſome ſaid, that this reſolution was unfit to be executed, denying that thoſe evils were to be imputed to the Captivity of the Ark, (whoſe power, if it were ſo great as they imagin'd, or if God had any care of the ſame, he would never have permitted it to have fallen into the hands of men of a contrary Religion) and perſwading them to bear theſe Misfortunes with an equal mind; and to account all theſe Calamities as effects of Nature, which at certain periods of times is wont to produce in Mens Bodies, in the Earth, and in Plants, and in other things B ſubject to her power, ſuch kind of alterations and changes. Others, more prudent and intelligent, propos'd a third way, which was, neither to ſend away the Ark, nor yet to retain it, but to offer to God in the name of the five Cities, five golden Statues in teſtimony of their gratitude, becauſe they had been preſerved by his favour from that Plague, from which, by humane remedies, it was impoſſible to eſcape; and to offer alſo as many golden Mice, like thoſe that had ſpoiled their Country. All theſe to be locked in a Cheſt, and laid upon the Ark; and the Ark to be plac't upon a new Cart made purpoſely, to which they ſhould yoke and tie two Kine that had new calved, locking up their Calves from them, leſt they ſhould be an impediment to their Dams, and to the intent, that through the deſire to ſee their young, they might haſten the faſter. That done, that C driving the Chariot to a place that had three ways, they ſhould ſuffer them to draw that way that they liſted; and if they took the way of the *Hebrews*, and travell'd towards their Country, then they ſhould aſſure themſelves that the Ark was the cauſe of their evils; but if they drew another way, let them (ſaid they) be driven back again, being moſt aſſured, that the Ark hath no ſuch virtue in it. This council was approved by every one of the Aſſembly, and preſently executed: having prepared all things, they brought the Chariot into a high way that lookt three ways, and leaving it there, returned back again.

The year of the World, 2850. *before Chriſt's Nativity*, 1114.

Conſultation about the Ark.

The concluſion of the council as touching the ſacred Ark.

CHAP. II.

D *The Victory of the* Hebrews *under the Conduct of* Samuel.

NOW when the Kine took the way which led to the *Iſraelites*, and travelled therein no otherwiſe than if ſome men had led them, the Governours of the *Philiſtines* follow'd them, deſirous to underſtand whither they went, and in what place they would reſt. There is a Borough in the Tribe of *Juda* called *Bethſama*, towards which they drew: And although they had a very fair Plain before them, yet would they not travel any further, but reſted the Chariot in that place. The Inhabitants came to the ſpectacle, and greatly rejoyced thereat: for although it was Summer-time, (wherein every one was buſied in gathering the fruits of the field) yet when they perceived the Ark, E they were ſo tranſported with joy, that they laid aſide the work which they had in hand, and run preſently to the Chariot. Then taking down the Ark and the Coffer, (wherein the Statues of Gold, and golden Rats were) they laid them upon a ſtone in the field; and after they had ſolemnly ſacrificed and feaſted together, they offered up both the Chariot and Kine for a Burnt-offering unto God. Which when the *Philiſtines* ſaw, they returned back into their own Country to carry the News. But God's indignation and diſpleaſure was kindled againſt the *Bethſamites*: ſo that 70 of them were ſlain, becauſe they had dar'd to touch the Ark, and with prophane hands (not being Prieſts) attempted to ſuſtain it. The Inhabitants lamented their loſs, and mourned, for that their Country-men were extinguiſhed by no common death, but by a puniſhment and plague ſent F from God. And acknowledging that they were unworthy that the Ark ſhould remain with them, they ſent Meſſengers to the Governours, and the reſt of the *Hebrews*, to let them underſtand that they had recovered the Ark out of the hands of the *Philiſtines*. Whereupon order was given to place the ſame in *Cariathiarim*, a City bordering upon the *Bethſamites*. In that place there dwelt a Man of the Race of the *Levites*, called *Aminadab*, (who had the honour and reputation of a good Man) to his Houſe the Ark was ſent, as to a place agreeable to God, becauſe there dwelt in the ſame a Man of ſo much virtue. His Sons had the charge of the Ark, and continued in that ſervice for the ſpace of 20 years, during which time it remained in *Cariathiarim*, after it had remained only four months with the *Philiſtines*. Whilſt the Ark was in the City of *Cariathiarim*, the G *Iſraelites* liv'd very religiouſly, and offer'd to God Prayers and Sacrifices, ſhewing great devotion and forwardneſs in his ſervice. The Prophet *Samuel* perceiving this their good demeanor, and ſuppoſing it a fit occaſion to exhort them to liberty, and the benefits which

1 *Sam.* 6. 12, *ad* 18.

The ſacred Ark cometh to *Bethſama*.

The gratulation of the *Bethſamites* upon the arrival of the Ark.

Ver. 16. *Ruffinus* writeth, that God ſtruck 70 of the greateſt, and 50000 of the common ſort, as it is.

1 *Sam.* 6. 21. The Ark is transferred into *Cariathiarim*.

Hedio & Ruffinus, cap. 2. The puniſhment of the *Iſraelites*.

1 *Sam.* 7. 3 *ad* 6.

The year of the World, 2851. *before Christ's Nativity*, 1113.

attend the same; he accommodated his Speech to their Sentiments, and spake to them H to this effect: *Ye men of* Israel, *since at this present the* Philistines *cease not to molest you, and God beginneth to shew himself merciful and favourable to you: it behoveth you, not only to be touched with a desire of recovering your liberty, but also to endeavour to recover the same in effect. Beware therefore, lest through the corruption of your own manners, you make your selves unworthy thereof; and let each one of you endeavour to follow justice, and expelling all sin out of your minds, convert your selves in all purity to God, and persevere constantly in his service. For in doing these things, you shall shortly obtain all felicity, and especially a new liberty, and an assured victory against your Enemies; which neither by valour, or by the strength of your bodies, or by the multitude of your Armies, you were able to obtain: for God hath not proposed Rewards for these things, but for virtue and justice: I and (trust me) he will not deceive your expectation, nor fail in the execution of his promises.*

Hedio & Rufinus, cap. 2. The punishment of the *Israelites*. 1 *Sam.* 7. 3, *ad* 6. *Samuel's* oration to the people. *Samuel's* exhortation to the people as touching their repentance.

When he had spoken after this manner, all the People testified their consent, by acclamations, shewing the pleasure they conceived by this discourse, and promising to do that which should be well-pleasing to God. Whereupon *Samuel* assembled them the second time in the City of *Maspha* (which word signifieth *conspicuous*) there they erected an Altar, and sacrificed unto God; and after they had fasted for a day's space, they made publick Prayers to God. The *Philistines* being advertised of this Assembly, came suddenly with a great Army, and many Forces, intending to surprize the *Hebrews*, who neither expected nor were prepared for them. This sudden approach of theirs much dismayed the *Hebrews*: so that running to *Samuel*, they told him that their hearts fail- K ed them through fear, and their minds were troubled with the remembrance of their former losses: for which cause they ought to hold themselves in quiet, for fear lest the Enemy should employ his power against them. Thou hast led us hither to pray, sacrifice, and offer up our vows to God, and behold the *Philistines* are encamped near us, and ready to surprize us, naked and disarmed: we have no other hope therefore of security, but what proceedeth from thee, and unless God, moved by thy prayers, give us means to escape their hands. *Samuel*, in way of answer, wished them to be of good cheer, assuring them, that God would give them some testimony of his assistance: whereupon sacrificing a sucking Lamb in the name of the people, he prayed God that it would please him to stretch forth his right hand for them in the Battel against the *Philistines*, L and that he would not permit them to fall this second time into the Enemies hands. To these prayers of his God gave ear, and accepted their humble hearts and dutiful observance, being well-pleased with their offering, and promising them victory. Before the Sacrifice was wholly consumed with the Flame, and the Ceremonies performed, the Enemies ranged their Battels in the *Israelites* sight. Supposing the day already theirs, that they had surprized the *Jews* unprepared for fight (as being assembled in that place to no such end.) But the matter fell out contrary to what they expected; and had they been foretold the same, they would have scarcely believed it. For first by an effect of God's Omnipotence, the Earth trembled under their feet, so that they could scarce stand, and some were suddenly swallowed up by the Earth-quake, and a great Thun- M der was accompanied with such scorching Lightnings, that their eyes being dazled, and their hands blasted therewith, they could not wield or manage their Weapons, and so were constrained to repose all their hope and confidence in flight. But *Samuel* seeing them thus dismayed, suddenly set upon them, and killing many of them, ceased not to pursue the rest as far as a place called *Corre*, where he erected a stone for a Trophee, or mark both of his own Victory, and the Enemies flight, and called the same *the strong Rock*, to testifie that the People had received from God all the strength which they had used in this famous Battel. The *Philistines*, after they had received this overthrow, sallied not out any more against the *Israelites*; but remembring their fear, and the strange accidents that befell them, they remained in peace, offering no further in- N vasion: for the confidence which the *Philistines* had before that time conceived against the *Hebrews*, was removed into the hearts of the *Hebrews* ever after this Victory. *Samuel* continued the War against them, and slew a great number of them, and for ever abased their pride, taking from them that Country which formerly by Conquest they had cut off from the inheritance of the *Jews*; which Country extendeth from the Frontier of *Geth*, to the City of *Accaron*: and the rest of the *Canaanites* at that time had peace with the *Israelites*. O

The prayers, supplications and fasts of the *Israelites* in *Maspha*.

v. 8, 9. What things in warfare are to be opposed against the Enemy.

Samuel comforted the people, *v.* 10, 11, 12, &c. *Samuel's* sacrifice and prayer.

The sacrifice devoured by celestial flame, a token of God's assistance.

v. 10. A horrible Earthquake among the Enemies. *Samuel's* victory over the Enemy.

v. 14. *Samuel* recovereth those Lands which the *Israelites* had lost.

CHAP.

CHAP. III.

The year of the World, 2871. before Christ's Nativity, 1093.

Samuel *unable, by reason of his old age, any longer to Govern the State, committeth it to the administration of his Sons.*

NOW when the Prophet *Samuel* had reduced the people to a good form of Government, he assigned them a City whither they might appeal, and decide those differences that fell out amongst them: and he travelled twice every year from City to City, to administer justice unto them, and continued this policy for a long time. But when he found himself overburdened with years, and unapt to execute his ordinary offices, surrendred the Government and Superintendency of the people to his Sons, the elder of whom was called *Joel*, and the younger *Abiha*; and he commanded that one of them should make his seat of justice in *Bethel*, and the other reside at *Berſheba*, dividing the people, and attributing each part to its particular Judge. Now it became manifest, by experience, that Children are not always like their Fathers; but sometimes of evil Parents there are good Children bred; as contrariwise at this time, of a good Father there were evil Sons. For forsaking the instructions of their Father, they followed a quite contrary course, and perverted justice with corruptions and rewards, and forfeited in delights and pleasures; in contempt of the will of God, and the instructions of their Father, who had no greater care, than that they should acquit themselves well of their duty.

Samuel prescribeth laws, and disposeth the judgment-seat in several Cities. *Hedio & Rufinus*, cap. 3. 1 *Sam.* 8. 1, 2. *Samuel* committeth the Government and care of the Commonwealth to his two Sons. *Joel* and *Abiha*.

CHAP. IV.

How the people, being displeased with the manners and government of the Sons of Samuel, *demanded a King.*

WHen therefore the people saw, that the Sons of the prophet committed so many outrages against their Laws, and Policy, they were greatly displeased, and had recourse to their Father who dwelt in the City of *Ramatha*; where relating to him the misdemeanors of his Sons, they desired him that seeing his age rendred him unfit to administer the affairs of the Commonweal, he would nominate and elect a King over them, who might both command their Nation, and take vengeance on the *Philistines* for their many injuries. This demand of the people, sensibly afflicted *Samuel's* mind: for he extremely loved justice, and liked not Kingly government, being of opinion that Aristocracy was the happiest of all governments. This matter so troubled him that, by reason of his care, he could neither eat nor sleep; but all night long he tossed and tumbled in his bed, through the great agitation in his mind. Whilst this his indisposition continued, God appeared to him, and comforted him, bidding him not to be grieved at what the people had required: that this injury, not only concerned him, but God himself whom they disclaimed for their King and Governour. That this was not the first time of their taking up this resolution; that they had inclined to it from the day that they departed out of *Ægypt*,; but ere it be long (said he) they shall repent themselves, but too late, when the evil is past remedy; and they shall condemn themselves for their ingratitude towards me, their God, and towards thee their Prophet. I will therefore that thou chuse them a King, him that I shall nominate to thee, after thou hast advertised them what evils they shall endure by their having a King, and what inconveniences follow the change which so vehemently and unhappily they pursue. The next day *Samuel* assembled the people about break of day, and promised them that he would establish them a King. But, saith he, before I effect that which you request, I must declare to you what condition you shall live in, under subjection to Royalty; and how many and grievous evils you shall be pressed with, by those Kings that shall govern you. *Know therefore first of all, that your Kings will take your Children from you, and make some of them Coachmen, and others Horsemen and Archers of their Guard, others their Posts and Tribunes and Centurions; some likewise their Handicrafts men, and Armorers, and Chariot-makers, and Smiths, and Forgers of Weapons, and Husbandmen of his fields, and Ploughers and diggers of his Vineyards; neither is there any thing which they shall not be compelled to do after the manner of bond-slaves, that are bought with money. They shall take your Daughters also, and make them their Perfumers, Cooks and Bakers; and they shall employ them in all servile offices, wherein bond-maids are employed, either by fear or punishment. They shall take from you your substance, and give it to their Eunuchs and other Servants. They shall take your flocks, and distribute them amongst their Domesticks: In a word, you and all yours shall be subject not only to one King, but also to his servants. When you endure these things, then shall you call to remembrance what I have foretold you, and with repentance beseech*

v. 4, 5, 6. The *Israelites* report unto *Samuel* the lewd behaviour of his Sons, and beseech him to nominate a King that may reign over them. *Hedio & Rufinus*, cap. 1. *v.* 6. *Samuel* is discomforted through the peoples demand.

v. 7, 8. *Samuel* is comforted by God.

God commandeth *Samuel* to create a King.

v. 10. *ad* 18. *Samuel* expresseth unto the *Israelites* those inconveniences they should suffer under a King.

The year of the World, 2880: before Christ's Nativity, 1104.

beseech God, that he will have mercy on you, and give you speedy deliverance from the servitude H *of your King: but he will not respect your prayers, but neglecting them, will suffer you to bear the penalty of your imprudence and ingratitude.* Although these future inconveniences were foretold them, yet did the people neglect them: and not suffering the perverse opinion they had conceived in their minds, to be altered or diverted, they insisted with all obstinacy, and without care of future mischiefs, that they might have a King created over them, because (as they said) it was necessary to have a King that might manage War for them, to revenge them on their Enemies, and repress their Forces; and that there was nothing more reasonable, than that they should be governed in the same sort as their Neighbours were. *Samuel* finding his persuasions could prevail nothing at all with them, and that they could not be diverted from their resolution, he spake thus: *Go your ways for* I *this time every one of you to your houses, and I will cause you to be assembled in a short time, when God shall have informed me what King he will give you.*

v. 19. The people obstinately persevere in craving a King.

CHAP. V.

Saul, *by the command of God, is declared King.*

1 Sam. 9. v. 1, ad 3. THere was a man of the Tribe of *Benjamin*, of Noble Birth, and commendable manners, called *Cis*, who had a young Son named *Saul*, who was tall of stature, and had so much spirit and courage, that he might well pass for an extraordinary man. This *Cis* having fair Asses, wherein for their handsomness he took more pleasure than K in any other kind of Cattel, lost some of them which were strayed from the rest of his flock: whereupon he sent his Son, accompanied with a Servant, to seek them out; *Saul* having travelled in quest of them thorow all his Fathers Tribe, journied thorow the rest of the Tribes, without any tydings of them: for which cause he determined to return home again; for fear least his Father should conceive some care and grief for him in his absence. As he arrived near the City of *Ramath*, the Servant that followed him, told him, that there dwelt a Prophet in that place, who always foretold the truth, and he counselled him to address to him, with assurance, that by him he should understand what was become of his Asses. *Saul* answered, that he had no money left to recompense the Prophet, having consumed all they brought forth with them in their journey. L His Servant replied, that he had still the fourth part of a Sicle, which they might give his; for he was ignorant that the Prophet was not wont to receive money of any. When they drew near the Gates of the City, they met certain Maidens that went out to fetch water, of whom *Saul* demanded where the prophet dwelt? they told him, and advised him to make haste before he was set down to supper, for at that time he entertained divers persons at his house. *Samuel* had invited this company, by reason that all the day long he had instantly besought God, to declare to him, who it was that should be established King: and God had given him to understand, that the next day, and at the same hour, he would send a young man to him of the Tribe of *Benjamin*, who was the person he had chosen. Thus *Samuel* sate in the upper part of his house, expecting M the time appointed: which being come, he came down to go to supper, and in the way he met *Saul*. At that very instant God signified to *Samuel*, that it was he whom he had elected Prince and Governour over the people.

v. 3. *Saul* seeketh the Asses that were lost.

v. 6. ad 10, *Saul* asketh where the Prophet dwelleth.

v. 15, 16, 17. God certifieth *Samuel* whom he should create King.

Saul addressing himself to *Samuel*, desired him to shew him the Prophets lodging, being he was a stranger, and knew it not. *Samuel* told him, that he himself was the man, and invited him to the banquet; assuring him that not only his Asses (in search of which he had travelled so long) were safe, but that he should reign and abound with all sorts of goods. *Saul* answered: *My Lord, I am too mean to hope or expect so much; and my Tribe is the least of all the Tribes: and you mock me, in speaking such things as surpass my condition.* The Prophet took him by the hand, and brought N both him and his Servant to the table, and placed him above all those that were invited, who were to the number of seventy, and he placed his Servant next him. *Samuel* commanded that a royal portion should be set before *Saul*; and when the hour of bed-time came, all the rest arose and departed to their houses, but *Saul* and his Servant lodged that night with the Prophet: and as soon as it was day, *Samuel* awaked *Saul*, and leading him out of Town, commanded him to send his Servant before, and to remain himself with him behind, because he had certain things to impart to him in private. Hereupon *Saul* sent away his Servant, and *Samuel* taking a Cruse of Oyl, poured the same upon the young mans head, and embracing him, said, God establisheth thee King over his people, to avenge them of the *Philistines*. Thou shalt have this sign O of the truth of what I tell thee: when thou art departed from hence, thou shalt overtake three men in the way travelling to *Bethel*, to adore and sacrifice to God: the first of which

v. 18. 19. *Saul* cometh unto *Samuel*. *Samuel* certifieth *Saul* how he shall enjoy the Kingdom.

v. 23, 24. *Samuel* conducteth *Saul* unto the banquet.

1 Sam. 10. 1. *Samuel* anointeth *Saul* King.

A which, thou ſhalt ſee bearing three Loaves, the ſecond a Goat, and the third a bottle of Wine. Theſe ſhall embrace thee and careſs thee, and they ſhall give thee two Loaves, and thou ſhalt receive them. And from thence ſhalt thou depart to *Rachel*, where thou ſhalt meet a Meſſenger, that ſhall certifie thee that the Aſſes are found. From thence coming unto *Gabatha*, thou ſhalt find the Prophets aſſembled in their Congregation, and being filled with the Spirit of God, thou ſhalt propheſie amongſt them: ſo that whoſoever ſhall behold thee, ſhall ſay with admiration: Whence cometh it to paſs that the Son of *Cis* hath attained ſo good fortune? and when thou haſt had theſe ſigns, thou canſt no longer doubt that God is with thee: go and ſalute thy Father, and thy kinſmen, and then come back to me at *Galgal*, to the end we may offer ſacrifices of B thanksgiving to God. *Samuel* having in this manner ſpoken to *Saul*, gave him licence to depart: and all theſe things hapned to *Saul*, according as the Prophet *Samuel* had foretold him. When *Saul* arrived at the houſe of his Father, *Abner*, who was his Uncle, and whom he loved above all the reſt of his Friends, queſtioned with him about his voyage, and thoſe things that had hapned to him: and *Saul* hid nothing from him, but particularly informed him of all that hapned to him, during his abode with the Prophet *Samuel*, and how he had told him of the recovery of his Aſſes: but touching the Royalty, and thoſe things that concerned the ſame, he ſaid nothing, fearing that either it would not be believed, or elſe it would draw envy upon him. For although he were both his friend and couſin; yet he thought it more ſecure and convenient to keep it C ſilent, conſidering the infirmity of mans nature, and that few men are conſtant in friendſhip, and capable of beholding without envy, the proſperity of others, even their near relations and friends, though they know that the ſame befalls them by the particular favour of God.

The year of the World, 2880. *before Chriſt's Nativity*, 1084.

v. 2. *ad* 11. *Samuel*, in way of confirmation, telleth *Saul* what ſhall befortune him in his journey.

Saul concealed his Royal dignity. The inconſtancy of mans love.

After this, *Samuel* aſſembled the people in the City of *Maſpha*, where he ſpoke to them in this manner: *Behold what God hath commanded me to tell you in his name. When you groan'd under the yoke of the* Egyptians, *I freed you from ſervitude, and delivered you from the tyranny of the Neighbouring Kings who conquered you ſo often; Now in acknowledgment of ſo many benefits, you will have me no longer for your King; and as if you were ignorant, that the greateſt good, that can happen to men, is to be governed by him that is the ſove-* D *raign good; You abandon your God to ſet a man upon the throne; who, according to his pleaſure and the unbridled bent of his paſſion, will uſe you like beaſts, and will uſurp upon your goods, without forbearing any thing whatſoever. For how can men have as great love for men, as I, whoſe handy work they are. Notwithſtanding ſince you have thus determined, and fear not to commit ſo great an outrage againſt God, rank your ſelves in order according to your Tribes and Families, and caſt your lots.* To this the people condeſcended, and the lot fell on the Tribe of *Benjamin*; being caſt the ſecond time, it fell on the Family of *Metri*; and afterwards being caſt upon the men of that family, it fell upon *Saul*, who was the Son of *Cis*. The young man, who before knew what would happen, had ſtept aſide, to the end that it might not ſeem that he was ambitious of his dignity. The moderaE tion he ſhewed in this matter, was remarkable; for whereas moſt men cannot conceal their joy when any degree of felicity falls upon them, but manifeſt the ſame to all men; *Saul* not only was void of vain appearance (although he were to be King and Lord of ſo many worthy people) but which is more, he ſtole away from the preſence of thoſe men over whom he was to command, and obliged them to ſeek after him, and labour to find him out. Whilſt therefore they carefully ſought and knew not what was become, of *Saul*, the Prophet prayed God that he would ſhew them where he was, and bring him into their preſence: which having obtained, he ſent out certain meſſengers to conduct him thither, and as ſoon as he came amongſt them, *Samuel* placed him in the midſt, of the people. Now he was taller than any of the company by the ſhoulders, and had F a Kingly and goodly ſhape and appearance. Then ſpake the prophet after this manner: *God hath given you this man to be your King, behold how he ſurpaſſeth you all, and ſhews himſelf worthy to be your Prince.* But aſſoon as the people had cried, *God ſave the King*; the Prophet, who had reduced into writing all thoſe miſchiefs that ſhould befall them, read the ſame to them in the hearing of the King, and put the book into the Tabernacle, of God, for a perpetual teſtimony to poſterity of thoſe things which in future ages ſhould, ſucceed, according as he had propheſied: which done, *Samuel* diſmiſſed the people, and returned to the City of *Ramath*, which was his Country. But *Saul* departing to *Gabatha*, divers worthy men gave their attendance on him, and paid him the honour that appertained to a King. But divers ſeditious and looſe companions, who ſet him at naught, G both mocked them, and thoſe things which he did, neither brought they any preſents unto *Saul*, nor ſeemed either in affection, or in word, to reſpect their King. A month after this inſtalment, their fell a War betwixt him and *Nahas* King of the *Ammonites*, which

v. 19. Lots caſt thorow every Tribe and Family.

v. 21. *Saul's* modeſty and temperance in undertaking the Government.

v. 22. *Saul* hideth himſelf from the preſence of the people.

v. 23. *Saul* of a high ſtature.

v. 24. *Saul* ſaluted by the people for their King.

v. 26, 27. Divers attend on *Saul*, other-ſome contemn him.

Hedio & Ruffinus, cap. 5. *1 Sam.* 11. 1, *ad* 4.

The year of the World, 2880. *before Christ's Nativity*, 1084.

which brought him great reputation. This *Nahas* had offered divers outrages to those H *Jews* that dwell on the other side of *Jordan*. For he had passed the River with a great Army levied against them; and had taken divers of their Cities. And to the intent they might not revolt to deliver themselves from his subjection, he used this subtilty and prevention. To all that surrendred themselves to his mercy, or that were taken Captives in the Wars, he plucked out their right eyes; and this he did, to the end that when they would defend themselves, they might have their left eyes covered with their Bucklers, and by that means unable to use their Armor. The King of the *Ammonites* having after this manner dealt with those on the other side of *Jordan*, he led his Army against the *Galaadites*, and encamped near their chief City called *Jabesh*, to which he sent Heralds to summon the inhabitants to surrender on these conditions: either to suffer their right I eyes to be pulled out, or else by enduring the siege, to see the final overthrow both of themselves, and of their City: requiring them to chuse which they lik'd, either to lose a little part of their body, or hazard both their Fortunes and lives together. The *Galaadites*, terrified with this dreadful election, knew not what to resolve upon, but asked truce for seven days, to the end that sending their messengers to those of their Nation they might crave their aid, which if they could obtain, they would War; otherwise they promised to submit themselves unto the Enemy, on what conditions were best pleasing unto him. *Nahas* made no difficulty to grant them what they demanded, so much he contemned the *Israelites*: and he permitted them likewise to crave assistance at all their hands, who were their associates. Whereupon they presently sent messengers K from City to City, and certified the *Israelites* of all that *Nahas* had done unto them, and the extremity whereunto they were reduced. The *Israelites* understanding in what estate they of *Jabesh* were, greatly lamented their condition; but their fear suffered them to assist their friends in no other manner than by commiseration. Yet assoon as their messengers arrived in the City where *Saul* was, and that they had recounted to him the dangers wherewith the *Jabesites* were oppressed; the people were also moved with unprofitable compassion. But *Saul* at this returning from the field into the City, perceiving the inhabitants drowned in tears, and inquiring for what cause they were so dejected, he no sooner understood it, but he was stirred up by the Spirit of God, and sent the Ambassadors back again to those that sent them, promising that within three L days he would succour them, and that he would have the upper hand of the Enemy before Sun-rise, to the end that the rising Sun might behold them victorious, and delivered from all fear. In the mean time he commanded some of them to stay with him, to the intent they might guide him in the way.

Saul's War against the *Ammonites*. 1 *Sam.* 11. 3, 4, 5, 6.

Nahas King of the *Ammonites* offereth unjust conditions of peace to the *Galaadites*.

The Ambassadors of the *Galaadites* to the *Israelites*.

v. 7, 8, 9. *Saul* promiseth assistance to the *Jabesites*.

CHAP. VI.

The Combate and Victory of Saul *over the* Ammonites.

Saul's serious exhortations and command for War.

Saul desirous, by the fear of punishment, to incite the people to take Arms immediately, and make War upon the *Ammonites*, cut the hams of his own oxen, and M threatned all those whom he met with, to do the like to theirs, except the next day they presented themselves with their Arms upon the bank of *Jordan*, to follow the King and the Prophet *Samuel*, whither they would conduct them.

The fear of this penalty published among the Tribes, made them gather to a body about the same time, so that all the parties of the people were mustred in the City of *Bala*. In this survey, besides those of the Tribe of *Juda*, were numbred seven hundred thousand men, and of the Tribe of *Juda* in particular, there were seventy thousand. *Saul* having passed *Jordan*, and marched all night, came before Sun-rise to the place where he intended to conduct them, and dividing his Army into three parts, he attacqued the Enemy on every side, who suspected no such encounter: and fighting valiantly against them, he N slew divers, and amongst the rest *Nahas* King of the *Ammonites*. This victory made *Saul's* name famous amongst the *Hebrews*, so that he was wonderfully praised and honoured for his valour: and if before any contemned him, now they changed their opinions, and honoured him, and accounted him the worthiest of them all. For he was not satisfied to redeem and deliver those of *Jabesh*, but he entred the Country of the *Ammonites* also, and ravaged the same with his Army; and after he had obtained a great booty, both he and his Army victoriously returned to their dwelling places. The people highly pleased with this noble action atchieved by *Saul*, rejoyced that they had demanded a King, and exclaimed against those that said it would be discommodious and unprofitable for the Commonwealth, saying, Where are now these murmurers? let them be put O to death: with other such like words, that a people besotted with good success, is wont to speak against them that oppose the same. *Saul* commended the affection of the

1 *Sam.* 11. 11, 12.

Ten *Stadia* or Cables length of *Nilus* so called by the cords that draw the Ships by *Nilus*, make 37 *Italian* miles.

Saul kills the *Ammonites*, and *Nahas* their King.

Saul made his name famous amongst the *Hebrews*.

Saul is praised by the people.

A the people: but ſwore none ſhould be put to death that day becauſe it would not ſeem agreeable, that the victory given them by God, ſhould be ſullied with the blood of their Brethren: but rather that it was more proper the time ſhould be ſpent in feaſting and jollity. After this *Samuel* told them, that they ought to confirm the Kingdom of *Saul* by a ſecond Election, and to that end they aſſembled together in the City of *Galgal*, according as he commanded them: and there, in the ſight of all the People, *Samuel* anointed *Saul* the ſecond time with the conſecrated Oyl, and proclaimed him King. Thus was the Ariſtocracry and Government of the better ſort amongſt the *Hebrews* turned into a Monarchy. For under *Moſes* and his ſucceſſor *Joſhua*, who was General of the Army, the form of the Commonwealths was Ariſtocratical. After their death, for the ſpace
B of eighteen years, the people was without Government. The Commonwealth not long after reſumed its firſt form of Government; and the ſupreme Authority was given to him that was eſtemed the moſt valiant in War, and the moſt upright in doing Juſtice. During which time ſuch Magiſtrates were called Judges.

The year of the World, 2810. before Chriſt's Nativity, 1084.

Saul's lenity againſt his adverſaries. v. 12, 13.

v. 14, 15. *Saul* once more anointed King by *Samuel*.

The diſtinct Governments of the *Hebrews*.

After this the Prophet *Samuel* aſſembled the people, and ſpake to them after this manner: *I conjure you by that great God that ſent thoſe two admirable Brothers* Moſes *and* Aaron *to deliver our foreſathers from the* Egyptians, *and their tyranny, that without any conſideration either of fear or favour, or of any other paſſion, you truly teſtifie whether I have committed any injuſtice either for intereſt, avarice, or affection. Declare it, If I have taken away any*
C *mans Calf, or ſheep, or any other thing whatſoever, but that which I might lawfully take for my relief and ſuſtenance, and at ſuch hands as willingly offer me the ſame; or if I have employed any Beaſts to my ſervice, or uſe his cattel to my profit and his hinderance: in theſe and ſuch like, if I have offended any man let him now accuſe me in the preſence of the King.* All of them cryed out with one voice that no ſuch fault had been committed by him, but that he had governed their Nation in Holineſs and Juſtice. After the people had thus publickly teſtified in behalf of *Samuel*; he ſaid unto them: *Since you have freely proteſted, that you have no cauſe of wrong to charge againſt me, hear I pray you, wherewith I can juſtly accuſe you: You have grievouſly offended againſt the Majeſty of God, in that you have*
D *required a King at his hands: you ſhould have rather remembred, that your old Father* Jacob *accompanied only with his ſeventy Sons came into* Egypt, *conſtrained thereunto by famine, and that in that Country divers thouſands of perſons iſſued from his loyns, whom the* Egyptians *kept in captivity, doing them extreme outrages. And when your fathers called upon God, he wonderfully delivered them from the diſtreſſes wherein they were, without giving them any King but ſending them two Brothers,* Moſes *and* Aaron; *who brought and conducted them into this Country which you poſſeſs at this preſent. And although you participated of theſe benefits from the hands of God, yet you forgot his religion, and neglected piety. This notwithſtanding, at ſuch time as you have been conquered by your enemies, he hath ſet you free; aſſiſting you, firſt of all, with the overthrow of the* Aſſyrians *and their forces; then giving you victory over the* Ammonites, *and* Moabites; *and finally over the* Philiſtines. *Now theſe great exploits were performed by you, not under the conduct of a King, but by the direction of*
E Jephta *and* Gideon. *What folly therefore hath bewitched you to flie from God, and to ſeek to live under the ſubjection of a King? But I have named ſuch an one unto you, Whom God hath choſen to be your Governour. Notwithſtanding, to the intent that I may give you a manifeſt teſtimony, that God's wrath is provoked againſt you, becauſe you have deſired a King; I will deſire of God, that he will make you ſee in this place, and in the heart of Summer ſuch a ſtorm, that there is not any one of you, that hath ever ſeen the like.* Scarce had he ſpoken the words, but ſuddenly there appeared great Lightning, Thunder and Hail, in confirmation of what the Prophet had ſaid: ſo that amazed and confounded with fear, all of them confeſſed that they had offended, and deſired the Prophet, that with a good and fatherly affection, he would beſeech God to appeaſe his wrath towards them, and
F forgive them this offence which they had committed through ignorance, as he had pardoned their other negligences, whereby they had tranſgreſſed his holy Will. All which *Samuel* promiſed them to do, and beſought God that it would pleaſe him to pardon them the errour which they had committed in this matter, and to be appeaſed by his prayers. After this he exhorted them to live uprightly, and to keep in continual remembrance what evils had hapned unto them, for that they had forſaken the way of virtue; and what wonders God had done, and what Laws he had given by *Moſes*, all which they ought to meditate on, if they deſired to be in ſafety, and live happily with their King. But if they failed herein, he foretold them, that both themſelves and their Kings ſhould be grievouſly puniſhed. *Samuel* having propheſied theſe things to the *He-*
G *brews*, diſmiſſed them to their own dwellings, after he had confirmed the Kingdom to *Saul* the ſecond time.

1 *Sam.* 12. 3, 4. *Samuels* juſtification of himſelf in the preſence of the people.

v. 7, *ad* 16. *Samuel* expoſtulateth with the people, and objecteth their ſins, and ingratitude.

v. 16, 17, 18. A huge tempeſt falleth upon *Samuel's* prayer.

v. 20. *ad finem.* An exhortation to the conſideration of Gods aſſiſtance and benefits beſtowed on the *Iſraelites*.

CHAP.

CHAP. VII.

The Philiſtines, *aſſailing the* Hebrews, *are overcome in Battel.*

The year of the World, 2880. *before Chriſt's Nativity*, 1084.

BUT when the King had Muſtered his Men, and choſen out 3000 of the beſt Souldiers, he appointed 2000 of them for the guard of his Perſon, and with them went and dwelt at *Bethel*, The reſt he gave in charge to his Son *Jonathan*, and ſent them to *Gaba*, to attend and guard him there; who followed by them valiantly overcame a Garriſon of the *Philiſtines* near to *Gebal*. For the *Philiſtines* of *Gaba* having gotten a Victory over them, had taken their Arms from them, and ſeized and fortified both with Men and Munition the ſtrongeſt Cities of their Country; prohibiting them to bear Arms, and in general the uſe of any Iron: by reaſon of which Inhibition, if their Husbandmen had at any time need of any Iron work, as of Plough-ſhares, Mattocks, or any ſuch other Inſtrument fit for manuring or tillage of their Lands, they were inforced to ſeek it, and get it forged amongſt the *Philiſtines*.

1 *Sam.* 13. 1, *ad* 4. *Hedio & Ruffinus*, cap. 6. *Saul* elected 2000 for his own guard, and 1000 for *Jonathan's*. *Saul* overcometh the *Philiſtines*.

Now when the *Philiſtines* underſtood that their Garriſon was defeated, they were extremely mov'd, and conceiving that the injury and outrage was not to be ſuffered, they armed themſelves againſt the *Jews*, and marcht out embattelled with 300000 Footmen, 30000 Chariots, and 6000 Horſe, encamping with their whole Hoſt near the City of *Machmas*. Which when *Saul* the King of the *Hebrews* underſtood, he marched toward the City of *Gilgal*: and as he travelled thorow the Country, he animated and encouraged the People to preſerve their liberty, proclaiming War againſt the *Philiſtines*; whoſe Forces he ſo little feared, that he mocked thereat, ſaying, *That they deſerved not to be feared for their multitudes, nor any danger which might accrew by an Encounter with them.*

Ver. 5. The *Philiſtines* prepare to invade the *Iſraelites*.

But when *Saul's* Souldiers were certified of the true number of their Enemies, they were diſmayed, ſo that ſome of them hid themſelves in Dens and places under the earth, others fled on the other ſide of *Jordan*, into the Country of the *Gadites* and *Reubenites*. But *Saul* ſent for the Prophet, to conſult with him about the War; who gave him anſwer, that he ſhould attend in the ſame place where he was, and prepare Beaſts for Sacrifice becauſe that within ſeven days he would come to him, and ſacrifice on the ſeventh day; which done, he might encounter the Enemy. According to this direction of the Prophet he expected, yet obſerved not intirely all that *Samuel* had enjoyned him. For when he perceived that he was ſomewhat ſlack in coming, and that his Souldiers left him, he took the Beaſts that were prepared for the Sacrifice, and offer'd a Burnt-offering: but afterwards underſtanding that *Samuel* was arrived, he went out to meet him, and do him honour. *Samuel* told him that he had done amiſs, by reaſon that neglecting that which was commanded him, he had preſum'd before his arrival, to offer the Sacrifices which were to be made to God for the people. *Saul* excuſed himſelf, alledging. That he had ſtaid during the term of ſeven days which were appointed him: but that neceſſity, and the departure of his Souldiers, upon intelligence that the enemies Army had left *Machmas*, and was coming to *Gilgal*, had induced him to offer Sacrifice. *Samuel* replied, ſaying, Thou hadſt done more adviſedly, if thou hadſt obeyed, and not by thy haſtineſs contemned God, whoſe Miniſter and Prophet I am: for by thine obedience thou mighteſt have gotten an aſſurance and continuance of thy Kingdom to thy ſelf, and the ſucceſſion to thy Poſterity. This ſaid, being diſpleaſed with what had hapned, he returned back to his own houſe, and *Saul* with 600 Souldiers (only accompanied with his Son *Jonathan*) came to the City of *Gabeon*. The greater part of theſe Men were diſarmed, by reaſon that the Country was deſtitute of Iron, and Workmen expert in forging Armour: for the *Philiſtines* permitted them not to have any, as we have declared a little before. The *Philiſtines* dividing their Army into three Battels, invaded the Country of the *Hebrews* ſo many ways, deſtroying and ravaging all things in the ſight of King *Saul*, and his Son, who neither could inhibit their incurſions, nor by reaſon of their multitudes, make head againſt them. Both he therefore and his Son, and *Achias* the High-Prieſt, ſate down upon a Hillock, and ſeeing the Country ſpoiled round about them, they were much diſmayed. But *Saul's* Son propoſed to his Armour-bearer, to enter ſecretly into the Enemies Camp, and raiſe an Uproar and Alarm in the ſame; who willingly promiſing and offering him his ſervice to adventure with him in all occaſions and places, with the hazard of his life: they both of them deſcended from the Mountain, and marched directly towards the Enemies Camp, who had pitched their Tents on a high pointed Rock, which extended it ſelf in length with three angles, and was each way begirt with a Bank, as it were a Wall and Fortification againſt the incurſion of their Enemies. For which cauſe, they kept their watch ſomewhat too careleſly, becauſe the place was ſo fortified by Nature, that no man could aſcend, or aſſail them, but with diſadvantage. When they

Ver. 6,7,8. The *Iſraelites* diſmay'd at the report of the Army of the *Philiſtines*.

Ver. 9, 10. *Saul* ſacrificeth contrary to God and the Prophets direction.

Samuel accuſeth *Saul*, *Ver.* 11, 12.

Hedio & Ruffinus.

Gilgal.

Ver. 22,23.

The *Philiſtines* ſpoil the Country of the *Hebrews*. 1 *Sam.* 14. 1, *ad* 4.

Jonathan with his Hoſe-bearer, do privily enter the Enemies Camps.

A they got near the Camp, *Jonathan* encouraged his Companion, to aſſail the Enemy after this manner. *If* (ſaith he) *they eſpy us, and will us to aſcend, let us take this Summons of theirs for an aſſured token that our deſign ſhall ſucceed: but if they hold their peace, and call us not, let us return back again.* *The year of the World, 2880. before Chriſt's Nativity, 1084.*

As they approached the Enemies Hoſt, about break of day, the *Philiſtines* ſaid one to another, the *Hebrews* creep out of their Caves and Dens; then cryed they out to *Jonathan* and his Armor-bearer, ſaying. *Come hither, come hither, to us, to receive the puniſhment of your audacious enterpriſe.* *Jonathan* heard theſe words with joy, as a certain preſage that God favour'd his enterpriſe, and parted with his Armor-bearer from the place were they were firſt diſcovered, anſwering them that he would ſhortly viſit them. So with- *Ver.* 11, 12.

B drawing himſelf on the other ſide of the Rock, which, by reaſon of the ſituation thereof, was left unguarded; and overcoming the difficulty of the place with great labour, at laſt they came where the Enemy was, whom they found aſleep, and aſſailing them, ſlew twenty of them, and filled the whole Army with terror and amazement: ſo that caſting away their Weapons, they fled with all ſpeed: and ſome being ignorant which were their Friends or Foes, invaded one another as Enemies. For imagining with themſelves, that only two *Hebrews* durſt never enter their Camp, they conceiv'd there was Treachery among themſelves, and ſo fell to ſlaughter one another: ſo that ſome of them were ſlain, others fled to eſcape the Sword, and fell headlong down the Rocks. But when the King's Spies told him what confuſion and diſorder had hapned in the Camp of the *Phili-* *Ver.* 12, 13, 14, 15. *Jonathan* ſlayeth a certain number in the enemies camp, the reſt invade one another, and are put to flight.

C *ſtines*, *Saul* demanded whether any of his Company were abſent? and hearing that his Son and his Armor-bearer were miſſing, he deſired the High-Prieſt to attire himſelf with the Ephod, that ſo he might learn of God what was to happen. He did ſo, and aſſur'd him that he ſhould obtain the Victory over his Enemies. Whereupon *Saul* ſallied out, and aſſaulted the *Philiſtines*, whilſt they were thus confuſed and diſordered, and fighting one againſt another. To him there flocked in great multitudes, ſuch as before were fled into dens, and places under ground, aſſoon as they heard that the Victory inclined on *Saul's* ſide: ſo that gathering together to the number of 10000 *Hebrews*, he purſued his ſcattered Enemies thorow all the Country. But afterwards, a great inconvenience hapned unto *Saul*, proceeding from the joy he had conceived by this Victory, (for com- *Hedio & Ruffinus*, cap. 7. *Ver.* 20, *ad* 26. *Saul* hearing that there was a tumult in the *Philiſtines* camp, ſallieth out upon them.

D monly ſuch as are bleſſed by ſuch good fortune, are not Maſters of their own affections and reaſons) or rather proceeding from his ignorance. For intending to ſatiate himſelf with revenge for all thoſe injuries which he had received from the *Philiſtines*, he publiſhed an imprecation or Curſe againſt any one whomſoever, that intermitting the purſuit, ſhould take ſuſtenance before night, purpoſing to continue the ſame till dark night. The Execration thus publiſhed by *Saul*, it chanced that his Son, who had not heard of it, nor the general allowance of the ſame by the People, entring into a certain Grove belonging to the Tribe of *Ephraim*, wherein were many ſwarms of Bees, by chance light upon a Honey-comb, and preſſing the Honey, did eat the ſame. Afterwards ha- *Ver.* 27, *ad* 30. *Saul's* Edict unwittingly broken by *Jonathan*.

ving intelligence that his Father had under a grievous penalty of Execration, forbid-

E den any man to taſte any ſort of meat before Sun-ſet, he gave over eating: yet ſaid, that his Father had done amiſs in publiſhing that Prohibition, by reaſon that if they had received ſuſtenance, they might with greater force and vigour have purſued the Enemy that fled, and ſlain more of them. After the ſlaughter of many thouſands of the *Philiſtines*, about evening they began to ranſack and ſpoil, the Camp of the *Philiſtines*, and they carried away great ſpoils, and a number of Cattel, part of which were ſlain and eaten with the blood, contrary to the Law. Which when the Scribes had ſignified to the King, how the People had offended againſt God, by ſlaughtering the Beaſts, and eating *Ver.* 32. The *Hebrews* feed on bloody fleſh.

the fleſh of them, before it was either waſht or purified from the blood; *Saul* commanded that a great ſtone ſhould be rouled into the midſt of the Camp, and that the People

F ſhould kill the Beaſts upon the ſame; and forbear to eat fleſh with the blood, becauſe it was not agreeable unto God. All which was performed as the King had commanded; and *Saul* erected an Altar in that place, on which he offered a Burnt-ſacrifice to God. This was the firſt Altar that he erected. But *Saul* being deſirous incontinently to aſſail the Enemies Camp, and ſack all that were therein before day, whilſt his Men of War diligently follow'd him, and ſhew'd great forwardneſs in the execution of his command; the King ask'd counſel of the High-Prieſt *Achiloh*, whether God would give him the vi- *Ver.* 37, 38.

ctory, and permit thoſe that ſhould enter the Enemies Camp, to return from thence Conquerors. The High-Prieſt told him, that God returned him no anſwer: which when he underſtood, *It is not without ſome great cauſe*, ſaid he, *that God is thus ſilent, who here-*

G *tofore wos want to give a willing anſwer woat we ought to do, but there muſt needs be ſome hidden ſin amongſt us, that giving offence to him, cauſeth him to be ſilent. But I ſwear by the ſame God, that although mine own ſon* Jonathan *ſhould have committed that ſin, I will,* *Ver.* 41, 42. *Saul* tryeth by lot, who hath diſpleaſed God.

to

The year of the World, 2880. before Christ's Nativity, 1084.

to appease God, with no less severity punish them, than any the least stranger that is neither by alliance nor affinity tyed unto me. H Now when the People cryed out, and encouraged him to the performance of what he had spoken, he presently assembled them in one place, and standing with his Son apart, began by casting lots to find out him that was faulty. When the lot fell upon *Jonathan* he ask'd him what Crime he had committed? *Jonathan* answer'd, I know no other thing, but that yesterday, being in pursuit of the Enemy, and ignorant of thine Edict, I tasted of an Honey-comb; whereupon *Saul* swore that he would put him to death, rather than violate his Oath, the observation of which he preferr'd before his own blood, and all the sentiments of nature. He nothing astonish'd at his present danger, with a generous and dreadless mind, presented himself with this Reply: *O Father,* (said he) *I intreat no favour at thy hands: for I willingly submit to that death, which may discharge thee of thy vow, the more contentedly, because I have seen so famous a victory: for I shall die contented, to see the insolence of the* Philistines *overmastered by the power of the* Hebrews. I This valour and courage of the young man, moved the whole multitude to remorse and commiseration; so that they all swore that they would not suffer *Jonathan*, who was the Author of so famous a Victory, to be put to death: so they rescued the young man out of the hands of his displeased Father, and pray'd to God to pardon him the fault which he had committed. *Saul*, after he had slain about 6000 of his Enemies returned with victory to his own house, and Reigned afterwards very happily, and overcame the *Ammonites*, *Philistines*, *Moabites*, *Idumeans*, *Amalekites*, and King *Zoba*. He had three Sons, *Jonathan*, *Joshua* and *Melchi*, and two K Daughters, *Merob* and *Michol*. The General of his Army was *Abner* the son of his Uncle called *Neer*; for *Neer* and *Cis Saul's* Father, were Brothers, and Sons of *Abiel*. He was very strong both in Horse and Chariots; and against whatsoever Enemy he marched forth, he always returned with victory: so that he reduced the Affairs of the *Hebrews* to a happy state, and so much increased their power, that they were feared by all those Nations that neighboured upon them. But the chiefest of the youth, that excelled either in strength or beauty, he chose to be of his Guard.

Ver. 44. *Saul* intendeth to kill his own son, being prepared and resolute to die.

Ver. 45, 46. The *Israelites* rescue *Jonathan* from his displeased Father.

Oba or *Soba.*

Ver 47. *Saul* always Conqueror.

CHAP. VIII.

L

Saul's Victory over the Amalekites.

Hedio & Ruffinus, cap. 8. *1 Sam.* 15. 1, 2, 3.

BUT *Samuel* coming to *Saul*, told him that he was sent to him by God, to admonish him how he had chosen him above the rest, and preferred him to the Kingdom: and for that cause that it behoved him to be obedient unto him in all things, because as he Ruled the People, so God Rules both Kings, Kingdoms, and all things. Thus therefore (*said he*) doth God command thee. Since the *Amalekites* offer'd many injuries unto the *Hebrews* in the Desart, whilst in their departure out of *Egypt*, they travelled into that Region which they now inhabit; justice requireth that they be punish'd for that inhumanity. Wherefore I give thee order to declare War against them, and after M thou hast overcome them, to extinguish them utterly, without regard either of sex or years; and this revenge shalt thou execute upon them, in requital of those injuries they in times past offered to our Forefathers. Neither shalt thou spare either Beast or Horse, or Flock, to apply them to thy profit or particular use: but thou shalt offer all to God for a Burnt-offering, and according as *Moses* commanded, root out the name of the *Amalekites* from off the earth. All these things did *Saul* promise to perform, and conceiving that obedience consisted in the speedy execution of that which was injoined him, he presently assembled all his Forces together, and mustering his Souldiers at *Gilgal*, he found about 40000, besides the Tribe of *Juda*, which of it self afforded 30000 Men: with these did *Saul* enter the Country of the *Amalekites*, and laid divers Ambushes near N a River, not only to molest them with open War, but also surprise them unwares, and kill them amidst the High-ways: he afterwards gave them Battel, and put them to flight, and discomfited their whole Army, pursuing them that fled. Which beginning, having success answerable to what God had promised him, he marched onwards, and besieged the Cities of the *Amalekites*, and besieged and took some of them by Engines, others by Mines and Countermines raised on the outside, others by famine, and want of water, and divers other ways. And in those Cities which he overcame, he neither spared Women nor Children, not supposing their slaughter to be cruel, or inhumane: both for that they were his Enemies, and for that he did nothing but according to God's commandment, towards whom disobedience would be a Crime. He took *Agag* Prisoner also, who was O King of the *Amalekites*, whose beauty and personage seemed unto him so goodly, that he thought him worthy to be kept alive, and so being led rather by his own inclination, than

Samuel by God's commandment addresseth *Saul* to make War upon the *Amalekites.*

Ver. 4. *Saul* mustering his people, findeth in the Tribe of *Juda* only, 30000 men.

Ver. 5, 6. *Saul* raseth the Cities of the *Amalekites.*

A than God's commandment, he us'd such clemency as was not lawful for him at that time: For God so hated the *Amalekites*, that he would not have their Infants spared, though they ought in natural compassion to have been more pitied than the rest. But *Saul* kept alive the King of his Enemies, and the Author of all the *Hebrews* evils, regarding more his beauty, than God's commandment. This sin of his the People presently imitated: for they spared Horses, and other kind of Cattel, and made prey of them, notwithstanding God had charged them to reserve nothing. They carried away with them all other Moveables and Riches, and only consumed those things which were of smallest value, by fire. This victory had *Saul* over those People that dwell betwixt *Pelusium*, (a City on the borders of *Egypt*) and the Red Sea. But he medled not with the *Sichemites*, which
B inhabit in the Province of *Midian*, whom, before the Battel, he commanded to retire themselves, lest they should partake the Calamities of the *Amalekites*: for being they were allied to them by *Raguel*, *Moses's* Father in-law, the *Hebrews* had care of their safety. *Saul* having obtained this victory, and rejoycing at his good success, returned home, as full of content, as if he had pretermitted nothing of that which God had commanded him by the Prophet *Samuel*, before his War with the *Amalekites*; but had precisely observ'd all that was enjoin'd him. But God was greatly displeased, both that the King of the *Amalekites* was preserved, and that the People had made prey of their Cattel: for both these actions of theirs were expresly against God's command. For it was not to be tolerated, even by a mortal King, that they should neglect and contemn his Laws and
C Decrees, by whose only means they were further'd and favour'd in their victory. For which cause, God told the Prophet *Samuel*, that he repented that he had made *Saul* their King, considering that he infring'd his Commandments, and govern'd himself according to his own will. When *Samuel* heard these words, he was much troubled, and pray'd to God all Night, that he would appease his wrath and displeasure conceived against *Saul*: but notwithstanding all the importunities and prayers which the Prophet made for him, God would in no sort be reconciled, because he judg'd it not just, that the sins which were committed by *Saul*, should be remitted by *Samuel's* intercession. For sin never more augmenteth, than when such as are offended, are too remiss in their punishments: for whil'st they would be reputed both for good and merciful, they themselves
D become the Authors of sin. When therefore God had denied the Prophet his Request, and it manifestly appear'd that no prayers or supplication could appease him, as soon as it was day, *Samuel* repair'd to *Saul*, who at that time remained in *Gilgal*. As soon as the King saw him, he run unto him, and embraced him, saying, *I give God thanks for the victory; and all those things which he commanded me, I have performed.* But *Samuel* answer'd, *How cometh it then to pass, that I hear this bleating of Sheep, and bellowing of Beasts throughout the Army?* *Saul* replyed, *That the People had reserved that Cattel for Sacrifice; but all the Nation of the* Amalekites *was exterminated, as God had commanded, and none remainining but onely the King, whom he would cause to be presented before him, to the end they might consult together what should be done with him.* Hereunto the Prophet answer'd, *That God took no*
E *pleasure in Sacrifices, but in those men that are good and just, and such* (said he) *are they, that obey his Will and Commandment; since no action may be reputed good, but in respect of the reference it hath to God's Will: for God refuseth not him that sacrificeth not, but him that disobeyeth him. For he accepteth not those Sacrifices that are offered to him, by those that submit not themselves unto him, and offer not unto him the true and acceptable offerings; yea, though they present divers and many great Sacrifices, and bring him jewels of gold and silver: but he rejecteth such things, and respecteth them not as pledges of piety but effects of hypocrisie: But he taketh pleasure in those onely that observe that which he hath commanded, and had rather dye, than infringe the same, not seeking that Sacrifices should be offered unto him; but if they be offered, although of small and no value, yet are they more acceptable unto him in po-*
F *verty and obedience, than all those which the richest hand, or strongest fortune can afford. Know thou therefore,* (said he) *thou hast incurr'd God's displeasure, in that thou hast contemned and neglected his Commandments: for how canst thou think that he will regard those Sacrifices with a gracious eye, which he himself hath adjudged to utter perdition and ruine? Is it possible for thee to think that there is no difference between destroying and sacrificing? Be assured therefore of the loss of thy kingdom and power, which hath in such sort transported thee, that thou hast contemned God, who bestowed the same upon thee.* *Saul* confessed that he had sinned, and done amiss, in that he had not obeyed the words of the Prophet; yet alledg'd, *That he was compelled to do the same, in that he durst not restrain the Soldier who was set upon the prey: but* (said he) *be favourable, and merciful unto me, for hereafter*
G *I will take heed, lest I fall into the like sin*; and he entreated him that he would stay with him a little, and offer a Peace-offering in his behalf. But the Prophet knowing that God would be moved by no Sacrifice, would not be perswaded by him,

The year of the World, 2883. before Christ's Nativity, 1081.

Ver. 7, 8. *Saul* taketh *Agag* the King of the *Amalekites* prisoner, and keepeth him alive, contrary to God's Commandment.

V. 9. The People, contrary to that which God had ordained, drive away the horse and cattel of the *Amalekites*.

Hedio & Raffinus. cap. 9.

Ver. 10, *ad* 24. God displeased with *Saul's* disobedience. *Samuel* striveth to reconcile *Saul* unto God.

Too much indulgence and lenity confirmeth the wicked in their ungodliness.

Ver. 17, *&c.* *Samuel* chideth *Saul*.

Ver. 22. The contempt of God, wherein it consists. A pleasing and acceptable Sacrifice unto God.

Ver. 23. *Samuel* telleth *Saul* of God's displeasure, and the loss of his kingdom.

Ver. 24. *Saul* confesseth his sin, and craveth pardon: which notwithstanding is denied him.

The year of the World, 2883. before Christ's Nativity, 1081.

H

CAP. IX.

Samuel *proclaims* David *King.*

Ver. 27, 28. *Saul* striving to slay *Samuel*, renteth his garment.

BUT *Saul* willing to retain *Samuel*, took hold of his Garment, and for that the Prophet hastily withdrew himself, he tore away a part thereof: whereupon the Prophet told him, *That in like manner his Kingdom should be rent from, and another who was more honest and upright, should take possession thereof: for God is not like men, he is unchangeable in his determinations.* *Saul* answer'd, *That he had grievously sinned*; but being it was impossible for him to recall that which was past, he desir'd him that at least he I would worship God with him in presence of all the People: which *Samuel* condescended to, and went with him to adore God. After this, *Agag* the King of the *Amalekites* was brought before *Samuel*, who heard him lament, and complain that death was very bitter: to which he answer'd in this manner, *As thou hast caused divers Mothers amongst the* Hebrews, *to weep and lament the loss of their Children; so shall thy death cause thy Mother to weep and lament*: which said, he presently commanded that he should be put to death in *Gilgal*, and returned back again to the City of *Ramah*, But the King perceiving into how many mischiefs he had fallen by his offences committed against God, departed to his chief City call'd *Gaba*, (which name signifieth a *Hillock*) and from that day forwards, he never more saw the Prophet *Samuel*, who was heartily sorry for his K fall: but God commanded him to give over his care, and that taking with him the sacred Oyl, he should repair to the City of *Bethlehem*, to the house of *Jesse* the Son of *Obed*, and there anoint that of his Sons for King, whom he should shew him: and when the Prophet said that he was afraid, lest *Saul* getting notice thereof, should seek to slay him, God commanded him to fear nothing: whereupon being encourag'd in his attempt, he came to the forenamed Town, where he was saluted with great concourse of People, who enquired of him, to what intent he came thither? and he answer'd them that he came to offer Sacrifice to God. Now when the Oblations were performed, he invited *Jesse* and his Sons to banquet with him; and beholding the eldest of them to be a goodly and well proportioned Man, he conjectured by his stature and comelines, that it was L he that God elected King; but in this matter he mistook the intention of God. For demanding whether he should anoint that young man, whom he thought so worthy of the Kingdom: it was answer'd him, *That God judgeth not in such manner as men do. For thou* (said he) *beholding the beauty of the young man, supposest him worthy of the Kingdom: but I dispose not of a Crown by the beauties of the Body, but by the vertues of the Soul; and him I consider that is perfectly furnished herewith, and hath his mind beautified with piety, justice, obedience and fortitude.* Upon these words, *Samuel* desir'd *Jesse* to bring all his other Sons into his presence, and he presented to him five others, the eldest, being called *Eliab*, the second *Aminadab*, the third *Sala*, the fourth *Nathaneel*, the fifth *Rael*, the sixth *Asam*. Now when the Prophet beheld these no less beautiful Men than the eldest, he M asked of God, which of them he should anoint King? God answer'd him, that he should anoint none of them. Them *Samuel* enquired of *Jesse*, whether he had any other Sons besides them? who told him, that he had one called *David*, who had the care and custody of his Flocks. The Prophet desir'd him to send for him, saying, that it was reasonable he should have a part as well as his Brothers in the Feast. Now when *David* was come *Samuel* seeing him fair of complexion, quick ey'd, and of a martial aspect, *This is he* (said he softly to his Father) *who is elected by God to be our King.* This said, he sate down at the Table, and made the young man sit next him and above *Jesse*, his Father, and his other Brethren. Afterwards taking the Cruet of Oyl in the presence of *David*, he anointed him, and told him in his ear, That God had chosen him to be King, and exhort- N ed him to study Justice, and to be obedient to that which should be commanded him, assuring him that by that means, his Kingdom should be of long continuance, his family and stock famous and renowned, and that he should overcome the *Philistines*, and conquer those Nations against whom he should fight, and obtain glorious Renown in his life-time and leave an immortal Memory behind him. *Samuel* having made this Exhortation, departed; and the Spirit of God abandoned *Saul*, and entred into *David*, so that he began to prophesie: whereas on the other side, *Saul* was tormented with strange passions of the evil spirit, whereby he fell into strange suffocations, so that his Physicians could not find any remedy for him, but gave counsel that search should be made for a Man expert in singing and playing on the Harp, to the end that when the evil spirit should assault and trouble him, he might stand by him, and with voice and instrument sing sacred Hymns before him. And when the King had given command, that such an one should O

be

Hedio & Ruffinus, cap. 10.

Ver. 32. The King of the *Amalekites* is slain by *Samuel's* command.

1 *Sam.* 16. 1, *&c.* God sendeth *Samuel* to *Bethlehem* to anoint *David* King.

Ver. 7, 8, *ad* 11. God respecteth not the beauties of the body, but the perfections of the mind.

Jesses sons being goodly in personage, were not to be preferred to the sovereignty.

Ver. 12, 13. *Samuel* anointeth *David* King.

Ver. 14, 15, *ad* 20. God's Spirit forsaking *Saul* descendeth on *David*, who beginneth to prophesie.

A be ſought after, one of thoſe that were preſent told him, that he had ſeen in *Bethlehem* a ſon of *Jeſſe*, a young man of excellent feature; and beſides his other good qualities, very cunning both in Song, and playing on the Harp: and alſo dextrous enough, fit to ſerve in War. He therefore ſent meſſengers to *Jeſſe*, to take *David* from the Fold, and ſend him to him, becauſe that having heard report of his beauty and valour, he was deſirous to ſee him. This command of his *Jeſſe* obey'd, and ſent his Son with Preſents to *Saul* the King, who greatly rejoyced upon his arrival, and made him his Penſioner, and favour'd him in all things. For he was delighted by him, and *David* was his only Phyſician againſt the vexation of evil Spirits, when they ſeized him: for by ſinging Pſalms to his Harp, he reſtored the King to his right mind. So the King requeſted *Jeſſe* that he
B would let him live with him, and attend upon him, becauſe he was ſo much delighted with his preſence; whereunto *Jeſſe* condeſcended.

The year of the World, 2883. before Chriſt's Nativity, 1081.

Ver. 21. Saul maketh *David* one of his Penſioners or Guard.

CHAP. X.

A ſecond Expedition of the Philiſtines *againſt the* Hebrews.

NOT long after, the *Philiſtines* gathered together great companies of Men of War, with which they aſſailed the *Iſraelites*, and encamped between *Succoth* and *Azeca*. *Saul* on the other ſide led forth his Army againſt them, and encamping upon a certain Mountain,
C he conſtrained the *Philiſtines* to diſlodge from their firſt Camp, and intrench themſelves upon another Mountain right over againſt that where he had pitched his Tents. The Camps being thus ſeparated the one from the other, there was a Valley between both the Armies: into this there deſcended a certain Gyant called *Goliah*, who was of *Gath*, of huge ſtature, being four Cubits and a ſpan in height, having his Limbs cover'd with huge and mighty Armour; for his Cuiraſs which he bare on his back, weighed five thouſand Sicles; his Helmet and Pouldrons were of Braſs, made fit to cover his maſſie Members; the Spear which he bare in his hand, was no light Launce, but he bare it on his ſhoulder, and the head thereof, weighed ſix hundred Sicles. This Gyant follow'd by a great Troop, preſented himſelf in this Equipage in the Valley that ſeparated the two Armies,
D and cryed with a loud voice, addreſſing his Speech to *Saul* and the *Hebrews* in theſe terms, *Hebrews, what need you hazard the doubtful fortune of a Battel? Single me out an Adverſary, and let us determine by our two fates, on whoſe ſide the victory and conqueſt ſhall fall; which ſoever of us ſhall be overcome, let his Party be obliged to receive Law from that of the Victor. For it is better that a ſingle perſon, than the whole Army be expos'd to danger.* When he had ſpoken thus, he returned back to his own Camp. The next day he came forth again, and uſed the ſame words; and thus for fourty days he ceaſed not to defie the *Hebrews* in ſuch words: ſo that both *Saul* and all his Army were diſpleaſed, and kept themſelves always ready and ranged in Battel, yet came not to blows. *David* was not then in the Camp, becauſe *Saul* had ſent him back again to *Jeſſe* his Father, (contenting
E himſelf with his other three Brothers, who at that time ſerved under his Royal Standard) where he reſumed his intermitted care of keeping his Flocks. But whilſt the War was rather protracted than proſecuted, his Father ſent him to carry Proviſions to his Brothers, and to know how their affairs went in the Army: and whilſt *David* diſcours'd with his Brothers touching thoſe things which his Father had committed to his charge, *Goliah* came after his uſual manner, but more inſolent than ever, and reproach'd the *Iſraelites*, that none amongſt them had the courage to fight with him. *David* was herewith ſo greatly moved, that turning himſelf to his Brothers, he told them, that he was ready to fight hand to hand againſt that Enemy. But *Eliab* the elder Brother reproved him for ſo ſpeaking, telling him that he was more hardy than became his Age, and
F that he knew not what concerned thoſe matters, willing him to return to his Father, and mind his Flocks. *David* out of reſpect to his Brother, departed from thence, and meeting with certain Soldiers, ſaid unto them, *That he fear'd not to encounter that proud Challenger*: which they preſently ſignified unto *Saul*, who incontinently ſent to ſeek him out. When he came into his preſence, *Saul* asked him, *Whether he had ſpoken after that manner?* *David* anſwer'd, *That he had, and that he fear'd not that* Philiſtine, *though he appear'd ſo terrible; and that if the King would permit him, he would abate the Pride of this Gyant: and how terrible and fierce ſoever he appear'd, he would ſubdue him, and turn his terror to contempt; and ſo much the more ſhould the glory of his Army be enhaunced, that ſo great and expert a man at Arms, ſhould be ſubdued by a young unexperienced Soldier.* *Saul* admir'd
G his hardineſs, and great courage; yet by reaſon of his years, told him, *That he was too feeble to encounter a man ſo expert in feats of Arms.* *David* anſwer'd, *That which I promiſe you* (my Sovereign) *is upon the aſſurance that I have in God, which heretofore I have proved,*

Hedio & Ruffinus, cap. 11. *1 Sam. 17. 1, &c.* Another Expedition of the *Philiſtines* againſt the *Hebrews.*

Ver. 4, ad 15. Goliah a man of prodigious ſtature amongſt the *Philiſtines.* *Goliah* challengeth a ſingle Combat at the *Hebrews* hands.

v. 25. Saul ſendeth *David* back again to his Father.

Ver. 26. David deſireth to fight with *Goliah.*

The year of the World, 2883. before Christ's Nativity, 1081.

ved by the succour which I have received at his hands. For whil'st I fed my Fathers Flocks, I rescued a Lamb that was ravished out of my Fold, out of a Lyons jaws; and catching the wild Beast by the tail, that with open mouth assaulted and sought to devour me, I beat him to the ground, and slew him. With no less success I slew a Bear that set upon my Flock; and I do not believe that this Philistine is more terrible than Lyons or Bears. But that which gives me most assurance, is, that I cannot but think that his slandrous railings both against God, and Men, cannot longer escape the Divine arm of Justice which he so wickedly provoketh. And for these reasons, I dare assure my self that he will assist me to tame his Pride, and to overcome him. H

v. 34, 35, 36. David redeemeth a Lamb from the jaws of a Lyon, and slew him. David killed a Bear.

So much prevailed this extraordinary hardiness of the young man, that the King imploring God's assistance to second his courage, furnish'd him with his own Armor, a Sword I and a Helmet, and sent him forth to the Combat. But *David* feeling the weight of his Armor, and finding himself rather loaden, than advantag'd by it, said to the King, *These Arms, Sir, are proper for your Majesty, who are able to make so good use of them, but not for me; wherefore I beseech you to leave me at liberty, to fight as I please.* Saul granted his desire; and he putting off his Armor, took a staff in his hand, and five stones, which he gather'd on the bank of the Torrent, and put into his Scrip, his sling he bore in his right hand: and being thus armed, he marched forward to encounter his Enemy. When the *Barbarian* saw him thus furnished, he so much contemned him, that in way of scorn, he ask'd him, *Whether he thought him a Dog, that he thus came forth to fight with him only with stones? Nay* (said David) *I esteem thee worser than a Dog.* These words so incensed K *Goliah*, that he swore by his God, *That he would tear his Carkass in a thousand pieces, and give them to the Beasts of the Field, and the Birds of the Air.* But *David* answered, *Thou comest against me with thy Sword, thy Javelin, and Cuiras; but I march out against thee, trusting in the power of God, who will destroy thee by my hand, and with thee thy whole Army; for this day will I take thy head from thy shoulders, and cast the rest of thy Body to the Dogs, whom by thy rage, thou resemblest; and all Men shall know that God protects the* Hebrews, *that his Providence conducts them, that his help renders them invincible, and that no strength nor arms can keep them from perishing, whom he abandons.* The weight of the *Philistines* arms hindred him from marching readily: so that he walk'd step by step towards *David*, contemning him, and trusting to kill him easily, both for that he was disarmed, L and because he was young, and of small stature.

v. 41, ad 47. David drawing near his Enemy, is contemned. David's talk with Goliah before the Combat.

CHAP. XI.

The single Combat betwixt David *and* Goliah, *and the slaughter of the* Philistines *that follow'd it.*

David advanced boldly against *Goliah*, being assisted in an invisible manner by God; and drawing one of the stones out of his Scrip, and fitting it to his Sling, he threw it against *Goliah*, which gave him such a stroke on the Fore-head, that it pierced M him to the very Brain, so that he fell down suddenly dead; and *David* running upon him, as he lay sprawling on the earth, cut off his head with his own Sword: for he himself had none. As soon as he was strucken down, terror and confusion fell upon all the Army of the *Philistines*: for seeing the most esteemed Warrior amongst them overthrown and slain, they began to fear the issue of their Battel, and resolved to flie; which they did in great disorder and confusion, hoping by that means to deliver themselves out of danger. But *Saul*, and the whole Army of the *Hebrews* pursu'd them, with great shouts and cries; and in the pursuit made a great slaughter of them, and drove them to the borders of *Gath*, and even to the gates of *Ascalon*. In this Battel, there dyed on the *Philistines* side, above Thirty thousand, and the hurt and wounded were N twice as many. *Saul* returning back to the Camp, pillaged and burnt their Tents; but *David* bore *Goliah*'s head to his Pavilion, and hung his Sword in the Tabernacle, and consecrated the same to God. But *Saul* afterward conceived a secret hatred against *David*, upon this occasion: As he returned triumphant like a Conqueror with his Army, the Women and Maidens singing and dancing to their Cimbals and Timbrels, in way of honour, came out to meet him: the Women sung, that *Saul* had slain thousands of the *Philistines*; and the Virgins answer'd, that *David* had slain Ten thousands: which when *Saul* understood, and saw that barely thousands were ascrib'd to him, and Ten thousands to *David*; he thought that after so glorious Acclamations, there wanted nothing to *David*, but the name of King. For which cause he began to fear and suspect him: and by O reason of this fear, he thought he was too near his own person, and therefore from being one of the chiefest in authority about him, which was to be one of his chief Commanders

v. 49, 50, 51. David's victory against Goliah. The Philistines flie, and are discomfited.

v. 52, 53. 30000 of the Philistines slain.

1 Sam. 18. 6, ad 9. Saul privily hateth David. Saul from one of his chief Nobles maketh David a tribune, to the end, that being often drawn out by the enemy, he might be slain.

A manders and guard, he made him Captain over a 1000, rather reſpecting his own ſecurity than *David's* honour; to the intent that being often engag'd in encounters with the Enemy he might periſh by ſome diſaſter or other. But *David*, having in all places the aſſiſtance of Almighty God, returned always with good ſucceſs: ſo that his extraordinary Valour acquir'd him an univerſal eſteem, and *Michol*, *Saul's* Daughter, that was about that time marriageable, began to be enamour'd with him, that ſhe could not hide her paſſion even from the King her Father. *Saul*, inſtead of being diſpleas'd, rejoic'd at it, hoping by that means the ſooner to entrap *David*. He gave ear thereto with ſome ſhew of allowance, and told them who ſpoke of it to him, that he would willingly give him his Daughter to Wife; for he reaſon'd thus with himſelf; I will propoſe that I will give him my B Daughter in marriage, on condition that he bring me ſix hundred *Philiſtines* heads; and I am certain that being valiant and generous as he is, he will with joy accept this condition, becauſe the more dangerous it is, the more glory it will acquire to him; and ſo expoſing himſelf to all manner of dangers, he will be ſlain by the hands of the *Philiſtines*; and that intention which I have conceived againſt him, ſhall ſucceed according to mine own hearts deſire: for I ſhall be delivered of him, in ſending him out of the world, not by my means, but by other mens hands. Having taken this reſolution, he charged his Courtiers to ſound *David's* ſentiments, and how he ſtood affected to the marriage: and they told him, *That the King bare him great kindneſs, and ſo rejoyc'd that the People admir'd him, that he would give him in marriage the Princeſs his Daughter.* David C anſwer'd, *Think you it a ſmall matter to be Son-in-law to the King? for my ſelf, I eſteem otherwiſe, conſidering mine own baſe condition, who have neither reputation, nor any honourable quality.* When *Saul's* ſervants had reported to him what anſwer *David* made them, *Tell him* (ſaid he) *that I value not Goods or Preſents, (for that were to expoſe my Daughter to ſail, and not to match her with an Husband.) I ſeek a Son-in-law that hath Valour, and that is adorned with all Vertue, ſuch as is manifeſt and apparent in thee: and my deſire is, that for the dowry of my Daughter, thou give me neither gold nor ſilver, nor any other wealth out of thy Father's houſe; but that thou make War upon the* Philiſtines, *and ſix hundred of their heads, ſhall be the moſt acceptable dower thou canſt preſent me with. My Daughter alſo deſires, above all the dowers, to be married to a Man that is ſo ennobled and famous for the overthrow of the* D *Enemies of her Father and her Country.*

When theſe words were reported to *David*, he was very joyful, thinking that *Saul* acted ſincerely concerning his alliance: and without delay, or taking counſel or deliberation, whether the thing were eaſie or impoſſible for him to execute, he incontinently departed with his company to find out the Enemy, and execute the condition upon which the marriage was promiſed him; God aſſiſted *David* in this occaſion, as in all others. And after he had ſlain a great number of them, and cut off ſix hundred of their Heads, he returned, and preſented them to the King; and in conſideration thereof, deſired the performance of his promiſe.

The year of the World, 2883. *before Chriſt's Nativity*, 1081.

Ver. 17, *ad* 26. *Saul's* daughter in love with *David*. *Saul* ſubtilly objecteth *David* to ſlaughter, under a colourable condition of ſlaughtering the *Philiſtines*. *Ver.* 27, *&c.* *Saul*, under covenant of 600 *Philiſtines* heads, promiſeth *David* his daughter.

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The year of the World, 2863. before Christ's Nativity, 1031.

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CAP. XII.

Saul *admiring* David's *fortitude, giveth him his Daughter to Wife.*

1 *Sam.* 18. 27, *&c.* *Saul* marrieth *Michol* to *David.* *Hedio & Ruffinus*, cap. 12.

BUT *Saul*, that could not flie from his promiſe, (becauſe it would be a great diſhonour to him to fail of his word, and to have promiſed his Daughter under colour, either to murther him, or to put him upon the execution of things that were impoſſible) deliver'd his Daughter *Michol* unto him. Nevertheleſs he chang'd not his purpoſe. For perceiving that *David* was gracious in God's ſight, and in good reputation among the People, he was afraid of him: and being unable to conceal his fear of being I deprived of two things of ſuch conſequence, as his Kingdom and Life, he reſolved to kill *David*; giving Commiſſion to his Son *Jonathan*, and divers others of his Servants, to execute the ſame. But *Jonathan* amazed to ſee this change in his Father, who, inſtead of the good liking he had of *David* in times paſt, ſought to injure him, not in any ſlight ſort, but by taking away his life: and on the other ſide, being ſingularly affected towards him, and reſpecting his virtue, he communicated the ſecret intention of his Father to him, counſelling him to have a care of himſelf, and to fly the next morning; in the mean while he would go and ſalute his Father, and as ſoon as occaſion preſented it ſelf, he would conferr with him, to know the cauſe of his diſpleaſure againſt him, to the intent he might pacifie the ſame; conceiving it a matter unreaſonable, that he ſhould be K deprived of life, who had ſo well deſerv'd of all the people, and who, in particular, was his intimate Friend; and in reſpect in his former merits, if guilty of ſome offence, deſerved pardon. I will tell thee afterwards (*ſaid he*) what my Father's reſolution is. *David* gave credit to his wholeſome counſel, and retired from the preſence of the King.

Saul reſolveth to kill *David.* *Jonathan* loves *David*, and ſheweth him his fathers determination, and counſelleth him to have care of his ſafety, and ſtand on his guard.

CHAP. XIII.

How the King practiſed to murther David.

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1 *Sam.* 19. 3, *ad* 6. *Jonathan* reckoneth up unto his father the good deſerts of *David*, praying him to pacifie his diſpleaſure conceived againſt him.

THE next morning *Jonathan* came to *Saul*, and finding him well diſpoſed, began to ſpeak to him to this effect, concerning *David: Of what fault, (O Father) either great or ſmall, have you found* David *guilty that you have commanded him to be put to death? A Man that hath done you ſuch ſignal ſervice; that hath reveng'd you upon the* Philiſtines, *abated their Pride, and advanc'd the Honour of the People of the* Hebrews, *and hath delivered them from that diſgrace and contempt under which they have lain for the ſpace of Forty years, being the only perſon that dared to oppoſe himſelf againſt the proud defiances of that Gyant, whom he ſo glorioufly overcame; and who ſince that time hath brought as many of the* Philiſtines *heads as were demanded of him, in recompence whereof he hath taken my ſiſter to Wife. Be pleas'd to conſider that his death would be a great grief to us, not only upon account* M *of his vertue, but alſo of his alliance with us; and that by his death, your daughter will have the affliction to ſee her ſelf a Widow, as ſoon as ſhe is a Wife. Weigh theſe things, and pacifie your diſpleaſure, and do no wrong to ſuch a Man, who hath been the Author of ſo good and great ſervice, as is the conſervation of your perſon at ſuch time as you were poſſeſſed and tormented with evil ſpirits, and the revenging you of your Enemies. For it is a thing unworthy either your Majeſty, or the name of a Man, to forget good deſerts.* With theſe words was *Saul* pacified, ſo that he ſwore to his Son he would do no hurt to *David:* for his juſt perſwaſions and arguments were ſtronger, than the choler and fear of the King. *Jonathan* ſent to ſeek out *David*, and told him theſe good tydings from his Father, and brought him to him; and *David* continu'd to ſerve him as formerly. N

Ver. 7. *Jonathan* certifieth *David* how he hath pacified his father.

CHAP.

O

CHPA. XIV.

How hardly David *escaped the ambushes that were often laid for him by the King; yet having him twice at advantage and in his power, would not murther him.*

The year of the World, 2883. *before Christ's Nativity,* 1081.

A ABout the same time, the *Philistines* again led forth their Army against the *Hebrews*, and *Saul* sent *David* against them accompanied with his forces; who encountring them, slew a great number of them, and returned to the King with a great Victory. But *Saul* entertained him not as he hoped, and as the happy exploit atchieved by him merited; but he envied his good actions and honourable deserts, as if *David*'s happy B success had been *Saul*'s disadvantage and prejudice. But when the evil spirit returned to vex him, he lodged him in his own chamber, and having at that time a javelin in his hand, he commanded him to play on his Harp, and to Sing Hymns. Now whilest *David* obeyed his command, *Saul* stretching out his Arm, threw his Dart at him: but *David* foreseeing it avoided the stroke, and fled to his own house, where he stayed all the rest of the day. When night was come, the King sent certain of his Servants to watch his house lest he should escape, to the end that the next day, being brought forth to judgment, he might be condemned and put to death. But *Michol*, *David*'s Wife, and *Saul*'s Daughter, having intelligence of her Father's intention, went to her Husband, told him in how great peril he was, being desirous to save his life, with the hazard of her C own. *Beware* (said she) *lest the Sun at his rising find thee in this place; for if it do, I shall never more see thee. Fly therefore whilest night offereth thee opportunity, which I pray to God to lengthen for thy sake: for be assured, that if thou be surprized in this place, my Father will make thee die a miserable death.* This said, she let him down by a window and so saved him; and soon after she prepared his bed as if he lay sick therein, and under the covering she laid the Liver of a new slaughter'd Kid; and when her Father sent the next morning to apprehend *David*, she answered that he had been sick all the night long: and opening the Curtains, she gave them to understand that *David* was laid therein, the Coverlet being moved by the Liver which was hot and yet stirred, made them believe that the Liver that lay there was *David*, who panted and breathed very D hardly. Which being signified unto *Saul*, he commanded that he should be brought to him in that estate wherein he was, because he resolved to put him to death. But when *Saul*'s messengers returned thither, and opened the bed, they perceived *Michol*'s subtilty, and went and certified the King thereof: who reproved her very sharply, for that she had saved his Enemy, and deceived her Father. But she excused her self with words full of good appearance, saying that *David* had threatned to kill her; and through fear of death, she was induced to save him. For which cause she ought to be pardoned, since by constraint; and not of set purpose, she had furthered his escape. *For* (said she) *I think that you seek not so greedily after the death of your Enemy, as to preferr the same before the safety and security of your Daughter.* Upon these reasons *Saul* pardoned his Daughter.

E *David* delivered from this peril, went to the Prophet *Samuel* at *Ramath*, and told him what ambushes the King had laid for him, and how hardly he had escaped death by the stroke of his javelin; whereas in all things that concerned *Saul*, he had always shewed himself obedient: having served him advantageously in war upon his Enemies, and by God's assistance been fortunate in all things; which was the cause that *Saul* was so displeased with him. The Prophet informed of *Saul*'s injustice, departed from *Ramath*, and led *David* to a certain place called *Galbaath*, where he remained with him. But as soon as *Saul* was informed that *David* was retired, and accompanied with the Prophet, he sent out certain Soldiers to lay hands on him, and bring him to him. They re- paring to *Samuel*, and finding the congregation of the Prophets were seized with the F Spirit of God, and began to prophesie. Which when *Saul* understood, sent out others, with the like order, and they had the like extasie. For which cause he sent out others, and seeing the third company prophesie likewise, he was in the end so enraged, that he went thither in his own person. And when he drew near the place, *Samuel* before he saw him made him prophesie also; so that he was transported out of himself, and having despoiled himself of his rayment, he remained naked all day and night in the presence of *Samuel* and *David*. *David* departed from thence, and went to *Jonathan*, to whom he complained of those ambushes which his Father had laid to intrap him, telling him, that notwithstanding he had never committed any fault against his Father, he earnestly pursued him to put him to death. *Jonathan* perswaded him not to suspect these things rashly, nor to be over- G credulous to those reports which perhaps might be brought to him, but trust him only, who was assured that his Father intended no evil against him: For if he had, he would have told him, being never wont to act any thing without his counsel. But *David* ware

v. 8,9. *David* hath a great victory against the *Philistines*.

v. 9. 10. *Saul* darteth his Javelin at *David*.

v. 14. *Michol* perswadeth the Kings servants that *David* is sick.

Michol excuseth her self for delivering *David*.

v. 18. *David* expresseth to *Samuel* how the King was affected towards him.

v. 19. 20. 21. *Saul* sent armed Soldiers to apprehend *David*, who began to prophesie, and he himself likewise coming thither prophesieth. 1 *Sam.*20.v.1, ad 4.

David complaineth unto *Jonathan* of his Fathers injuries.

Jonathan excuseth his Father.

The year of the World, 2883. *before Christ's Nativity*, 1081.

unto him that it was so, and conjured him not to doubt of it, but rather to consider how H to procure his security, than by contemning his words, expect till his death ascertained him of the truth thereof. He added that his Father did not communicate his counsels with him because he was assured of the love and friendship that was between them. *Jonathan*, persuaded by *David's* reasons, asked him what he desired at his hands, or wherein he might shew him friendship? *David* said unto him, I know that thou wilt further me, in what thou mayst, and refuse me in nothing. Now to morrow is the first day of the month, in which I was accustomed to dine at the King's Table; if thou thinkest good I will depart out of the City into the field where I will lie hid. And if he ask for me, thou shalt say, I am gone into the Country of *Bethlehem*, where my Tribe solemnizeth a feast; and thou shalt certifie him also that thou hast given me leave. And if he I say God speed him, which is an ordinary wish that friends use to such as go a journey, know that he hath no hidden rancour, nor secret malice conceived against me; But if he answer otherwise, it shall be an assured testimony that he plotteth some mischief against me: and this shalt thou ascertain me of, as both becometh my present calamity, and our mutual friendship, which by vowed oath, thou being my Lord, hast plighted to me, who am thy Servant: And if thou think me unworthy of this favour, and injurous towards thy Father, without expecting the sentence of his justice, kill me now at this present with thine own Sword. These last words so pierced *Jonathan's* heart, that he promised him to accomplish his request and certifie him if he any ways could perceive that his Father was ill affected towards him; and to the intent he might the better be believed, K he caused him to walk forth with him into the open air, and there sware to him that he would not omit any thing that might tend to his preservation. For (said he) that God that seeth and governeth all things in this universe, and who, before I speak knoweth my mind; he, I say, shall bear witness of that accord which shall be between thee and me; that I will not cease to sound my Father, till I know his intention concerning thee; and as soon as I understand the same, I will not conceal it from thee, but give thee notice thereof, be it good or evil. The same God knoweth how incessantly I beseech him to be assistant to thee, as also he is at this present: and that he never abandon thee, but make thee Lord over thine Enemies; yea, though it were my Father, or my self. Only remember me in this point, that after my death (if I chance to die before thee) L thou take care of my children, and be as favourable towards them, as I am affectionate to thee at this present. After he had sworn this oath, he dismissed *David*: willing him to conceal himself in a certain place of the Plain, where people ordinarily exercised themselves: For that as soon as he understood his Father's mind, he would return thither with his Page; and if (saith he) having shot three shafts at the mark, I command my Page to fetch them back again to me, know that thou art to expect no evil from my Father: but if I do not, think thou that my Father is incensed and ill affected towards thee; yet howsoever it be, I will do my best, that nothing shall befall thee otherwise than we expect and wish. Be thou therefore mindful of these things when thou shalt obtain thy happy days, and be favourable to my children. *David* being confirmed M by *Jonathan's* promises, retired to the appointed place. The next day after, which was the solemnity of the new-Moon after the King had purified himself according to the custom, he sat down to take his repast: and as his Son *Jonathan* was set on his right side, and *Abner* the General of his Army on the left, *Saul* perceived *David's* place void, and spake not a word, supposing that he was absent from that company, by reason he was not purified since he had the company of his Wife: but seeing that on the second day of the new-Moon he was absent likewise, he asked his Son *Jonathan*, why *David* was not present at the feast those two days? he answered him, that he was gone into his country, (according as it had been concluded between them) where his own Tribe celebrated a feast, and that he had given him leave to assist at the same. Further (said he) he in- N vited me to the feast, and if it stand with your pleasure, I will go thither, for you know how entirely I love the man. At this time *Jonathan* knew the displeasure his Father had conceived against *David*, and perceived most apparently how heinously he was affected: for *Saul* could not conceal his choler, but began to rail upon his Son, calling him Rebel and Enemy, and companion and confederate with *David*; and telling him that he shewed reverence neither to him, nor to his Mother, since he was so minded: and that he could not believe, that as long as *David* lived, their Royal estate could be safe: he commanded him therefore to bring him before him, to the end that he might do justice upon him. *Jonathan* replied, What evil hath *David* committed, for which he O should be punished? Hereupon *Saul* not only expressed his choler in words and reproaches, but took a Javelin, to kill his Son; and had certainly slain him, had he not been restrained by his friends. Thus *Jonathan* clearly discovered the hatred of *Saul*

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v. 5, *ad* 11. *David* desired *Jonathan* to sound his Father how he was affected towards him.

v. 16, 17, 18, 19. *Jonathan* confirmeth his friendship towards *David* with an oath.

v. 20, *ad* 24. *Jonathan* giveth *David* certain signs whereby he should know whether his Father were displeased with him.

v. 25, *ad* 30. *Saul* questioneth about *David's* absence. *Jonathan* by his answer, essayeth to know his Father's mind.

v. 30. *Saul* discovereth his heinous hate against *David*.

v. 28, 29. *Jonathan* excusing *David* to his Father, is almost slain with a javelin by him.

A to *David*, and how ardently he ſought his ruine, ſince his Friendſhip to him had like to have coſt him his own life. Then did *Jonathan* withdraw himſelf from the Banquet without eating, ſeeing with how little profit he had pleaded: and ſeeing that *David* was adjudged to die, he paſſed all the night without ſleep; and about day break he departed out of the City, to the appointed field, making ſhew that he walked out to take his exerciſe; but indeed it was to diſcover to his friend the intent which his Father had, according as it was covenanted between them. After *Jonathan* had done that which he promiſed, and ſent back his Page into the City, he came to *David*, both to ſee and ſpeak with him in private. *David*, as ſoon as he ſaw him, caſt himſelf at his feet, calling him the preſerver of his life. But *Jonathan* lifted him up from the earth, B and both of them embracing one another, and intermixing their mutual Kiſſes for a long time, lamenting their misfortune with tears, and this their ſeparation, which was no leſs grievous unto them, than death it ſelf. Finally, ſince there was no Remedy, exhorting one another to have in perpetual remembrance their Faith and Friendſhip, they departed the one from the other.

David flying from the Perſecution of *Saul*, retired to the City of *Nob* to *Abimelech* the Prieſt: who wondered to ſee him come alone to him, without either Friend or Servant, and deſired to know the cauſe why he thus wandred without any attendance. *David* told him, that the King had ſent him about ſome ſecret order, which might not be communicated to him, although he were deſirous to know it: and as touching my Servants, C (ſaid he) I have commanded them to attend me at a place appointed. He further deſired him, that he would give him ſuch things as were neceſſary for his Journey; and ſome Arms, either Sword or Javelin. Now in this place was preſent one of *Saul*'s Servants, called *Doeg*, a *Syrian* by Nation, and the Maſter of the Kings Mules. The Prieſt anſwered him that he had no Arms by him, except *Goliah's* Sword which he himſelf had hanged in the Tabernacle, and dedicated to God at ſuch time as he ſlew the *Philiſtine*. *David* having gotten it, fled out of the Country of the *Hebrews*, and went to *Gath*, a Country of the *Philiſtines*, where *Achis* was King. There being known by the Kings Servants, he was diſcovered to be that *David*, that had ſlain ſo many thouſand *Philiſtines*. *David* fearing to be put to death by him, and to fall into the ſame danger which he had eſcaped D by flying from *Saul*, counterfeited himſelf mad, ſo that he let the ſpittle iſſue out of his mouth; and he counterfeited in all things ſo cunningly, that he made the King of *Gath* believe that he was frantick. Whereupon the King was Angry with his Servants, that they had brought him a mad-man, and commanded them forthwith to drive him out his Country. Having in this ſort eſcaped out of the Country of *Gath*, he went to the Tribe of *Judah*, were hiding himſelf in the Cave of *Adullam*, he ſent to his Brothers to let them underſtand that he was there. They came to him with all their Relations, and divers others, that either were in need, or ſtood in fear of *Saul* reſorted unto him, offering to perform whatſoever he ſhould command them; and they amounted in all to the number of four hundred. *David* therefore being thus aſſured, by the ſuccours E and forces that came to him, diſlodged from thence, and went to the King of the *Moabites*, beſeeching him, that he, and thoſe that accompanied him, might remain in that Country, till ſuch time as he underſtood what would be the iſſue of his affairs. The King vouchſafed him this favour, and treated them very well all the time they were in his Country. *David* went not out of it till he received Inſtructions from the Prophet *Samuel* to abandon the Deſart, and return to the Tribe of *Judah*; which he obeyed, and coming to the City of *Saron*, made his abode there. But when *Saul* underſtood that *David* had been ſeen with a number of men, he fell into an extraordinary fear and trouble of mind; for knowing both the conduct and courage of the man, he thought that he would attempt no Action that was not great, and ſuch as might endanger his King-F dom: For which cauſe, aſſembling his Friends and Captains, and thoſe of his own Tribe in *Gaba* (where he kept his Royal Court, and which ſtands upon a little Hill called *Arvon*) and accompanied with his Guards, and the Officers of his houſe, he ſpake to them from his throne, after this manner; *I cannot believe that you have forgotten the benefits wherewith I have enriched you, and the honours to which I have advanced you: But I would know of you whether you hope or expect greater from the Son of* Jeſſe? *for I am not ignorant of the Affection which you bear him, and that my own Son hath inſpired the ſame into you. I know that* Jonathan *and he are united without my conſent in a very ſtrict alliance; that they have confirmed the ſame by oath, and that* Jonathan *aſſiſts* David *againſt me with all his power. Let are none of you concerned at theſe things; but in great quiet you expect what will be the event of them.*

G When the King had ſpoken thus, and none of the Aſſiſtants anſwered a word, *Doeg* the *Syrian*, Maſter of the King's Mules, roſe up and ſaid, That he had ſeen *David* in the City of *Nob*, whither he went to the High Prieſt *Abimelech*, to ask counſel of him touching his

The year of the World, 2883. *before Chriſt's Nativity*, 1081.

v. 33, 34. *Jonathan* flyeth from the banquet.

v. 35, 36. *Jonathan* and *David* meet in the field.

Hedio & Ruffinus, cap. 13. *v.* 41, 42, 43. C. 21. *v.* 1, 2, *ad* 6.

David cometh to *Naban* or *Nob*, to *Abimelech* the High-Prieſt.

v. 7, 8, 9, 10. *David* receiving *Goliah's* ſword, flieth to *Gath*, to *Achis* King of the *Philiſtines*.

v. 11, 12, 13. *David* counterfeits madneſs, to eſcape the fury of *Achis*.

1 *Sam.* 22. *v.* 1, 2.

v. 3, 4. *David* repairing to the *Moabites*, committeth his Father and Mother to his protection.

David cometh to *Saron*.

Saul feareth *David*.

v. 7, 8. *Saul's* Oration to his Captains, friends, and eſtates, againſt *David*.

The year of the World, 2883. before Christ's Nativity, 1081.

his affairs; and that he had received from him such things as were needful to his journey, and *Goliah's* Sword; and how he was safely conducted towards the place whither he pretended to go. Hereupon *Saul* sent for the High-Priest and all his Kindred, and spake thus unto them, *What wrong or displeasure have I done thee, that thou hast entertained the Son of* Jesse, *and given him Victuals and Arms; to him, I say, that seeketh but the means to possess himself of my Kingdom? what answer hast thou made him touching those demands he propounded to thee, concerning his future fortunes? canst thou be ignorant that he fled from me, and what hatred he bears against both me and my family?* The High Priest denied none of these things, but freely confessed that he had delivered him such things as were reported, but not with an intent to gratifie *David*, but the King: for *I entertained him* (said he) *not as your Enemy, but as your faithful Servant, and one of the principal Officers of your Army; and which is more, as your Son-in-law. For who would have thought, that one dignified with so much honour by you, should be your Enemy? nay rather, who would not esteem him for your favourite and nearest friend? And whereas he asked counsel of me touching God's will, this is not the first time I have answered him, but I have formerly done it often. And when he said he was sent by you about some speedy and secret business, if I should have refused him those supplies which he required at my hands, I might have been judged to have done an injury to your Majesty. Wherefore you ought not to think evil of me; or that if* David *at this time hath some ill design against you, that by reason of the courtesie I have shewed him, I either favour him or maintain him to your prejudice.* Notwithstanding all these just allegations, *Saul* could not be induced to believe him: but imagined that it was fear that made *Abimelech* speak in this manner, so that he commanded certain armed men that were about him, to put both him and all his family to the sword. But when they excused themselves because it was no less than Sacrilege to violate, by violent death, such persons as were consecrated unto God: *Saul* commanded *Doeg* the *Syrian* to commit the slaughter, who accordingly, with certain other sacrilegious and impious men, murthered *Abimelech* and all his Race, who were in number three hundred thirty and five. He further sent to *Nob* the City of the Priests, and put all of them to the sword, sparing neither woman nor child, and consumed the whole City with fire; only one Son of *Abimelech* escaped, who was called *Abiathar*. All which came to pass, according as God had foretold to the High-Priest *Eli*, that, by reason of the Transgression of his two Sons, his posterity should be extinguished.

v. 9. *Doeg* telleth *Saul* how he saw *David* in *Nob* with *Abimelech*.

v. 10, 11, 12, 13. *Saul* reproveth *Abimelech* for furnishing *David* with Victuals and Arms.

v. 14. *Abimelech's* Apology to *Saul's* accusation of Treason.

v. 15, 16, 17.

The unjust slaughter of *Abimelech*, with his whole Family.

Nob the City of the Priests is burnt, and all the inhabitants slain.

Sup. li. 5. ca. 11.

1 King. 2, & 3.

This cruel and detestable act perpetrated by King Saul (*in shedding the blood of all the sacerdotal Race, without either compassion of Infants, or reverence of old age, and his destroying of that City, which God had chosen to be the residence of the Priests and Prophets*) *manifestly shews how far the pravity of the mind of man may proceed. For so long as men are low, and limited by a private estate, because they neither dare nor can give scope to their wicked inclinations, they seem good and just, and make shew of great love of justice, and of a sense of pity, and are perswaded that God is present in all our Actions, and discerneth all our cogitations. But no sooner do they attain to Power and Empire, but they lay aside their former fair semblances, they take upon them as it were a new part, and another personage, becoming audacious and insolent, and contemners both of Divine and Humane Laws. And though the height of their station exposing even their least actions to the view of all the World, ought to make them comport themselves irreprehensibly; yet as if they thought that God shut his eyes, or feared them, they will needs have him approve, and men account just all that their Fear, Hatred or Imprudence suggests to them, without troubling themselves what will be the issue. So that after having rewarded great services with great honours, they are not contented to deprive those that had so justly merited them, upon false reports and calumnies, but they also take away their lives not considering how deservedly they oppress, but only giving credit without proof to rash and scandalous detractions, executing and satiating their rage, not on those they ought to punish, but on those that may most easily be destroyed.* A manifest example whereof appears in *Saul* the Son of *Cis*, who after the Government of the Nobility and that of the Judges, having been established the first King of the *Hebrews*, slew three hundred Priests and Prophets, only for that he suspected *Abimelech*; and after he had slain them, destroyed their City with fire; and as much as in him lay, deprived the High Temple of God, of Priests, sacred Ministers; and after so hideous a slaughter, neither spared their Country nor any of their off-spring. But *Abiathar*, *Abimelech's* Son, who only escaped of all his family, flying to *David*, he declared to him both the overthrow of his family, and the death of his Father. *David* answered him, *That he expected no less than that which hapned at such time as he espied* Doeg *there, who, as his mind gave him, would not fail to calumniate* Abimelech *to* Saul: *yet he was extreamly sorrowful for the misfortune that hapned to his friend by his means, and therefore prayed him to remain with him, because he could not be concealed or secured in any place better than with himself.*

Note diligently.

v. 18. 19. A manifest exemplification of that Proverb, *Honours change manners.*

v. 20, 21. *Abiathar* escaping from *Saul's* hands, telleth *David* of the slaughter of *Abimelech* his Father, and of the Priests.

About

A About the ſame time, *David* underſtanding that the *Philiſtines* made an inroad into the Country of *Ceila*, and waſted the ſame, he determined to aſſault them, if after the Prophet had asked counſel of God, he ſhould be by the Oracle animated to it: which accordingly falling out, he ſallied out, accompanied by his friends, and ſet upon the *Philiſtines*, and made a great ſlaughter of them, and recovered a very rich prey, and gave ſafeguard to the *Ceilans*, till they had ſafely gathered in and houſed all the Corn and Fruit. The rumour of this his exploit was preſently brought to *Saul*: for this great action was not ſhut up within the limits of the place where it was performed, but the renown thereof was diſperſed every where, and both the Action and the Author thereof were highly commended. *Saul* was very joyful to hear that *David* was in *Ceila*, B imagining that God had delivered him into his hands, by leading him to ſhut up himſelf in a City incloſed with Walls, Gates, and Barrs; whereupon he ſuddenly gave commandment to his Soldiers to march againſt *Ceila*, and beſiege the ſame, and not to raiſe the Siege till *David* were either taken or ſlain.

The year of the World, 2883, before Chriſt's Nativity, 1081.

David defendeth *Ceila* againſt the incurſions of the *Philiſtines*. 1 *Sam.* 23. 1. 2, 3, *ad* 7.

v. 7, 8. *Saul* ſeeketh to beſiege *David* in *Ceila*.

But *David* having intelligence hereof, and advertiſed by God, that if he ſtayed among the *Ceilans*, they would deliver him into the hands of *Saul*, took with him his four hundred men, and withdrew himſelf from the City into the Deſart, and encamped on a hill called *Engaddi*. Whereof the King being advertiſed, forbore to ſend out an Army againſt him. From thence *David* departed into the Territories of *Ziph*, where-*Jonathan*, *Saul's* Son, met him, and after embraces, exhorted him to be of good courage C and to conceive aſſured hope of future good fortune, and not to give place to his preſent miſeries, becauſe he ſhould one day obtain the Kingdom, and have the whole State of the *Hebrews* ſubject to him; but that ſuch things were not wont to happen, till after ſuffering great Travels: and after they had once more renewed the oath of mutual Amity and Faith between them, for all the time of their lives, calling God to witneſs with imprecations againſt him, that ſhould fail therein; *Jonathan* left *David* ſomewhat eaſed in heart, and disburthened of his fear: and returned to his own home. But the *Ziphians* to gratifie *Saul* told him, that *David* was amongſt them, and promiſed to deliver him priſoner into his hands, if ſo be he would come out againſt him: for if he would ſeize all the ſtraights of the Country, it ſhould be impoſſible for him to flie into D any other place. The King praiſed their fidelity, and promiſed them to requite it, and to remunerate them ſhortly for this their good affection; and withal ſent out certain men to ſeek out *David*, and to break over the Foreſt, promiſing them that ſhortly he would follow after them. Thus did the Governours and Princes of the *Ziphians* offer themſelves to the King to ſearch out and apprehend him, expreſſing their affection therein not only in outward ſhew, but alſo with their whole power, labouring what they might, that ſurpriſing him, they might deliver him into the King's hands. But their unjuſt deſire had an unfortunate ſucceſs; (wicked people as they were) who being to incur no peril by concealing him from purſuit, promiſed to betray him into the King's hands, through adulation and avarice, a man that was both virtuous, and wrongfully perſe-E cuted to death by his Enemies. For *David* being informed of their malice, and of the King's approach, quitted thoſe narrow ſtraights wherein he then encamped and eſcaped to a certain Rock ſituate in the Deſart of *Simon*. *Saul* continued to purſue him; and knowing by the way that he had overcome the ſtraights, he came to the other ſide of the Rock, where *David* had ſurely been taken, had not the King been revoked by tydings, which aſſured him that the *Philiſtines* had forcibly entred and ſpoiled his Kingdom. For he thought it more convenient to revenge himſelf on thoſe his publick and open Enemies, and to give ſuccour to his Country and People, being ready to be ſpoiled and waſted; than out of deſire to lay hands on a private Enemy, to betray both his Country and Subjects to their Swords: and thus was *David* ſaved beyond all expectation, and F he retired himſelf to the ſtraights of *Engaddi*. But after *Saul* had repelled the *Philiſtines*, certain news was brought him that *David* was in the ſtraights of *Engaddi*: whereupon, preſently taking with him three thouſand of the choiſeſt men in all his Army, he led them ſpeedily to the forenamed place, and being not far from thence, he perceived near the high way a deep and large Cave, where *David* with his four hundred men were hid, and he deſcended alone into the Cave to disburthen the neceſſities of nature. This was preſently diſcovered by one of *David's* followers, who told him, that God had preſented him a fit opportunity to revenge him on his Enemy, and counſelled him to cut off *Saul's* head, and to diſcharge himſelf thereby of further trouble. But *David* ariſing and finding him out, only cut off the lap of the veſture wherewith *Saul* was attired, and preſently G thereupon repented himſelf, ſaying; *that it were a wicked deed in him to kill his Lord, whom God by Election had raiſe to the eſtate of Majeſty and Empire.* For (ſaid he) *although he be unjuſt toward me, yet ought I not to be injurious towards him who is my Lord.*

v. 13, 14. *David* came with his Army to *Cana* or *Ziphia*, where *Jonathan* cometh unto him, comforteth him, and reneweth his covenant.

v. 19. The *Ziphians* certifie *Saul* of *David's* abode in their Country.

v. 26. *David* hearing of the Kings coming, flieth to ſave himſelf.

v. 27, 28. *Saul* purſueth *David*, and having circumvented him, had taken him, had not he received news that revoked him.

1 *Sam.* 24. 5. *David* cut off the lap of *Saul's* Garment.

But

The year of the World, 2883. *before Christ's Nativity*, 1081.

But when *Saul* was gone out of the Cave, *David* followed him, and cryed with a loud H voice, beseeching *Saul* to give him audience. *Saul* turning back to him, *David* cast himself prostrate at his feet according to the custom, and spake after this manner; *How unworthy is it for thee, O King, that opening thy ears to scandalous backbiters, and giving trust and credit to vain and loose men, thou suspectest thy most faithful friends, whom thou rather oughtest to judge by their sincere and upright actions? for words may be either false or true, but the mind can be discovered by no more apparent arguments than by mens actions: as at this present thou mayest judge, whether thou hast rashly believed them, that make me guilty before thy Majesty, of that crime that was never yet so much as in my thought, and who have so much exasperated thee against me, that day and night thou thinkest on nothing more than my destruction? Seest thou not now how vain thy opinion is, whereby they perswade thee, that* I *I am an Enemy of thy house, and earnestly desirous of thy death? Or with what eyes thinkest thou doth God behold thy cruelty, who seekest the death of him, who having an opportunity offered him to be revenged on thee, spareth thy life; whose life were it in thy hands, were assuredly lost? For as easily might I have cut off thy head as this lap of thy garment (and therewithal, in confirmation of his words, he shewed it him) yet did I forbear this just revenge. But God shall bear witness hereof, and shall condemn him of us two that shall be found the most culpable.* *Saul* amazed to see how strangely his life had been preserved, and to consider the vertue and generosity of *David*, began to weep, and *David* wept also: but *Saul* said that he had greater cause to lament than he. For, said he, by thy means have I received many benefits, and thou at my hands hast been repayed with infinite K injuries. This day hast thou testified that thou retainest the ancient justice of our ancestors, who instead of taking away the lives of their Enemies when they found them at advantage, accounted it glorious to spare them. Now I no longer doubt that God hath reserved the Kingdom for thee, and that the Empire of all the *Hebrews* attendeth thee. *Assure thou me therefore by an oath, that thou wilt not exterminate my Race, or remember those injuries that I have done unto thee, but that sparing my posterity, thou wilt keep them under thy protection.* *David* sware to him according as he had required, and suffered him to return into his Realm, and both he and his companies retired themselves to the straights of *Maspha*. About the same time died *Samuel* the Prophet, a man who for his merit was in great estimation amongst the *Hebrews*; the testimony of L whose vertue, and the peoples observance towards him, was expressed in this, that they celebrated his funeral with great pomp: and when they had performed his rites, they buried him in *Ramah* his Country, and lamented his death many days, not only as a common loss, but as if each one of them had in particular been allied to him. For he was a man naturally framed to all Justice and Goodness, and for these his vertues most acceptable to God. He governed the people after the death of *Eli* the High-Priest, first in his own person, for the space of twelve years, and afterwards during the Reign of *Saul* eighteen years. But in those places where *David* at that time remained, there was a certain *Ziphian* in a Town *called* Emma, *a man very rich, and owner of much Cattel*, named *Nabal*, for he had a Flock of three thousand Sheep, and a Herd of a thousand M Goats. *David* forbid his people to meddle with any of his goods for any necessity, or pretext whatsoever, because that to violate and take another mans goods, was a wicked thing, and contrary to God's commandment. He instructed them in this sort, imagining with himself, that he gratified a good man, and such an one as deserved to be in like sort favoured: but *Nabal* was a rude and churlish person and very mischievous; yet had he a Wife that was good, wise and fair.

To this *Nabal* did *David* send ten of his Servants about the time of his Sheep-shearing, both to salute him, and to wish him all sort of prosperity for many years, and also to desire him, that he would impart to him something for the sustenance of his company, since his Shepherds could inform him, that having long remained in the desart, they had N been so far from doing his flocks any harm, that they had rather seemed their Shepherds and keepers. He added, that whatsoever courtesie he should shew to *David*, he should bestow it on a mindful and thankful personage. Thus spake the Messengers to *Nabal*, but he answered them very discourteously, and rudely, demanding of them what that *David* was, and being informed that he was the Son of *Jesse*: what (said he) a fugitive, who hides himself, for fear of falling into his Masters hands, is become audacious and imperious?

David was grievously displeased at these words, and commanded four hundred of his men to take their Weapons and follow him, and two hundred to keep the baggage (for at that time he had six hundred) and in this equipage he marched forward against O *Nabal*, swearing that, that very night he would utterly exterminate and root out all his Race, and destroy his riches. Neither was he only displeased that *Nabal* was ingratefull towards

v.10, ad 17. Saul acknowledgeth his malice, and *David*'s innocency, and requesteth him that when he hath obtained the Kingdom, he would be favourable to his Family.

Samuel's death and burial, 1 *Sam.* 25. 1.

Nabal's flocks saved by *David*, *v.* 6.

v.7, ad 12. David's Embassage to *Nabal* to require relief; and his churlish answer.

v.13, ad 17. David sallieth out against *Nabal* with 400 armed men.

David upbraideth *Saul* for his subtilities to seek his death who was innocent.

A towards them, without reſpect of that humanity which they had ſhewed towards him and his: but alſo, that without any cauſe of injury offered, he had injured and outraged him in words.

The year of the World, 2889. before Chriſt's Nativity, 1075.

In the mean while, certain Shepherds that tended *Nabal*'s Cattel, told their Miſtreſs, that *David* having ſent to her Husband to deſire ſome ſmall courteſie, had not only obtained nothing, but alſo received inſupportable injuries, whereas till that day, he had ſuffered his flocks to be untouched: telling her, that that inſolency of their Lord, might breed them all much miſchief. Which when *Abigail* heard, (for ſo was the Woman called) ſhe loaded divers Aſſes with all ſorts of Preſents, (without giving any notice to her Husband, who was ſo drunk, that he was inſenſible) and went towards *David*; B who as he deſcended the ſtraights of the Mountain, marching towards *Nabal*, accompanied with 400 Men, met her. As ſoon as *Abigail* perceived him, ſhe leaped from her Horſe, and falling on her face, proſtrated her ſelf before him, beſeeching him to paſs by *Nabal*'s words, knowing that *Nabal*'s nature was anſwerable to his name; for in the *Hebrew* Tongue, *Nabal* ſignifieth *Folly*; ſhe excuſed her ſelf likewiſe ſaying, *That ſhe ſaw none of them that were ſent to her Husband. For which cauſe,* (ſaid ſhe) *I beſeech thee to pardon us, and to conſider what cauſe thou haſt to give God thanks, that by my means he hath hindred thee from polluting thy hands in innocent blood: for if thou remain pure and innocent from bloodſhed, thou wilt engage him to puniſh thy enemies, and to bring upon their heads that deſtruction which was ready to fall upon that of* Nabal. *I confeſs that thy anger againſt him is* C *juſt, but be pleas'd to moderate it for my ſake, who have no ſhare in his fault; ſince Goodneſs and Clemency are vertues worthy of a Man whom God deſigns one day for a Kingdom: accept of theſe ſmall Preſents which I offer thee. David* accepting her Preſents, gave her an anſwer after this manner; *Woman,* ſaid he, *God of his goodneſs hath this day brought thee hither, otherwiſe thou hadſt not liv'd, or ſeen the next morning. For I have ſworn, that this night I would overthrow thy houſe, and leave none alive of that ungrateful Man's family, who hath ſo contumelioufly abuſed both me and mine: but now God hath put thee in mind wiſely to prevent and pacifie my wrath.*

A ver. 18, *ad* 25. *Abigail, Nabal's Wife, appeaſeth David with Preſents.*

Ver. 35. *Nabal* ſignifieth a *Fool.*

As for Nabal, *although at this preſent he be exempted by thy means from puniſhment, yet* ſhall he not eſcape, *but he ſhall periſh ſome other way.* This ſaid, he diſmiſſed *Abigail*: who D returning to her houſe, and finding her Husband amidſt his Companions, laden with Wine, told him nothing at that time of that which had hapned: but the next day, recounting to him what was paſs'd, he was ſo much terrified by the greatneſs of the danger, that he dyed within ten days. Which when *David* underſtood, he ſaid that he was deſervedly puniſhed by God, becauſe his own wickedneſs was the cauſe of his puniſhment, giving thanks unto God, that he had not dipped his hands in blood: and by this example he learnt, that no wicked Man can eſcape God's judgment; and that humane affairs depend not on Chance, as if neglected by God, but that the good are rewarded, and the wicked puniſhed according to their wickedneſs. He afterwards ſent Meſſengers to *Nabal's* Wife, and cauſed her to come unto him, to the intent he might E marry her. She anſwered the Meſſengers, That ſhe thought her ſelf unworthy to lie at his feet; notwithſtanding, ſhe repaired to him with a good equipage, and was married to *David*, having obtained that degree of honour by her modeſty and beauty. Now *David* had a Wife before named *Ahinoam*, whom he had married out of the City of *Abeſer*.

Ver. 36, 37, 38. *David's* Prophecy of *Nabal.*

Ver. 38, 39. *Nabal* conceiveth ſo much ſorrow and fear for his immodeſty againſt *David*, that he dieth Apoplectick. An example of God's Providence, that no ſin can eſcape unpuniſhed.

V. 39. *ad finem. David* marrieth *Abigail, Nabal's* Wife.

As touching *Michol* the Daughter of *Saul*, and other-whiles his Wife, *Saul* gave her to Wife at *Liſſa*, to the Son of *Phalti* of the City of *Gethla*. After this, certain *Ziphians* coming to *Saul*, told him, that *David* was returned again into their Country, and that if it pleaſed him to aſſiſt them they might eaſily apprehend him. Whereupon *Saul* took the Field with 3000 Men, and being ſurprized by Night, he encamped in a certain place called *Siceleg*.

Saul marrieth his daughter *Michol* to another husband. 1 *Sam.* 26. *v.* 1, *ad* 9.

F When *David* was certified that *Saul* was come forth againſt him, he ſent out certain Spies, to whom he gave charge to bring him intelligence into what place at that time *Saul* was retired, who aſcertained him that he was at *Siceleg*; he watched all that Night, with out the knowledge of any of his Followers, and went into *Saul*'s Camp attended only by *Abiſai* his Siſter *Servia*'s Son, and *Abimelech* the *Hittite*.

The *Ziphians* once more labour to betray *David* in their Country.

V. 7, 8. *ad* 13. *David* once more attended by two, entering into *Saul*'s Camp, ſtole away his Dart and his Pitcher of Water.

Now whil'ſt *Saul* was aſleep, and his General *Abner* with all his Soldiers, *David* entred into the King's Camp: and although he knew the King's Pavilion, by his Javelin that ſtood at the door thereof, yet ſlew he him not; neither permitted he *Abiſai*, who was very forward to execute the ſlaughter. But this he ſaid, that although the King were wicked, yet ſince he was appointed by God himſelf, he could not attempt any thing G againſt his life, and be innocent: for that it was God's right to take vengeance on him to whom he had given the Kingdom. and thus reſtrained he the others fury. Yet to the intent he might certifie the King, that having the opportunity to ſlay him, he ſpared

The year of the World, 2891. *before Christ's Nativity*, 1071.

his life; he bare away with him his Javelin, and the Pitcher of water that ſtood by *Saul* whil'ſt he ſlept, without the knowledge of any of the Camp: ſo much were they devoured and overwhelmed with ſleep. He therefore departed thence in all aſſurance, having executed all that which either the time or his courage would permit him to do. But after he had paſſed the River, and had attained the top of a Mountain, from whence he might be eaſily heard, he cryed out to *Saul*'s Soldiers, and their General *Abner*, ſo loud, that he awaked them from their ſleep; and calling unto *Abner*, as well as the common ſort of Soldiers, the General asked, *Who it was that called him?* to whom *David* anſwered, *It is I, the Son of* Jeſſe, *your Fugitive: but*, ſaid he, *How cometh it to paſs, that thou who art ſo great, and in chiefeſt authority about the King, haſt ſo ſmall reſpect and guard of his perſon? Thy ſleep is more pleaſant unto thee, than to watch for his conſervation. Aſſuredly this act of thine deſerveth a capital puniſhment, becauſe thou neither haſt diſcovered me, nor any others before we entred the Camp, or approached the King. Behold here the King's Javelin, and his Pitcher of water, by which you may perceive in what great danger he hath been, even in the midſt of you, without any notice or diſcovery of yours.*

Ver. 14, *ad* 18. *David* upbraideth *Abner* King *Saul*'s General, for ſuffering his King's Javelin and Pitcher of Water to be taken from him.

Saul perceiving that it was *David*'s voice, and ſeeing that through the negligence of his Guards, it had been eaſie for him to have ſlain him, which (after ſo many provocations) would not have ſeem'd ſtrange to any man, he acknowledgeth himſelf indebted to him for his life, exhorting him to be aſſured, and without ſuſpecting any evil, to return home unto his houſe, becauſe he was perſuaded, that he loved not himſelf ſo much, as he was beloved by *David*; notwithſtanding that he had purſued him, and for a long time had chaſed him like a Fugitive, conſtraining him by divers perſecutions, to forſake his deareſt Friends: and inſtead of rewarding his ſervices, had reduc'd him to the utmoſt extremities. Hereupon *David* willed him to ſend ſome one of his Servants to bring back his Javelin and Pitcher of Water: proteſting that God ſhould be Judge of both their natures, manners, and actions, who knew that that day alſo he had ſpared his Enemy, whom, if he had thought good, he might have deſtroyed.

A ver. 21, *ad finem.* *Saul* praiſeth *David*, and willeth him to be of good courage, and exhorteth him to return to his own houſe.

David having thus the ſecond time ſpared *Saul*'s life, and not willing to continue any longer in a Country, where he might be in danger of falling at length into the hands of his Enemies, he thought good to retire into the Country of the *Philiſtines*, and ſojourn there. So that accompanied with 600 Men which he had with him, he went to *Achis* King of *Gath* one of their five Cities; who received him kindly, and gave him a place to dwell in: ſo that he abode in *Gath*, having with him his two Wives, *Atchimaas* and *Abigail*. Which when *Saul* underſtood, he troubled him no more, becauſe he had twice been in danger of his life, whil'ſt he purſued him. *David* held it not convenient to remain in the City of *Gath*, and therefore requeſted the King of the *Philiſtines*, that he would aſſign him ſome part of his Country, where he might make his habitation, becauſe he feared to be chargeable to him, if he remained in the City. *Achis* aſſigned to him a Village called *Siceleg*, which *David*, after he obtained the Kingdom, loved ſo well that he purchaſed the perpetual inheritance of it, after he came to the Crown. But hereof will we ſpeak in another place. The time that *David* lived among the *Philiſtines*, and in the Town of *Siceleg*, were four months and twenty days; during which time, by ſeveral excurſions againſt the bordering *Sarrites* and *Amalekites*, he ſpoiled their Country, and returned back again with a great booty of Oxen and Camels: yet brought he thence no Bondmen, leſt *Achis* by their means ſhould thereby have intelligence into what Country he had made his inroad. He ſent likewiſe a part of the prey unto the King, and when he demanded from whom he had taken it? he anſwer'd, That he had taken it from the *Jews* that dwelt Southward and in the Plain: ſo that *Achis* conceived an opinion, that ſince *David* warred againſt his own Nation all the time of his abode with him, he would be a faithful Servant to him. About the ſame time, the *Philiſtines* having determined to lead forth their Army againſt the *Iſraelites*, ſent to their Allies requiring to aſſiſt them in that War, and to make their Rendezvous at *Renga*, to the intent that being there aſſembled, they might diſlodge and aſſail the *Iſraelites*. Amongſt the other their Auxiliary Companies, *Achis* had requeſted *David* to aſſiſt him with his 600 Soldiers: which he promiſed readily, telling him that the time was now come wherein he might requite his kindneſs, and the hoſpitality he had ſhewen him. *Achis* promiſed him, that after the Victory, when all things ſhould have ſucceeded according as he deſired, he would preferr *David* to be Captain of his Guard; thinking by the promiſe of his honour and truſt, he might augment *David*'s forwardneſs and affection towards him.

1 *Sam.* 27. 1, *David* declareth his innocency to *Saul*. *Saul* deſiſteth to perſecute *David*. *Ver.* 8, *ad fin.* *David* with ſix hundred men, and his two wives, went into *Paleſtine* to *Achis* King of *Gitta*. *David* requireth a certain place at the King's hands to make his habitation in. The King giveth him *Siceleg*. *David* ſpoiled the *Sarrites* and *Amalekites*, and giveth part of the prey to the King, perſwading him, that he took it from the *Jews* that inhabited the South Plain.

CHAP.

A

CHAP. XV.

The year of the World, 2809. before Christ's Nativity, 1074.

The Philistines *renew their War against the* Hebrews, *and obtain the Victory: Saul with his Sons, are slain in the Battel.*

SAul having advice, that the *Philistines* were advanced as far as *Sunam*, drew out his Forces, and encamped over against them; but when he perceived their Army to be much more numerous than his, his heart failed him, and desiring the *Prophets* to enquire of *God*, what should be the event of this War? and receiving no answer, his fear was
B doubled, since he had reason to believe that God had forsaken him. Hereupon his courage abated, and in this perplexity he resolved to have recourse to Magick; but having lately banished the Inchanters, Magicians, and such as pretended to tell Fortunes, it could hardly be expected that one of them should be found: but yet he commanded that they should enquire for one of those that could raise the spirits of the dead, and by their information learn what should come to pass hereafter. And being advertised that there was such an one at *Endor*, without the knowledge of his Army, laying aside his Royal Habits, and attended only by two of his most faithful servants, he repaired to *Endor* to this Woman, requiring her to divine and raise up the spirit of him whom he should name. The Woman denied, and said, *That she ought not to offend against the Kings*
C *Edict, who had driven out of his Realm all such sort of soothsayers*, telling him, *that he did not well, who having received no wrong at her hands, should endeavour to lay a snare to bring her into a Crime which might cost her her life.* But *Saul* swore unto her, *That no man should know thereof, and that he would not discover her divination to others: and that she should incur no danger thereby.*

1 *Sam.* 28. 3, 7, 8, 9. *Saul* banisheth all diviners and enchanters out of his Kingdom.

Ver. 6. *Saul* hearing the *Philistines* made head against him, asked counsel of God.

Saul repaireth to *Endor*, to ask counsel of a Sorceress. *Ver.* 8, 9.

After that by his Oaths and Protestations, he had persuaded her, that she should have no cause to fear, he commanded her to raise the spirit of *Samuel*. She not knowing what *Samuel* was, called him, and he suddenly appeared. But when she perceived somewhat divine, or more than ordinary, in his countenance, she was troubled; and turning to the King, she asked him, *If he were* Saul? for *Samuel* had certified her no less. *Saul* confes-
D sed that it was he, and asked her, *For what cause she seemed to be so much troubled?* She answered, *That she saw a Man ascend, that resembled God. Saul* commanded to declare unto him his shape, habit, and age: she told him, *That he was a reverend old Man, attired in the vestment of an High-Priest.* By these marks *Saul* knew that it was *Samuel*: whereupon, prostrating himself on the earth, he adored him. The spirit of *Samuel* asked him, *For what cause he had troubled him?* To whom he complained, *That he was inforced thereunto by necessity: for that a mighty Host of his Enemies were at hand, and that he was forsaken by God, having from him no answer, either by Prophecy or Dream: wherefore*, said he, *I apply my self unto thee, who hast always expressed great kindness towards me.* But *Samuel* foreseeing that the King's end drew nigh, answer'd him, *It is in vain for thee to enquire*
E *concerning those things that shall happen, since thou knowest that thou art forsaken of God. Know therefore*, said he, *that* David *shall possess the Kingdom, and that it is he that shall establish the State by Arms: but thou shalt lose both thy kingdom and thy life, because thou hast disobeyed God in thy War against the* Amalekites, *and hast not observed his Commandments, according as I foretold thee when I was alive. Know therefore that thy People and Host shall be discomfited by the Enemy, and that both thou and thy Sons shall be to morrow slain in the Battel, and be with me.* When *Saul* understood these things, he became speechless, through sorrow, and fell down on the ground, either because his strength failed him through sudden grief or for want of food; because he had eaten nothing that night, nor the day before.

Saul commandeth the Witch to raise *Samuels* ghost, *v.* 10, 11.

Ver. 15. *Saul* complaineth of his miseries to *Samuel*, and asketh his advice. *AVer.* 16, *ad* 20. *Samuels* ghost certifieth *Saul* of the event of his battel against the *Philistines*. *Ver.* 20, 21. *Saul* through sudden sorrow fell into a swoon.

F At length, hardly recovering himself out of his Swoon, the Woman importuned him to receive some sustenance, telling him, that she desired no other reward for the hazard which she had run of forfeiting her life, before she knew that he was the King himself, by whose Commands those Divinations had been lately prohibited: wherefore she prayed him that he would sit down at the Table, and refresh himself, that he might be the more able to return unto his Army. And although he refused to eat, because he had no appetite, and was utterly desperate; yet she so effectually importuned him, that at length she persuaded him to receive some little nourishment. And whereas she had but one Calf, (for she was but a poor Woman, and had no other riches) yet spared she not to kill it, and dress it for *Saul* and his Retinue. After which, *Saul* returned to his Camp.
G The courtesie of this Woman, deserveth to be praised: for although she knew that the King had prohibited the exercise of her Art, whereby both she and her Family were well maintained, and although before that time she had never seen *Saul*; yet without

Ver. 22, *&c.* The Enchantress intreateth him to refresh himself, and take some refection. An example of courtesie and liberality in the Enchantress.

The year of the World, 2890. *before Christ's Nativity*, 1074.

remembring that it was he by whom her Art had been condemned, she entertained him H not as a stranger, or like the man she had never seen before; but had compassion on him, and comforted him, exhorting him to eat, although he refused it, and presented him willingly with that little which she had in her poverty. Which she did not upon any hope of recompence, or preferment (knowing well that *Saul* should shortly lose his life) nor according to the ordinary course of men, that naturally honour those that have bestowed some dignity upon them, and become serviceable to those from whom they expect to receive some profit hereafter. She therefore ought to be imitated, and in her appeareth an excellent example of bounty, approving that there is nothing more worthy of praise, than to relieve those that are in necessity, without expecting any recompence since it is a piece of Generosity so agreeable to the nature of the Deity, that in all pro- I bability nothing will more induce him than this, to treat us also with the like favour. I may add hereunto another Reflection, which may be useful unto all Men, but more especially to Kings, Princes, and Magistrates, which may kindle in them a desire and affection to addict themselves to Noble actions, and to encourage them to embrace dangers, yea, death it self; and teach them to endure all difficulties whatsoever, for their Countries cause; which we may see in this History of *Saul*, for although he knew that which should befall him, and that his death was at hand, (according as it had been foretold him) yet resolved he not to avoid the same; neither so loved he his life, that for the conservation thereof, he would deliver up his People into the hands of their Enemies, nor dishonour his Royal dignity: but himself, with his children, and all his household K exposed themselves to danger; thinking it more honourable to die in fighting for his Subjects, and far more expedient, that his children should die like valiant Men, than live in dishonour; supposing that he should have sufficient Successors of his Race, if he left behind him a perpetual memory and praise both of him and his. For which cause (in my opinion) he was both just, valiant, and prudent, and if any one either is or hath been like unto him, I suppose that it becometh all Men to give testimony of such a Mans vertue. For I think that the Historians and ancient Writers, have not worthily intituled them with the style of valiant Men, who attaining some worthy actions, attempted War under assured hope of victory and safety; but they only, that imitate *Saul* may deservedly be called just, praise-worthy, courageous, hardy, and contemners of all dangers. L For what great thing is there in undertaking of the common hazard of War, and tossed, 'twixt hope and fear, to use Fortune's favour if she fawn upon us? But on the other side, it is an assured sign of a valiant Man, when without hope of any success, and knowing his death at hand, he is not afraid nor dismayed with such apprehensions, but seeketh out with an invincible courage his most assured hazard.

1 *Sam.*31.3,4. *Josephus* praiseth *Saul* for a worthy and valiant King, in that foreknowing his danger and death, he exposed himself to assured peril.

This is the praise of *Saul*, who is an example to all that desire to enternize their memory that should upon the like opportunity propose the same resolution to themselves: but especially to Kings, who, by reason of the excellency of their Function, ought not only to forbear to be evil, but also strive to be eminently vertuous. I could say more of this generous argument of *Saul's* Valour, but lest I should seem too affectionate, I will return M to our former purpose.

1 *Sam.* 28. 1, *ad* 5. 1 *Sam.* 29. 3, *ad finem.* *Achis* leadeth out *David* with him against the *Hebrews*, and is reproved by the Chieftains of the *Philistines* for so doing.

After that the *Philistines* were thus encamped, and had numbred their Forces according to their Nations, Kingdoms, and Governors, King *Achis* came at last with his company, whom *David* followed, accompanied with 600 Soldiers: whom when the Chieftains of the *Philistines* beheld, they asked the King, *Whence those* Hebrews *came, and what their Leaders name was?* Who answered, *That it was* David, *who fled from* Saul *his Master, and how he had entertained him again; how* David, *in recompence of the kindness he had received, and to avenge himself on* Saul, *was ready to fight for them against him.* But the Chieftains blamed him, because he had chosen an Enemy for his Associate, adviſing him to dismiss him, lest he should (as he might find occasion) turn his Arms against them, because N (*said they*) he hath now a fit opportuity to reconcile himself to his Master. They therefore advis'd him to send *David* back with his 600 Soldiers unto the place which he had given him to inhabit, because it was the same *David* of whom the Damsels made Songs, singing in praise of him, that he had slain many thousand *Philistines*. When the King of *Gath* understood these things, he approved their counsel: for which cause, calling *David* unto him, he said unto him, *The knowledge which I have had of your Valour and Fidelity, hath made me desirous to employ you in this War: but our Captains will not allow of it: wherefore retire thy self to the place which I have given thee, without conceiving any evil suspicion of me. There shalt thou be in Garrison, to prevent the Enemy from foraging our Countrey: and in so doing, thou shalt partly assist me in the War.* Hereupon, *David* departed O unto *Siceleg*, according as the King had commanded him.

*Ver.*10,11. *Achis* dismisseth *David.*

But

The year of the World, 2809. before Christ's Nativity, 1074.

A But during the time that *David* was in the Camp, and attended on the *Philistines* War, the *Amalekites* made an Incursion, and took *Siceleg* by force, and burnt the City: and after they had gathered a great booty both in that place, and in other villages of the *Philistines* Country, they retired back again. Now when *David* arrived at *Siceleg*, and found it wholly spoiled, and seeing likewise that his two Wives, and the Wives of his Companions were Prisoners, together with their Children, he presently rent his Garments, and abandoned himself to grief: beside this, his Companions were so much enraged with the Captivity of their Wives and Children, that they were ready to stone him to death; accusing him, that he was the cause of all which had hapned. But when his grief was abated, and he returned to himself, he lifted up his heart unto God, and B commanded the High-Priest *Abiathar* to put on the Ephod, and ask counsel of God; and that done, to declare unto him how he might overtake the *Amalekites*, if he should pursue them; and whether he should recover his Wives and Children that they had led away, and revenge himself of his Enemies. As soon as the High-Priest had certified him that he might pursue them, he sallied out with 600 Soldiers, and pursued the Enemy, and drawing near unto the River, he found a certain stragler, an *Egyptian* by Nation, very faint and feeble, through want and famine, having for three days space wandred in the Desart without any sustenance; whom, after he had refreshed with meat and drink, he asked, *to whom he belonged, and what he was?* The *Egyptian* told him his Country, and how he had been left in that place by his Master, because that through his weakness it was C impossible for him to follow them. He confessed likewise, that his Master was one of the number of those that had burned and sacked, not only other quarters of *Judea*, but *Siceleg* also. *David* taking this Man for his Guide, overtook them, finding some of them lying on the ground, others banquetting and debauching, and almost senseless by overmuch drink: wherefore being not in a condition to defend themselves, he fell upon them, and slew so great a number, that scarce 400 Men escaped; for the slaughter continued from Noon until the Evening: So recovered he all that which the Enemy had ransackt, and released both his own Wives, and those of his Companions. Whereupon they returned to the place were they had left the other 200, which could not follow them, because they were appointed to guard the Baggage: To these, the 400 would not grant a part of the Booty because they had not (*as they said*) followed the Enemy with them, but D shewed themselves slack in the pursuit; alledging, that they ought to content themselves with the recovery of their Wives. But *David* thought the sentence pronounced against them to be unjust, for since they had defeated their Enemies, all of them deserved to partake of profit, which ought equally to be divided, both amongst those that fought, and amongst those that stayed behind to guard the Baggage, and from that day forward, this Law hath been firmly observed amongst them, that they that guard the Baggage should have an equal part of the prey with those that go out to Battel. But when *David* was returned to *Siceleg*, he sent unto his Friends of the Tribe of *Juda*, a part of the spoil. In this manner was *Siceleg* sacked and burned, and thus were the *Amalekites* discomfited. But the *Philistines* fought a bloody Battel with *Saul*, wherein they got the Victory, and E slew a great number of their Enemies. *Saul*, King of *Israel*, with his Sons, fought valiantly, and seeing that there was no hopes of conquering, they endeavoured to die as honourably as they could. For since the *Philistines* bent all their forces against them they could not make good their Retreat, so that, incompassed by them, they died in the midst of them, and yet before their death, slew a great number of their Enemies. There were there present *Saul*'s three Sons, *Jonathan*, *Aminadab*, and *Melchi*: who being defeated, the *Hebrew* Army turned their backs: so that being closely pursued by the Enemy there was a great slaughter made: *Saul* with those about him, retreated in good order. And although the *Philistines* drew out against him a multitude of Archers that shot many Darts and Arrows at him, yet were they all but a very few repulsed: and although he F had fought very bravely, having received divers wounds, yet being unable any longer to support himself, he commanded his Esquire to draw his Sword, and to thrust it through his Body, before he should be taken alive by his Enemies: which he refused, not daring to lay hands upon his Master. Whereupon *Saul* drew his own Sword and setting it to his Breast, cast himself thereon; but unable to force it home enough, he looked back, and saw a young man behind him, whom he asked, *What he was?* and hearing that he was an *Amalekite*, he requested him, *That he would kill him, that he might not fall alive into the hands of his Enemies*: which he did; and having taken from him the Gold which he had about his Arms, and the Royal Crown, he fled. The Esquire seeing *Saul* dead, presently slew himself: Not one of all the King's Guard escaped, but they were G all slain near unto the Mountain *Gilboa*. When they that inhabited the Valley on the other side of *Jordan*, and in the Plain, had intelligence that *Saul* and his Sons were dead

Ver. 1, 2, *ad* 6. The *Amalekites* in *David*'s absence, spoil and burn *Siceleg*, and carry away the prey.

Ver. 7, 8, 9. *David* taketh counsel of God, whether he will assist him to recover his Wives and Goods out of the hands of the *Amalekites*.

Ver. 11, *ad* 17. *David* guided by an *Egyptian* slave, overtaketh the *Amalekites*. *David* assaileth the *Amalekites*, makes a great slaughter of them, and recovereth the whole prey.

Ver. 20, *ad* 25. *David* compromitteth the debate betwixt those that pursued the chase, and those that kept the Baggage touching the Pillage.

1 *Sam.* 31. 1, 2, 3. *Saul* and his Sons seeing their Army overcome by the *Philistines*, are desperately dismayed and slain.

1 *Sam.* 31. 4, *&c.* *Saul* striveth to kill himself, and being unable, useth the assistance of a young *Amalekite*.

The year of the World, 2891. *before Christ's Nativity*, 1073.

and with them a great number of their Nation was slain, they abandoned their Cities, and fled to others that were better fortified. The *Philistines* finding these Cities destitute of Inhabitants, seized on them. The next day whil'st the *Philistines* spoiled the dead, they found the bodies of *Saul* and his Sons, which they spoiled and beheaded, sending their Heads round about the Country, to make it known that their Enemies were defeated. They offered up their Arms also in the Temple of *Astaroth*, and their Bodies they hung on the Walls of the City of *Bethsan* at this day called *Scythopolis*. When they of *Jabes*, a City of *Galaad*, understood how the *Philistines* had cut off the Heads of *Saul* and his Sons, they were enraged, and thought it became them not to be unconcerned: whereupon the most valiant amongst them, went out and marched all night till they came to *Bethsan*, and approaching near the Walls, they took down the Bodies of *Saul* and his Sons, and carried them unto *Jabes*, without any opposition of the Enemy. These men of *Jabes* lamented over the dead Bodies, and buried them in the best part of their Country, called *Arar*. Thus they mourned, both Men, Women, and Children, beating their Breasts, and lamenting for the King and his Sons, and tasting neither meat nor drink. This was the end of *Saul*, according as *Samuel* had foretold him, because he disobeyed God in his War against the *Amalekites*, and because he had slain *Abimelech* and all the Sacerdotal Race, and destroyed the City of the Priests. He Reigned, during the life of *Samuel*, the space of 18 years, and 22 years after his death.

a *Ver.* 7, *ad* 10. The *Hebrews* that inhabit the Valley beyond *Jordan*, leaving their Towns, fly to defenced Cities.

Ver. 9. The *Philistines* hung up the bodies of *Saul* and his Sons.

Ver. 11, 12, 13. The Citizens of *Jabes* rescue the bodies of *Saul* and his Sons, and both bury and lament them.

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The Seventh Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The year of the World, 2891. before Christ's Nativity, 1073.

The Contents of the Chapters of the Seventh Book.

1. David *is created King of one Tribe in* Hebron: *over the reſt,* Saul's *Son obtaineth the Sovereignty.*
2. Iſhboſeth *is ſlain by the treachery of his Servants; and the whole Kingdom cometh unto* David.
3. David *having ſurprized the City and Citadel of* Jeruſalem, *driveth the* Canaanites *from thence, and cauſeth the* Jews *to inhabit it.*
4. David *aſſailed by the* Philiſtines, *obtaineth a famous Victory againſt them near unto* Jeruſalem.
5. David *overcometh the neighbouring Nations, and impoſeth tribute on them.*
6. *They of* Damaſcus *are overcome by* David.
7. David *overcomes the* Meſopotamians.
8. *How throw the inteſtine Wars of his Family,* David *was driven out of his Kingdom by his Son.*
9. Abſalon *marching out with his Army againſt his Father, is overthrown.*
10. *The happy eſtate of* David *reſtored again unto his Kingdom.*
11. David *in his life-time, anointeth his Son* Solomon *King.*
12. *The death of* David, *and what he left his Son towards the building of the Temple.*

CHAP. I.

David *is created King of one Tribe in* Hebron: *over the reſt,* Saul's *Son obtaineth the Sovereignty.*

THis Battel was fought on the ſame day that *David* returned Conqueror to *Siceleg*, after he had ſubdued the *Amalekites*. But about three days after his return, he that ſlew *Saul*, and had eſcaped from the Battel, having his Garment rent, and Aſhes upon his Head, came and caſt himſelf proſtrate before *David*: and being asked from whence he came? he anſwered from the Battel of the *Iſraelites*; and certified *David* of the unhappy event: telling him, that many thouſands of the *Hebrews* were ſlain, and that *Saul* himſelf and his Sons were fallen in the conflict. He likewiſe related, how he himſelf retreated amongſt the *Hebrews*, when the King fled: confeſſing that he had ſlain him, that he might not fall alive into the hands of his enemy: For (ſaid he) *Saul*, having caſt himſelf upon the point of his ſword, was ſo weak, by reaſon of the agony of his wounds, that he could not diſpatch himſelf. Thereupon he produced the bracelets and the Royal Crown which he took from him. *David* perceiving no cauſe whereby he ſhould doubt of his death, whereof he had moſt evident and infallible teſtimonies, rent his garments, and ſpent the day in weeping and lamenting with his companions: but he was the more grieved for the loſs of his dear friend *Jonathan*, whom he acknowledged to be the preſerver of his life: And ſo affectionate ſhewed he himſelf towards *Saul*, that although he had oftentimes been in danger to have been ſlain by him, yet was he much troubled at his death; and not only ſo, but he likewiſe put to death him that ſlew him; telling him, that he himſelf had accuſed himſelf for ſlaying the King, and ſhown himſelf by that parricide to be a true *Amalekite*. He compoſed likewiſe Lamentations and Epitaphs in the praiſe of *Saul* and *Jonathan*, which are yet extant. After that he had thus honoured the King, and performed his Lamentations and Obſequies, he asked counſel of God by the Prophet: *What City of the Tribe of* Juda *he would give him to inhabit in?* who anſwered him, *That he would give him* Hebron. For which cauſe he forſook *Siceleg*, and came and dwelt in *Hebron*, and brought thither his Wives and his Army. All the people of the Tribe reſorted thither unto him, and proclaimed him King: where underſtanding how the *Jabeſins* had buried *Saul* and his Sons, he ſent Ambaſſadors unto them, both to praiſe and approve their Actions, aſſuring them, that he allowed their act, and would recompenſe that kindneſs which they had ſhewed to the dead: giving them likewiſe to underſtand, that the Tribe of *Juda* had choſen him for their King. But *Abner* the Son of *Ner*, General of *Saul*'s Army, a man of great courage, and a noble diſpoſition underſtanding that *Saul* and *Jonathan*, and his two other Brothers were dead, came into the

2 Sam. 1. v. 1; ad 12. An *Amalekite* certifieth *David* of *Saul*'s death, and in teſtimony thereof preſenteth his Bracelets and Crown.

v. 12. *David* lamenteth *Saul* and *Jonathan*'s death.

ver. 13, 14, 15. *David* commandeth the *Amalekite* to be ſlain that killed *Saul*.

2 Sam. 2. 1; ad 7. *David* by Gods commandment cometh & dwelleth in *Hebron*, and is declared King of the Tribe of *Juda*.

David praiſeth the *Jabeſins* for burying *Saul* and his Sons,

The year of the World, 2891. before Christ's Nativity, 1073.

the Camp, and bringing with him the only Son of *Saul* that was left, whose name was *Ishboseth*, he passed to the other side of *Jordan* and proclaimed him King. He appointed likewise for his Royal seat and place of Residence, a certain Country called in *Hebrew Machare*, that is to say, the Camp. From thence he went with a select band of Soldiers, with a resolution to encounter those of the Tribe of *Juda*, because they had chosen *David* for their King. Against him marched out *Joab* the Son of *Suri* and of *Servia*, *David*'s Sister, General of his Army, to encounter him, accompanied with his Brothers *Abisai* and *Azael*, and all *David*'s soldiers: and arriving near a Fountain in *Gabaa*, he drew up his Army in that place. *Abner* proposing that before they joyned Battel they should try some of the Soldiers of each party, it was agreed between them, that twelve of either side should be chosen out to decide the quarrel. These men marched out into a certain place betwixt both Armies, and having darted their Javelins the one against the other, came at last to their Swords; and one taking his enemy by the hair, they all of them slew one another upon the place. Hereupon the Armies met, and after a cruel Battel, *Abner* with his followers were discomfited: and flying in great haste were pursued by *Joab*, who incouraged his soldiers to follow them close without suffering any of them to escape. But amongst the rest, *Joab*'s Brothers were hot upon the Chase, and the youngest of them called *Azael*, gave special testimony of his forwardness, for he ran not only more swift than other men, but outstriped horses also in their race. Whilst thus he pursued *Abner* with great vehemence, without turning either to the one side or the other; *Abner* seeing himself closely pressed after, advised him to forbear his pursuit, and promised him a compleat sute of Armor for a present: but seeing him still advance, he desired him that he would not constrain him to kill him, and thereby render his brother *Joab* implacable. But *Azael* not regarding him, *Abner* struck him through with a Javelin so that he presently died. But they that pursued *Abner*, likewise arriving in the place where *Azael*'s body lay dead, stood round about him, and forbare to pursue the Enemy any further. But *Joab* and his Brother *Abisai* passing by and conceiving a more mortal hatred against *Abner*, because he had slain their Brother, they pursued him till Sun-set unto a place called *Amon* that is the aqueduct. Their mounting upon a hillock, he saw *Abner* with the Tribe of *Benjamin* flying from him; who began to cry out to him that men of the same Tribe ought not to be so incensed the one against the other: that their Brother *Azael* was in the fault, because that although he had exhorted him to cease from pursuing him, yet could he not persuade him, and that therefore he had slain him. *Joab* considering these his sayings, he commanded the Trumpet to sound a Retreat, and forbear to pursue them any more, and incamped for that night in the same place: during which time, *Abner* travelled without ceasing, and having past over *Jordan*, returned to his Camp to *Ishboseth Saul*'s Son. The next day *Joab* surveyed the dead, and caused them to be buried. Those that were found dead on *Abner*'s side, were about three hundred and sixty men; and on *David*'s ninteen, besides *Azael*, whose body *Joab* and *Abisai* took with them, and carried it to *Bethlehem*, and after they had interred it in the Tomb of their Ancestors, they repaired to *Hebron* unto *David*. From that time forward there arose a civil War amongst the *Hebrews* and endured a long time, in which *David*'s followers had always the upper-hand, and never adventured the hazard of the field without some gaining advantage: whereas the Son of *Saul* and his partakers were daily weakned. *David* at that time had six Sons and as many Wives; the eldest of them was called *Ammon*, the Son of *Achimaas*; the second was *Daniel*, the Son of *Abigail*; the third was called *Absalon*, the Son of *Maaca*, the Daughter of *Tolmar* King of *Gessure*; the fourth was *Adonias*, the Son of his Wife called *Aggite*; the fifth was *Sphacia* the Son of *Abithal*; the sixth *Jethraam* the Son of *Egla*. But after this civil War was begun, and that the Kings on both sides had oftentimes encountred and fought together; *Abner* the General of the Army of King *Saul*'s Son, a prudent man, and one that was beloved by the people, endeavoured all that in him lay, that the whole Country might be commanded by *Ishboseth*, and in effect they all submitted unto him for a certain time: but when it afterwards fell out that *Abner* was charged to have kept company with *Rispa*, *Saul*'s Concubine, the Daughter of *Sibath*, and that *Ishboseth* reproved him for it, he was much incensed, as thinking himself very ill rewarded for his services; whereupon he threatned to establish the Kingdom of *David*, and to make *Ishboseth* know that it was neither his own valour nor conduct that made him Soveraign over the Tribes on that side *Jordan*, but that his fidelity and experience was the cause thereof. Whereupon he sent unto *Hebron* to *David*, requiring him, by an oath, to accept of him as his confederate and friend, promising him to persuade the people to forsake *Saul*'s Son, and to proclaim him King of the whole Country. *David* sware unto him, as he had required, and very joyfully received his offices, and the more to confirm this league betwixt them, he sent back *Michol David*'s wife whom he had purchased of

v. 8, ad 12. Abner the Son of *Ner* crowned *Ishboseth Saul*'s Son. *Abner* leadeth out his Army against the Tribe of *Juda*.

v. 13. Joab with all *David*'s Army issueth out to meet him.

v. 15. Twelve Soldiers fight, and kill one another, and *Abner*'s side are overthrown.

v. 17, ad 23. Azael, Joab's Brother pursueth *Abner*. *Abner* in his flight killeth *Azael*.

v. 25, ad 30. Joab and *Abisai* pursued *Abner* till Sun-set.

v. 30, ad finem. Joab sounding a Retreat, restraineth his Soldiers.

How many on each side died in the Battel.

2 Sam. 3. 1, 2. The beginning of civil War amongst the *Hebrews*.

à *v. 2, ad 5. David* had six Sons born in *Hebron*.

à *v. 6, ad 11. Abner* bridled and governed the multitude, so that a long time they were subject to *Ishboseth*.

à *v. 12, ad 17. Abner* sendeth Embassadors to *David* in *Hebron*, to make a covenant with him.

David requireth his Wife *Michol* at *Abner*'s hands.

A of her Father *Saul* with the heads of 600 *Philiſtines*; which *Michol*, *Abner* had taken from *Phalti*, who had ſince that time eſpouſed her: whereunto *Iſhboſeth* alſo conſented, to whom *David* had written. *Abner* therefore aſſembled all the Elders and Governors of the people, and told them, that at ſuch time as heretofore they were ready to forſake *Iſhboſeth*, and to ſubmit themſelves to *David*, he diſſuaded them from that intent; but that he was now willing to comply with them, becauſe he was aſſured that God had choſen *David* (by the mouth of *Samuel* the Prophet) to be King over all *Iſrael*; and had foretold that he ſhould ſubdue the *Philiſtines*, and bring them under his ſubjection. Which when the Elders and Governours underſtood, they all of them agreed to ſubmit themſelves to *David*. *Abner* ſeeing them thus reſolved, did afterwards aſſemble all the Tribe B of *Benjamin* (out of which the Archers of *Iſhboſeth*'s guard were choſen) and told them the like, and perceiving that they complied with him and ſubmitted themſelves unto his pleaſure, he gathered about twenty of his familiar friends, and came to *David* to receive him in his own perſon, in confirmation of what *David* had promiſed. *David* received and entertained him very kindly, and magnificently feaſted him for many days; after which, *Abner* deſired him that he might return, and bring the people with him, to the end that in their preſence and ſight, he might deliver him up the government. When *David* had diſmiſſed *Abner*, ſome little time after his departure, *Joab* the General of *David*'s Army came to *Hebron*, and knowing that *Abner* had been with *David*, and was lately departed from him, and conſidering the merit of *Abner* whom he knew to be a great C Captain, and the eminent ſervice which he was now likely to do for *David*, he began to fear ſome diminution of his own greatneſs, and that the Army was not like to continue under his command, whereupon he endeavoured to perſuade *David* to give no credit to the promiſes of *Abner*, ſince he was very well aſſured, that he had no other deſign than to ſettle the Crown upon *Iſhboſeth*, that this whole treaty was nothing elſe but a meer trick to cheat him of his Kingdom; and that *Abner* was returned with a great deal of joy becauſe his deſigns were like to ſucceed ſo well. But perceiving that theſe his ſubtilties took little effect with *David*, he attempted a more perillous exploit than the former. For reſolving with himſelf to kill *Abner*, he ſent out certain men after him, whom he appointed, that as ſoon as they ſhould overtake him, they ſhould deſire him in *David*'s D name to return with ſpeed, becauſe he had forgot to ſpeak to him about ſome affairs of great importance.

When *Abner* heard the words of theſe meſſengers (who overtook him in a place called *Beſira*, ſome twenty Furlongs off of *Hebron*) he ſtruck out of the way without ſuſpecting any treachery; and *Joab* going before him, embraced him with great kindneſs, and like an affectionate friend, and ſingling him from his other company, and making as if he would inform him of certain ſecrets, and having drawn him into a by-way beſide the wall, accompanied only with his Brother *Abiſai*, he drew his ſword, and thruſt it into his ſhort ribs; of which wound *Abner* died, ſurpriſed by the Treaſon of *Joab*, who coloured that act of his, with the revenge and death of his Brother *Azael*, whom *Abner* E had ſlain whilſt he was purſued by him in the firſt War at *Hebron*; but in truth it was but the ſuſpicion of his greatneſs and honour, fearing leſt he ſhould be deprived of his Place, and *Abner* obtain the next degree of honour unto *David*. Hereby may a man perceive how many and how mighty things men attempt and hazard for their avarice and ambition ſake, and to the end they may not be inferiour unto any others. For when they deſire to attain riches and honours, they atchieve it by ten thouſand miſchiefs; and at ſuch time as they fear to be diſpoſſeſſed, they ſtrive to continue their eſtates by means more pernicious, becauſe they think it to be the leſs ſin; and that the unhappineſs is leſs, rather not to have obtained to any greatneſs and power, than after the poſſeſſion thereof, to fall from it. Thence it cometh, that all of them intend and practiſe F many hazards and difficulty through the fear they have to forfeit their Grandeur. But it ſufficeth to have briefly touched this point. *David* having notice of the murther of *Abner*, conceived a great grief in his heart, and called all his friends to witneſs, lifting up his hands unto God, and proteſting that he was no partaker of the murther, and that *Abner* had been ſlain without his knowledge. He likewiſe uttered moſt grievous curſes againſt the murtherer, his houſe and accomplices, praying that they might be overtaken by that vengeance which uſeth to purſue the murtherer: for he greatly ſuſpected leſt he ſhould be thought to be a party in that which had hapned unto *Abner*, contrary to his Faith, and promiſe, which he had paſt unto him. Moreover, he commanded that all the people ſhould weep and lament for him, and that his Funerals ſhould be honoured ac- G cording to the accuſtomed manner, in renting of Garments and putting on Sack cloth: and that the ſame ſhould be done the Coffin being carried before, which both he and the chieſeſt Governours of the *Iſraelites* followed, beating on their Breaſts, and ſhedding tears,

The year of the World, 2891. *before Chriſt's Nativity*, 1073.

David requiteth his Wife *Michol* at *Abner*'s hands.

Abner conſulteth with the Elders and Governours of the Army to revolt to *David*.

v. 20, *ad* 23. The Elders Captain perſwaded by *Abner* follow *David*.

The *Benjamites* accord with *Abner*.

He reſorteth to *David*, and certifieth him thereof.

Abner being kindly entertained by *David*, is friendly diſmiſſed.

v. 24, &c.

v. 26.

v. 27.

Men inclined to ambition and avarice, dare all things.

v. 31.

David with the whole people bewail *Abner*, and honour his funeral.

The year of the World, 2899. *before Christ's Nativity*, 1065.

tears, and testifying the love which they bare unto him during his life, and their sorrow for his death, who had been murthered contrary to their will and intention. He was Entombed in *Hebron* with great Magnificence, and Epitaphs composed in his praise by *David* himself, who setting himself on the Tomb first of all lamented, and gave others an example to follow him. And so much was he troubled at the death of *Abner*, that he forbore all kind of meat until the Sun set, notwithstanding the instances of his friends, who urged him to take meat: which act of his purchased him much love amongst the people. For they that loved *Abner*, were very glad to be witnesses of that honour which he did him at his death, and that faith which he maintained in honouring him, as if he had been his Kinsman or friend, and not embasing him with a vile and contemptible Tomb, as if he had been his Enemy. And in general, all of them were so much possessed with the sweetness and Royal nature of Kind *David*, that they believed he would have the like kindness for them, as they saw him express for deceased *Abner*. And by this means *David* happily maintained his credit, and increased the peoples good opinion of him, escaping thereby the suspicion that he might in some sort have been accessary to his death. He protested also unto the people, that he conceived no small grief at the loss of so good a man, declaring that it was a great prejudice to the State to be deprived of him, mantained their peace by his good advice, and ratified the same by his executions and Warlike valour: But God (said he) who hath care of all things, shall not suffer him to die unrevenged: and he it is that shall bear me witness, that it lieth not in my power to punish *Joab* and *Abisai*, who have greater credit in the Army than my self; yet shall they not escape God's justice for this fault. Thus ended the life of *Abner*.

v. 33, *ad* 35. *David* salveth his honour, and avoideth the suspicion of *Abner*'s death.

CHAP. II.

Ishboseth *is slain through the Treason of his followers: the whole Kingdom devolveth unto* David.

Hedio & Ruffinus, cap. 2. 2 *Sam.* 4. 1, *ad* 6.

When *Ishboseth*, *Saul*'s Son, had notice of *Abner*'s death, he was much troubled, not only that he was deprived of his near Kinsman, but also of so great a personage as had settled the Crown on his head. Neither did he himself long time remain alive after him: but by the Sons of *Jeremon Banaoth* and *Than*, he was Traiterously slain. These two being *Benjamites*, and of the chiefest Nobility amongst them contrived to make away *Ishboseth*, and thereby obtain a great reward from *David*; supposing that such an act would merit the chiefest place and dignity in the Army. For which cause finding *Ishboseth* alone in his house about mid-day, laid on his bed and asleep, and unattended by any of his Guard, and perceiving likewise that the Porter was asleep: they entred into the lodging where *Ishboseth* was asleep, and slew him: and having cut off his head, they travelled all the night and day, as if they fled from those whom they had offended, and sought for rescue. And when they came to *Hebron*, they presented *David* with *Ishboseth*'s head, offering themselves to do him service, letting him know, that they had delivered him of an enemy, and made away his adversary. But *David* allowed not their act, but thus received them; *O cursed men, (on whom I intend presently to execute justice) have you not heard how I punished him that murthered* Saul, *and brought his Royal Crown unto me? Yea, although he slew him at his own request, and to the intent the enemy should not surprise him alive? Did ye think that I was changed, and that I am not the same that I was, but that I take delight to be partaker with you in your wickedness; or that I will countenance it, as if these acts of yours (who are murtherers of your Master) were to be commended? Ungrateful Villains, have you no remorse for having murthered, on his Couch, a Prince that never did an injury to any, and had shewed so much kindness unto you? but I will certainly punish you with the loss of your lives, because you have thought that* Ishboleth's *death would work my content: for you could not in any thing dishonour me more than by conceiving such an opinion of me.* Which said, he adjudged them to die by the most cruel torments that might be imagined: and with a great deal of solemnity, he caused *Ishboseth*'s head to be interred in *Abner*'s Tomb.

v. 6, *ad* 12. *Ishboseths* head is brought to *David*. *David*'s sharp invective against the murtherers of *Ishboseth*, and their punishment.

2 *Sam.* 5. 1, 2, 3, &c. The Nobles of the *Hebrews* repair to *David* to *Hebron*, and declare him King.

These murtherers being thus put to death, the chief of the people repaired to *David* unto *Hebron* both they that commanded over thousands, and such also as were governors) and submitted themselves unto him, they recounted the good offices they had done him, both during *Saul*'s life-time, as also the honour which they had always shown him, since the first time that he was a Commander in that Army, especially that he had been chosen by God through the mediation of the Prophet *Samuel*, to be their King, and his children after him; declaring unto him, that God had given him the Country of the *Hebrews*, to defend the same, and discomfit the *Philistines*. *David* accepted their readiness

A readineſs and affection, exhorting them to perſiſt, aſſuring them that they ſhould never repent themſelves of their obedience: and after he had entertained them, he ſent them to aſſemble the people. *The year of the World*, 2899. *before Chriſt's Nativity*, 1065.

Of the Tribe of *Juda*, there came together about ſix thouſand and eight hundred men of War, bearing for their Arms a Buckler, and a Javelin; who before that time had followed *Saul*'s Sons, and were not of thoſe that had adhered unto *David*. Of the Tribe of *Simeon*, ſeven thouſand, and one hundred, or ſomewhat more. Of that of *Levi* 4700, whoſe Captain was *Jodam*, with whom was *Sadoc* the High-Prieſt, accompanied with twenty and two of the ſame lineage. Of the Tribe of *Benjamin* four thouſand of men War; for this Tribe were as yet of that opinion, that ſome of the Heirs B of *Saul* ſhould reign. Of that of *Ephraim* 20800 ſtrong and valiant men. Of that of *Manaſſes*, eight thouſand. Of that of *Iſſachar* two hundred, who were skilful in divination, and 20000 men of War. Of that of *Zabulon* 20000 choſen fighting men: for only this intire Tribe was wholly at *David*'s command, who were armed in like manner as they of *Gad* were. Of the Tribe of *Nepthali* there were a thouſand Captains, famous for their valour, and armed with ſhield and Javelin, attended by an infinite number of their Tribe. Of the Tribe of *Dan* there were 27000 choſen men. Of that of *Aſer* 40000. Of the two Tribes on the other ſide of *Jordan*, and of the half Tribe of *Manaſſes*, ſixſcore thouſand armed men, with Buckler, Javelin, Helmet and Sword: The reſt of the other Tribes alſo wore Swords. All this multitude was aſſembled together in *Hebron* C before *David*, with great proviſion of victuals and wine, ſufficient to ſuſtain them all, who all of them with one conſent, appointed *David* to be their King. Now when the people had muſtered and feaſted for three days ſpace in *Hebron*, *David* diſlodged from thence with his whole Hoſt, and repaired to *Jeruſalem*. But the *Jebuſites*, who at that time inhabited the City, and were of the Race of the *Canaanites*, ſhutting up their Gates againſt his coming, and placing on their walls as many as were blind and lame, or maimed in any other ſort, in contempt of him, ſcoffingly jeſted and ſaid, That theſe were ſufficient to keep out the Enemy: ſo much truſted they to their fortifications. Wherewith *David* being incenſed, he prepared to beſiege *Jeruſalem* with all the vigour imaginable, that he might by making himſelf Maſter of that place ſtrike a terror into all the reſt that ſhould D dare to make any oppoſition. He took the lower Town; and becauſe the higher Town as yet held out, the King reſolved to encourage his men of War to ſhew themſelves valiant, promiſing them honours and rewards, and that he would make him General over all the people, that ſhould firſt of all Scale the Wall. Whilſt they thus put themſelves forward to mount without refuſing any danger (through the deſire they had to obtain the Government that was promiſed) *Joab* the Son of *Servia*, was the forwardeſt; and having got upon the Wall, called from thence to the King to acquit himſelf of his promiſe.

David entertained the Nobles kindly. The Armed Soldiers that came to *David*.

Hedio & Ruffinus, cap. 3.

v.6,7,8,9,10. The Siege of *Jeruſalem* undertaken by *David*. *David* ſurpriſeth the lower Town. *David* getteth the upper Town. The valour of *David*'s Soldiers, and in eſpecial of *Joab*.

CHAP. III.

E

David *having taken* Jeruſalem *by force, turneth out all the* Canaanites, *and delivereth the City to be inhabited by the* Jews.

AFter therefore he had caſt out the *Jebuſites* from the higher City, and repared *Jeruſalem*, he called it the City of *David*, and recided there all his Reign: ſo that the whole time that he ruled in *Hebron*, over the Tribe of *Juda*, was ſeven years, and ſix months. But after he had taken *Jeruſalem* for his Royal City, his fortunes daily more and more increaſed, becauſe God was with him. *Hiram* alſo King of *Tyre*, ſent unto him, and made a league with him: he preſented him likewiſe with Preſents of Cedar, and Workmen and Maſons, to build him a Royal houſe in *Jeruſalem*. Now when F the King had taken the City, he joyned the Cittadel unto it; and having walled them about he gave the Government thereof to *Joab*. This King was the firſt that drove the *Jebuſites* out of *Jeruſalem*, and called the ſame by his name. For, from the time of *Abraham* our forefather, it was called *Solyma*? neither want there ſome that inferr, that *Homer* under that name intendeth *Jeruſalem*. For, in the *Hebrew* tongue, *Solyma* is as much as to ſay, *Security*. All the time ſince the war made by *Joſhua* againſt the *Canaanites*, and ſince the diviſion of the Country (during all which time, the *Iſraelites* could not drive the *Canaanites* out of *Jeruſalem*) until *David* took the ſame by force, were five hundred and fifteen years. But I muſt not forget one *Orphan*, a rich man amongſt the *Jebuſites*, who becauſe he was well affected towards the *Hebrews*, was not put to death G at the taking of *Jeruſalem*: but was much honoured by the King. *David* eſpouſed other Wives beſides thoſe which he had; and took many Concubines: by them he had eleven Sons, whoſe names are theſe which follow, *Amnael*, *Seba*, *Nathan*, *Solomon*, *Jaber*, *Eliel*, *Phalna*,

David expelleth the *Jebuſites* out of the Town and City of *Jeruſalem*. The league of friendſhip betweeen *Hiram* and *David*. How *Jeruſalem* was called *Solyma*, and what mention *Homer* made thereof. The years ſince *Joſhua*'s conqueſt to this time 515. *Orphan* a *Jebuſite*, friend to *David*. 2 *King*s 24. *David*'s Sons born in *Jeruſalem*.

Phalna, Ennapha, Jenaah, Eliphal: and a Daughter called *Thamar.* Nine of theſe were begotten of his wives, and the two laſt were the Sons of Concubines. But *Thamar* was *Abſalon*'s Siſter by the ſame Father and Mother. H

The year of the World, 2899. before Chriſt's Nativity, 1065.

CHAP. IV.

David *aſſailed by the* Philiſtines, *obtaineth a great victory againſt them near* Jeruſalem.

2 Sam. 5. 18. ad finem. Hedio & Ruffinus, cap. 4.

NOw when the *Philiſtines* knew that the *Hebrews* had created *David* King, they led forth their Army againſt him towards *Jeruſalem*, where, encamping themſelves in the valley of the Giants (which is a place not far from the City) they in that place I expected the encounter. But the King of the *Hebrews*, who was wont to do nothing inconſiderately, commanded the High-Prieſt to ask counſel of God what ſucceſs the War ſhould have; who after he had informed him that God favoured their deſigns, he preſently drew out his Army againſt the Enemy, and giving them battel, he ſuddenly aſſailed the Enemies, ſlaying many of them, he put the reſt to flight. But let no man ſuſpect that the Army of the *Philiſtines* was either ſmall in number, or weak in courage, which at that time aſſailed the *Hebrews*, becauſe they were eaſily overcome, without their performing any memorable action. For all *Syria*, *Phœnicia*, (and the orher Warlike Nations beyond them) were confederates with them, in this War: which was the cauſe, that notwithſtanding they were ſo many times overcome, and loſt many thouſands of men, that they de- K ſiſted not to aſſail the *Hebrews*, with greater force: having been defeated in the battel beforementioned, yet they reinforced their Army, and encamped in the ſame place. Whereupon *David* again required of God what the iſſue of this battel ſhould be: and the High-Prieſt told him, that he ſhould encamp in the Foreſt called *Tears*, becauſe it it was not far off from the Enemies Camp, and that he ſhould not depart from thence, neither make any attempt upon them, before the trees ſhould ſhake without any agitation of the wind. Whereupon, as ſoon as the trees ſhook, and the time which God had appointed was come, without any delay he marched out with an aſſurance of returning victorious. For the ſquadrons of the Enemy were diſordered, and incontinently betook themſelves to flight, being purſued unto the City of *Gerar* (which is a frontier-town of their L Country) their Camp was plundred, and in it were found great riches; and amongſt other things their gods which were broken to pieces by the *Iſraelites*.

The Philiſtines moving War againſt David, are partly ſlain or put to flight.

The Philiſtines invaded the Hebrews with a mighty Army gathered out of ſundry nations.

The Philiſtines flight.

2 Sam. 6. 1, ad 5. David's command as touching the tranſportation of the Ark.

The battel being ended, it ſeemed good unto *David* (by the counſel of the Elders and Colonels over thouſands) that all the flower of their youth ſhould be aſſembled from all the parts of the Country, every one according to his Tribe. And that the Prieſts and Levites ſhould repair to *Cariathiarim*, and bring from thence the Ark of God and convey it to *Jeruſalem*; to the end that when it ſhould be there, the ſervice of God might for the future be celebrated in that place, and other ſacrifices and honours, agreeable to the divine Majeſty be performed. Which if *Saul* had relegiouſly obſerved, he had not fallen into thoſe misfortunes which at the ſame time deprived him of his M Crown and his life. Now when all the people were aſſembled (according as it was appointed) the King himſelf alſo aſſiſted at the removal of the Ark; which being carried by the Prieſts out of *Aminidab*'s houſe, they laid it upon a new Wain drawn by Oxen, and committed the conduct of it to their Brethren and their Children.

v. 6, 7, 8, 9. Oza ſtretching out his hand to ſtay the Ark, is ſuddenly ſtrucken dead.

v. 10, 11. David placeth the Ark in Obed-Edom's houſe, who proſpereth there-through in all felicity.

v. 12. The Ark tranſported into David's houſe, and placed in a Tabernacle.

The King marched foremoſt, and after him all his people, praiſing God, and ſinging Pſalms and Hymns to the ſound of the Trumpets and Cymbals, and ſeveral ſorts of Inſtruments: and: in this manner conducted they the Ark into *Jeruſalem.* But when they were come to the threſhing floor of *Chidon, Oza* died, thorow the wrath of God: for the Oxen ſtumbling that drew the Chariot, and the Ark tottering, he ſtretched out his hand to hold it up; but being no Prieſt, God ſtruck him dead, becauſe he preſumed to touch N the Ark. The King and the people were much troubled at the death of *Oza* and the place where he died is called to this day, *Oza's Striking. David*, (fearing leſt if he ſhould carry the Ark with him into the City, the like misfortune might attend him that had befallen *Oza*, who died, becauſe he only ſtretched out his hand) he carried it not with him into the City, but commanded that it ſhould be left in the poſſeſſion of one called *Obed*, by deſcent a *Levite*, a good and vertuous man: where it remained for three months ſpace, during which time, his houſe was bleſſed with all worldly happineſs. The King being informed of the ſucceſs of *Obed*, (who of a poor man, was ſuddenly become very rich, ſo that all men had their eyes upon him, and ſome envied him) he aſſured himſelf that no inconvenience would befall him, if he ſhould take the Ark to *Jeruſalem.* It was car- O ried by the Prieſts; and ſeven Quires of ſinging men who were appointed by the King, went before it: The King himſelf likewiſe played upon the Harp, ſo that *Michol, David's* Wife

A Wife and *Saul's* Daughter, seeing him, mocked at him. The Ark then being thus carried, was placed in a Tabernacle erected by *David*, who offered Sacrifices of all sorts, in such abundance that he feasted all the People, both men, Women and Children, distributing unto every one a Cake, and a portion of the Sacrifice: and after he had thus feasted the People, he dismissed them, and retired unto his own House. But *Michol* his Wife, the Daughter of King *Saul*, drawing near unto him upon his return, besought God for him, that it might please him in all other things she might express unto her Husband all that which became her intire and unequall'd love towards him: but in this she blamed him because that being so great and mighty a King he had dishonoured himself in dancing, and had thereby discovered that which became him not, doing all this in company B of his Servants and Handmaids. To whom *David* answered, *That he was not ashamed of performing a thing so acceptable unto God as that was, who preferred him before her Father, and plaeed him above all others, assuring her that he should oftentimes behave himself after that manner.* This *Michol* had no Children by *David*, but being married again to another (to whom her Father had betrothed her after he took her from *David*) she bare five Sons, of whom we will speak hereafter. The King perceiving how by God's assistance his affairs prospered daily more and more, thought that he could not without offence dwell in an House of Cedar, and suffer the Ark to remain in a Tabernacle: wherefore he designed to build a Temple unto God, according as *Moses* had foretold, and to this intent consulted with the Prophet *Nathan*, who willed him to perform all that which he was minded to C accomplish, assuring him that God would be assistant unto him: which confirmed him in the resolutions he had taken. But the same night God appeared unto *Nathan*, commanding him to tell *David*, that he accepted his will, and commended his resolutions, yet notwithstanding he permitted him not to proceed because he had embrewed his Hands in the Blood of many of his Enemies. But after his decease (which shall happen after he hath lived a long and prosperous Life) his Son *Solomon* (to whom he shall leave the Kingdom after his death) shall cause a Temple to be built, promising him to assist the said *Solomon* (even as the Father doth his Son) and that he would continue the Kingdom to his Heirs: And that if they shall happen at any time to offend him, he will only punish them with Sickness and Famine. *David* hearing this, was very joyful, be- D cause the Kingdom was assured to his Heirs: and for that his House should be renowned; and presenting himself before the Ark, he prostrated himself, and gave God thanks for all the benefits he had bestowed on him; for that from a poor and humble Shepherd, he had raised him to so great a heighth of Majesty and Glory, that he had promised to take care of his Posterity; and that he would secure the Liberty of his People which he had asserted in delivering them from Bondage.

The year of the World, 2500. before Christ's Nativity, 1004.

David is mocked by his Wife *Michol*, *v.* 13, 14, 15, 16.

2 *Sam.* 7. 1, 2, 3. *David* decreeeth to build a Temple unto God.

V. 5, *ad* 17. God certifieth *David* by *Nathan*, that *Solomon* should build the Temple.

V. 18 *ad finem.* *David* giveth God thanks for the blessings which were promised him by *Nathan.*

CHAP. V.

David *overcoming the neighbouring Nations, imposeth Tributes on them.*

E NOt long time after this, *David* made War upon the *Philistines*, partly, that he might avoid the suspicion of Sloth and Idleness; and partly, that having (according as God had foretold) discomfited his Enemies, he might leave a peaceable Kingdom to his Posterity after him. He therefore assembled his Army, commanding them to be in a readiness to march, and departing out of *Jerusalem*, he made an inroad into the Countrey of the *Philistines*; whom he overcame in Battel, and took a great part of the Country from them, by means whereof he enlarged the Frontiers of the *Hebrews*. He made War also against the *Moabites*: whose Army being divided into two parts, was by him defeated and overthrown, and many Prisoners taken and Tributes were imposed on them. Afterwards he led out his Army against *Adarezer* Son of *Ara*, King of *Sophona*: and gi- F ving him Battel near the River *Euphrates*, he slew about two thousand Foot and five thousand Horse: he took also almost a thousand Chariots. The greater part whereof was wholly consumed, and one hundred of them only reserved to his own use.

Hedio & Rufinus, cap. 5. *David* Warreth against the *Philistines*, and taketh a great part of the inheritance from them.

2 *Sam.* 8. *v.* 1, 2. A great slaughter of the *Moabites.*

3, 4. *David* overcometh the King of *Sophona.*

CHAP. VI.

They of Damascus *are overcome by* David.

A *Dad* King of *Damascus* and of *Syria*, understanding that *David* had made War on *Adarezer* (who was his Friend and Confederate) raised great Forces to assist him. But entring the Field, and encountering with *David* near unto the River *Euphrates*, he G was overcome and lost a great number of his Soldiers: for in that Battel there fell on his side twenty thousand, and the rest fled. Of this King *Nicholas* the Historiographer makes mention in the fourth Book of his History, in these words: *A long time after the most*

2 *Sam.* 8. *v.* 6, 7, 8. *Adad* King of *Damascus* and *Syria*, is overcome by *David* in Battel. *Nicholaus* the Historiographer maketh mention of King *Adad's* War with *David.*

The year of the World, 2904. before Christ's Nativity, 1061.

most puiſſant Prince of this Country called Adad *governed in* Damaſcus, *and over the reſt* H *of* Syria *(except* Phœnicia) *who making War againſt* David, *King of* Judea, *and having oftentimes fought with him; in his laſt encounter (wherein he was overcome near the River* Euphrates*) he ſignalized himſelf by ſuch actions as were worthy of a great Captain and a great King. Moreover he ſpeaketh of his Heirs that reigned ſucceſſively after him. That he being deceaſed, his Sons reigned for ten generations after him, each of them receiving from their Father, the ſame Name and the ſame Kingdom, after the manner of the* Ptolomies *of* Egypt. The third of theſe being more mighty than the reſt, and deſirous to revenge himſelf of the injuries, which were offered unto his Grandfather, led forth his Army againſt the *Jews*, and deſtroyed the Country called at this day *Samaria*. Wherein he varied not from the truth: for he of whom he ſpeaketh, is that *Adad*, that made War I in *Samaria*, during the Reign of *Achab* King of *Iſrael*, of whom we will ſpeak hereafter. But when *David* had led forth his Army againſt *Damaſcus*, and againſt the reſt of the Country of *Syria*, he reduced them all under his obedience placing Garriſons in their Country and impoſing Tribute upon them. He dedicated alſo to God in the City of *Jeruſalem*, the Golden Quivers and Arms of *Adad*'s Guard: which afterward *Syſſac*, King of *Egypt*, took when he vanquiſhed *Roboham* his Nephew, & carried away great Riches out of the Temple of *Jeruſalem*, as it ſhall be declared hereafter, when we come to treat of that matter. This King of the *Hebrews* being inſpired by God (who made him proſperous in all his Wars) encamped before the chiefeſt Cities of *Adrezar*, that is to ſay, *Betha*, and *Maz-con*, which he beſieged, took and ſpoiled, where there was found great ſtore of Gold K and Silver and of Braſs, which was more precious than Gold, whereof *Solomon* made that great Veſſel called the Sea, and other fair Lavers at ſuch time as he adorned and furniſhed the Temple of God. When *Thoy* King of *Amoth* underſtood all which had hapned to *Adarezer*, and how his Power and Forces were deſtroyed, he grew afraid of his own Eſtate, and reſolved to enter into a League and Confederacy with *David*, before he ſhould come out againſt him: and to that intent he ſent his Son *Adoram* unto him, to Congratulate his Succeſs againſt *Adarezer* his Enemy, and to contract an Amity with him. He ſent him Preſents alſo, namely Veſſels of Antique Work of Gold, of Silver, and of Braſs, whereupon *David* made a League with him, and received the Preſents that were ſent unto him: and afterwards honourably diſmiſſed his Son both for the one L and the other: and conſecrated that to God which he had preſented him (together with the Gold and Silver, which he had taken from the Cities and Nations that were ſubject unto him.) For God did not only ſo far favour him, as to make him victorious and happy in his own Wars; but having alſo ſent *Abiſai Joab*'s Brother the Lieutenant of his Army againſt the *Idumeans*, he likewiſe granted him Victory: for *Abiſai* ſlew in the Battel about eighteen thouſand of them, and filled all *Idumea* with Garriſons, impoſing a Tribute throughout the Country by the *Poll*. This King loved Juſtice of his own nature, and the judgment which he gave was always moſt equitable. He had for his Lieutenant General of his Armies *Joab*, and appointed *Joſaphat* the Son of *Achilles* chief over the Regiſters. After *Abiathar*, he eſtabliſhed *Sadoc* of the Houſe of *Phinees* for M High-Prieſt, who was his Friend. *Siſa* was his Secretary, *Banaia* the Son of *Joiada* was Captain over his Guard, and all the Elders were ordinarily about him to guard and attend him. He remembring himſelf alſo of the Covenants and Oaths that paſt 'twixt him and *Jonathan* the Son of *Saul*, and of their amity and affection (for amongſt his other excellent qualities he was always moſt eminent for his gratitude.) He cauſed inquiry to be made, if any one of the Houſe and Family of *Jonathan* were left alive, to the intent he might return the Friendſhip he had received from *Jonathan*. Whereupon a certain man named *Ziba*, was brought unto him (who was enfranchiſed by *Saul*) that might inform him what one of his Race was alive: who asked him if he knew any of *Jonathan*'s Sons then living, to whom he might make ſome return of the kindneſs N which he had formerly received from their Father. Who anſwered him, *That he had one Son remaining, whoſe name was* Mephiboſheth, *who was Lame of his Legs, for when the news came that both his Father and Grandfather were ſlain, his Nurſe haſtily ſnatching up the Child, let him fall from her Shoulders, and ſo hurt him.* When he heard where he was brought up, he ſent unto the City of *Labath* to *Machir*, with whom *Mephiboſheth*, was kept, and commanded him to be brought unto him. Now when he came to *David*'s preſence, he caſt himſelf on his Face before him; but the King exhorted him to be of good courage, and to hope hereafter for better fortune, and gave him his Father's Houſe with all the poſſeſſions, that were purchaſed by *Saul* his Grandfather, appointing him to eat with him daily at his own Table. The young Man did him reverence, thanking him O for the Royal Offers he had made him. At that time *David* called for *Ziba*, and told him how he had given *Mephi boſheth* his Father's Houſe and all *Saul*'s Purchaſes, commanding

Of another King of *Syria* that ſpoiled *Samaria*

2 *Sam.* 8. 1, *ad* 4. *David* impoſeth Tribute on the *Syrians* whom he ſubdued.

Jeruſalem ſpoiled by *Syſſac* King of *Egypt*.

3 *King.* 14. The Prey that was made in the War.

2 *Sam.* 8. 6. &c. The King of the *Amathens* requireth a League at *David*'s hands.

David compelleth the *Idumeans* to pay Tribute by the Poll.

The diſtribution of Offices. 2 *King.* 9.

C. 9. v. 1, &c. *David* maketh an inquiry if any of *Jonathan*'s kindred were left alive.

v. 7, 8. *David* giveth *Mephiboſheth* his Father *Jonathan*'s Houſe and *Saul*'s Inheritance.

A manding him to manure his Poſſeſſions, and to have a care of all things, and to return the Revenue to *Jeruſalem*, becauſe *Mephiboſheth* was every day to ſit at his Table, charging both him and his fifteen Sons, and twenty Servants to do him Service. After the King had thus diſpoſed of him, *Siba* did him reverence; and after he had promiſed to perform whatſoever he had given him in charge, he departed, and *Jonathan*'s Son remained in *Jeruſalem*, where he lived at the King's Table, and was entertained and tended as carefully as if he had been his own Son: he had a Son alſo called *Mica*. Theſe were the honours that thoſe Children which ſurvived after *Jonathan* and *Saul*'s death, received at *David*'s Hands. About the ſame day dyed *Nahas* King of the *Ammonites*, who during his life-time was *David*'s Friend, and his Son ſucceeded him in his Kingdom, to whom *David* ſent
B Ambaſſadors to comfort him, exhorting him to bear his Father's Death with patience, aſſuring him that he would expreſs no leſs love towards him, than he did unto his Father. But the Governours of the *Ammonites* entertained this Embaſſage very contumeliouſly, and not according as *David* had intended it, and murmured againſt their King, telling him that they were but Spies ſent by *David* to inquire into their Forces, and diſcover the Strength of their Country under a pretext of Kindneſs; adviſing him to ſtand upon his Guard, and not to give ear to his Proteſtation, leſt being deceived, he ſhould fall into ſome remedileſs inconveniency.

Nahas King of the *Ammonites*, ſuppoſing that his Governors ſpake nothing but truth, unworthily affronted the Ambaſſadors that were ſent unto him: for cauſing the half of
C their Beards to be ſhaven cloſe by the Chin, and cutting away the half of their Veſtments, he ſent them back again. Which when *David* ſaw, he was much diſpleaſed, and proteſted that he would not ſuffer that injury ſo eaſily to be digeſted, but that he would make War on the *Ammonites*, and revenge thoſe indignities that where offered to his Ambaſſadors. The Friends and Governours of *Nahas* conſidering how they had violated and broken the Peace, and how for that occaſion they deſerved to be puniſhed; prepared for that War, and ſent a thouſand Talents to *Syrus*, King of *Meſopotamia*, deſiring him that he would be their Confederate in that War, and receive their pay: they requeſted the like of *Subas*: theſe Kings had 20000 Footmen in Pay. They hired alſo with Money the King of the Country called *Michas*, and the fourth called *Iſtob*, which two brought
D with them twelve thouſand men.

The year of the World, 2910. *before Chriſt's Nativity*, 1014.

V. 9, 10, 11. *David* committeth the diſpoſing of *Mephiboſheths* Lands to *Siba* and commandeth him to make the return of his Revenues in *Jeruſalem*. *Hedio & Ruffinus*, cap. 6. 2. *Sam.* 10. v. 1, 2, 3, 4. *David* ſendeth Ambaſſadors to comfort the Son of the King of the *Ammonites*, who are baſely abuſed.

V. 5, 6. *David* is ſore diſpleaſed wit the injury offered to his Ambaſſadors, intending revenge. The *Ammonites* hire their Confederates, and prepare for the War againſt *David*.

CHAP. VII.

How David *overcame the* Meſopotamians.

BUt *David* being nothing diſcouraged, either with the Confederacy, or force of the *Ammonites*; but truſting in God, ſince he was ſatisfied that his cauſe was juſt, perſiſted to the revenge of thoſe Outrages which he had received from them. Having therefore Muſtered under *Joab* the flower of his whole Army, he commanded him to depart and make War upon them: who came and incamped himſelf before their chief City cal-
E led *Aramath*; which when the Enemies perceived, they came forth and ranged themſelves in Battel, not in one Body but two ſeveral Parties. For their Confederates and Allies were Incamped apart in the Plain, and the *Ammonites* ſtood in Battel-array near unto their City Gate, to make Head againſt the *Hebrews*; *Joab* perceiving this, took this courſe, that he might meet them without any diſadvantage: for he choſe out the ableſt and ſtouteſt of his Men to ſerve under him againſt *Syrus* and the other Kings Confede-
rate with him, and gave the reſt to his Brother *Abiſai*; commanding him to oppoſe himſelf againſt the *Ammonites* whileſt he charged the reſt; and appointing him, that if he perceived that the *Syrians* were ſtronger than he, and did put him to the worſt, that he ſhould come to ſuccour him; promiſing to do the like, if he perceived him to be op-
F preſſed by the *Ammonites*. When therefore he had exhorted his Brother to behave himſelf valiantly, he ſent him before to charge the *Ammonites*; and he on the other ſide aſſailed the *Syrians* who valiantly reſiſted him for a little ſpace: but *Joab* having ſlain many of them, conſtrained them at length to turn their backs. Which when the *Ammonites* perceived (who were afraid of *Abiſai* and his People) Retreated likewiſe, and following the example of their Allies, they took their flight into the City. By which means, *Joab* having defeated his Enemies, returned in Triumph and with Victory unto the King to *Jeruſalem*.

V. 7, 8. *David* ſendeth out *Joab* with the choiſeſt Flower of his Army againſt the *Ammonites*.

Joab and *Abiſai*'s Armies, *V.* 9, 10, 11.

V. 1. 13, 14. *Joab*'s Victory.

Yet were not the *Ammonites* wholly weakned by this loſs: for although they had by experience a certain knowledge that the *Hebrews* were ſtronger than themſelves, yet would
G they by no means hearken to a Peace. They ſent unto *Chalama* King of the *Syrians* on the other ſide of *Euphrates*, whoſe Confederacy they attained by Bribes and huge ſums of money. This King had one called *Sobac* for his Lieutenant-General, and under him fourſcore

The year of the World, 2910. *before Christ's Nativity*, 1540.

thousand foot, and ten thousand horse. *David* understanding that the *Ammonites* drew H to an head, and intended to assault him again, he surceased to send his Lieutenants, but went himself in Person, and meeting them, he overcame them and killed forty thousand of their Foot, and seven thousand Horse: he hurt *Sobac* also, *Chalamas* Lieutenant, so that he died of his wounds. Hereupon the *Mesopotamians* yielded themselves unto *David*, and gave him many great and magnificent Presents. He therefore by reason of the Winter, retired to *Jerusalem*, but at the Spring he sent out his Lieutenant *Joab* once more to make War upon the *Ammonites*: who over-running their Country, utterly spoiled it, and shut them up in *Aramath* their principal City, which he besieged and took. About this time it so fell out, that *David* (notwithstanding he were a just man, and one that feared God, and an exact observer of all the Laws and Ordinances of his Forefathers) I fell into a great sin, and offended God. For as he walked on the top of his Royal Palace, in the evening, he discovered a Woman of incomparable Beauty, (whose name was *Bethsabe*) bathing her self. His passion became forthwith so impetuous, that he could not resist it: whereupon he sent for her, and kept her with him till she conceived. She desired him to bethink himself of some means whereby her shame might be concealed, and her life (which was in hazard, by the Law, for her Adultery) might be preserved. Who thereupon sent for *Urias* (*Bethsabe*'s Husband, and one of *Joab*'s Captains, who at that time was at the siege, of *Aramath*) and enquired of him upon his arrival touching the state of the siege, and of the Army: who answering him that all things were fallen out according to his wish; *David* took a part of his own supper and gave it him, willing him K to repair unto his own house, and repose himself with his Wife. But *Urias* slept among his fellow-souldiers near unto the person of the King. Which when *David* understood, he asked him wherefore he repaired not to his own house, according to the custom of Husbands that had been long absent: and why he visited not his Wife from whom he had been so long parted? *Urias* replied, That it became him not either to repose or take pleasure with his Wife, whilest his Companions and General lay upon the ground in the Enemies Country. Which said, *David* commanded him to sojourn there all the day long, to the end that on the next morrow, he might send him back again to *Joab*. That night the King invited him to supper, and although he were made drunk through the abundance of Wine he received, which the King had purposely caused to be given him, L (yet he slept at the Kings gate, without any desire to go home unto his Wife.) Herewith the King being much troubled wrote unto *Joab*, commanding him to punish *Urias* because he had offended him: enjoining him to place him in the greatest danger, and in face of the Enemy, to the intent, that he might be abandoned and left alone, whilest they that fought next unto him, retired when they saw him charged. When he had thus written and sealed up the Letter with his own seal, he delivered it to *Urias* to carry to *Joab*: who receiving the same, and conceiving the Kings pleasure, placed *Urias* in that quarter where he knew the Enemies would fight most desperately; appointing him some of his best Soldiers to second him: he assured him, that if he could make any breach in the wall he would come up to him with all his power, that he might through that place force M his way into the City.

Urias (who was a good Soldier, and a man of much honour and reputation among those of his Tribe, and refused no danger) valiantly accepted the charge: But *Joab* privately appointed those that were ranked next him, that when they should see the Enemy sally out with the greatest fury, they should abandon *Urias*. When therefore the *Hebrews* drew near unto the City, the *Ammonites*, fearing lest the Enemy should speedily Scale and enter the City on that side where *Urias* was placed, they chose out a squadron of the most resolute men amongst them and setting open their gates they furiously assaulted their Enemies. They that were near *Urias* seeing them draw near, retired back again according as *Joab* had before-hand commanded them: but *Urias* being ashamed N to flie or forsake his rank, expected the Enemy, and valiantly encountring him, he slew divers of them; but at last being inclosed and shut in the midst of them, he was slain with some others of his companions. This done, *Joab* sent messengers unto the King, to let him know, that not enduring the delay of the siege, but attempting to carry the Town by Storm, he was compelled to return back into his Camp, with the loss of some of his men; but he commanded the messengers, that if they perceived the King to be displeased with the news, they should let him know that *Urias* was dead also.

The King hearing this seemed displeased, saying, that it was a fault in him that he had so nearly approched the wall, alledging that he might have done far better, to have taken the town by Mine, or by battering it with his Engines: in the case of *Abimelech* instancing O *Gideon*'s son, who intending to surprize by force a tower that was within the City of *Tebez*, was strucken with a stone that was cast at him by a woman: whereof he died. *In remembrance*

15,16,17,18,19. The *Syrians* with the *Ammonites* assembled themselves against *David*.

The *Mesopotamians* submit themselves to *David*.

Aramath Besieged.

Hedio & Ruffinus, cap. 7.

2 *Sam.* 11. 1, 2, 3, 4, &c. *David*'s Adultery.

v. 5. *Bethsabe* certifieth the King that she is with Child.

V. 6, 7, 8. *David* sendeth for *Urias*, and willeth him to repair home unto his Wife, which he doth not.

V. 14, 15, 16, 17 *David* writeth unto *Joab* to punish *Urias*. *Joab* setteth *Urias* in a dangerous place to encounter with the Enemy.

Urias is set with some Associates to attempt the Siege: the *Ammonites* sallying out, his Company forsake him.

V. 18, 19, 20. *Urias* with some others is slain and the King is certified thereof.

V. 20, 21. *David* is displeased with the news of his overthrow.

A *brance of whoſe diſaſter, they ought to have been more wary, and not to have approached the Wall of the Enemy ſo nearly. For it is the part of a Soldier to retain in his memory both fatal and fortunate ſucceſſes, to the end that when he ſhall be in the like danger he may follow the one and fly the other.* Whilſt he thus rebuked them, the meſſenger certified him of *Urias* death, which did ſomewhat appeaſe him. So that he commanded them to tell *Jacob*, that it was but an humane accident, and that ſuch was the nature of War, that ſometime the one had the better and ſometime the other: To conclude, that he ſhould provide for the ſiege, and take care leſt hereafter they ſhould receive any further loſs; counſelling him by Trenches and Engines to ruinate the wall, and commanding that all thoſe that were in the Town, ſhould be put to the Sword. The meſſenger thus diſmiſſed, reported all theſe B things unto *Joab*, according to the King's commandment. But *Urias* Wife having notice of the death of her Husband, wept and mourned for him divers days: And when her mourning for the dead was ended, the King eſpouſed her, and ſhe bare him a man-child: Yet God beheld not this Marriage with a favourable eye, but was wroth with *David*, and appearing to the Prophet *Nathan* in a dream, he commanded him to reprove *David*. Now *Nathan*, who was a wiſe and experienced man, knew well that when Kings are diſpleaſed, they ſuffer themſelves rather to be guided by paſſion, than by reaſon: Wherefore he thought fit to conceal the threatnings of God for that time; and to begin his diſcourſe with ſomething that ſhould be leſs harſh to the King; wherefore he addreſſed himſelf after this manner. *Two Men* (ſaid he) *dwelt in the ſame City: The one of them* C *was rich, having much great and ſmall cattel; the other was poor, and had but one only ſheep, which he fed and loved like his children.* It hapned that this rich man had a ſtranger came to his houſe, for whoſe entertainment he would not ſuffer any one of his own Beaſt to be ſlain, but ſent a meſſenger, who took away, by force, the poor mans ſheep, and cauſed it to be dreſſed, to entertain his gueſt. This report of *Nathans* much diſpleaſed the King, inſomuch that he ſwore unto him, that he that had committed ſuch an act, was a wicked man, and that he ſhould reſtore him fourfold, and that afterward he ſhould be put to death. Whereunto *Nathan* replied, ſaying, *That it was he that deſerved this puniſhment, who had given ſentence againſt himſelf; in that he had preſumed to commit ſo grievous a ſin. Moreover, he certified him of God's diſpleaſure, who, notwithſtanding he had made him* D *King over all the* Hebrews, *and Lord over all the Nations round about, which were many and great; and had protected him from the hands of* Saul, *and had given him Wives, whom he had eſpouſed lawfully, was ſo diſhonoured by him, that he had taken another mans Wife, and cauſed her Husband to be ſlain. For which ſins, he pronounced that he ſhould be puniſhed by God, and his Wives ſhould be violated by one of his own Sons, who ſhould likewiſe lay a ſnare for him ſo that he ſhould ſuffer an open ſhame for the ſin he had committed in ſecret. Moreover,* (ſaid he) *the Son which thou ſhalt have by her, ſhall ſhortly die.*

After the King had received this meſſage, he was troubled, and wept, confeſſing that he had done wickedly: For before this time he had always feared God, and had never in his life offended him, but in the caſe of *Urias*: Whereupon after his ſubmiſſion, God was E appeaſed, and took compaſſion of him, promiſing him to continue both his life and Kingdom, and that he would be no more diſpleaſed with him, if he repented him of the ſin he had committed. After *Nathan* had declared theſe things unto *David* he departed unto his own houſe. But God, according to the word of the Prophet, inflicted a grievous ſickneſs on the Infant that was born by *Bethſabe*: For which cauſe the King was troubled, and for ſeven days ſpace would eat no meat, although he was earneſtly preſſed thereunto by his Servants. He put on likewiſe a mourning habit, and cloathed himſelf with Sackcloth, beſeeching God that it would pleaſe him to grant him the childs life. But when the Infant was deceaſed about the 7th day of his ſickneſs, his ſervants durſt not let him know it, ſuppoſing that if it ſhould come unto his ear, he would the more obſtinately abſtain from eating, F & his health would be indangered by his inordinate grief, conſidering he had ſo vehemently been afflicted for his ſickneſs. But the King perceiving that his Servants were troubled, and that they concealed ſomething from him, and gathering thereby that his Son was dead: He called unto him one of his officers, who certifying him of the truth, he aroſe and waſhed himſelf, and changed his rayment, and preſented himſelf before the Tabernacle of God, and commanded that they ſhould bring him meat that he might eat. Whereat his Friends and Servants wondred, and beſought him that they might know the cauſe; he anſwered, while the child was alive, and I had hope of his recovery, I omitted no means whereby I might move God to mercy; but now after he is dead, it were in vain for me to ſpend my ſelf with unneceſſary grief. Which when they heard they G approved the wiſdom of the King. After this *Bethſabe* his Wife brought him a ſecond Son, who was called *Solomon*. Mean while *Joab* cloſely beſieged the *Ammonites*, and cut off their water and ſupplies of Proviſion; ſo that they were nigh famiſhed for want of

The year of the World, 2910. *before Chriſt's Nativity* 1054.

v. 25. *David* is appeaſed, hearing of *Urias* death.

v. 26, 27. *David* marrieth *Bethſabe*, who beareth him a Son.

2 *Sam.* 12. *v.* 1, 2, *ad.* 6.

v. 7. *ad* 13. *Nathan* propheſieth of *Davids* puniſhment, and ſharply rebuketh him, he is condemned by his own mouth, and repenteth himſelf.

v. 13. 14. *David* confeſſeth his ſin, & obtaineth pardon at Gods hands.

v. 15, 16, 17, 18. *David* faſteth ſeven days, lamenting, & mourning for his Son.

v. 20, 21. *David* being certified that the child was dead, ariſeth, and waſhing, taketh ſuſtenance.

v. 21, 22. *David* yieldeth a reaſon why during the childs life he faſted, and why being dead he took refection.

v. 24. *Solomon* was born by *Bethſabe*.

The year of the World, 2816. Before Christ's Nativity, 1040.

Victuals: for they had only one little spring, so that they feared lest it would be suddenly dry. He therefore wrote unto the King, and certified him of the state of the City, and exhorted him to come in person, and be present at the taking of it, to the intent that he might have the honour of taking the Town. H

Joab by letters soliciteth the King, to come to the surprizal of *Rabatha*. v. 27. *ad finem*

The King understanding what *Joab* had written, commended his affection and fidelity, and taking with him all the forces which he had, he came to the taking in of *Rabatha*, which being carried by force, and the plunder given to his Soldiers, he reserved for himself the Crown of the King of the *Ammonites*, weighing a talent of Gold, in the midst whereof was enchased a Sardonyx of great value, which *David* wore upon his head. He found likewise in that City divers spoils of great price: But the inhabitants he put to the Sword, and did the like in all the Cities of the *Ammonites* which he took by force. But after the King was returned unto *Jerusalem*, a great misfortune befel his family, upon this occasion. He had a Daughter which was a Virgin, fair and beautiful, and surpassed all other women in perfections, whose name was *Thamar*, born of the same Mother with *Absalom*. Of her, *Amnon* the eldest Son of *David* became enamoured: And because he could not enjoy her at his pleasure, he grew so melancholy, that his body dried up, and his colour changed through grief. A certain cousin and friend of his called *Jonathan*, perceiving his passion, and observing every day how *Amnons* beauty and strength decayed, came unto him, and asked him the cause thereof, alledging that that indisposition of his seemed to proceed from some amorous affection. Which when *Amnon* confessed, and how he was in love with his Sister by the Fathers side, *Jonathan* suggested to him the means how to compass his desires: For he perswaded him to counterfeit himself sick, and that if his Father came to visit him, he should desire him to send his sister to attend him, by which means he should easily be delivered of his sickness. This counsel of his was plausible in *Amnons* ears, who presently counterfeited a sickness: and laid him down on his Bed (as *Jonathan* had advised him) and when *David* came to visit him, he desired him to send his Sister unto him. When she came, he prayed her, that with her own hands, she would make some Cakes for him, because they would the more content him if they were of her own making: wherefore she in her Brothers presence tempered the flower, and made certain Cakes, and fried them in a Pan, and presented them unto him: But he tasted them not, but commanded all his Servants to retire out of his lodging, because he intended to take his rest without noise or trouble. As soon as this commandment of his was performed, he prayed his sister to bring the Meat into his inner Chamber: He followed her, and discovering his passion began to offer violence. But the Virgin crying out, endeavoured what she could, to dissuade him from an action so sinful, and dishonourable to their family; or if he had not the power to resist the same, she advised him to require her at his Fathers hands, and not to take her honour from her by force. But he inraged with love, neglected all these sayings, and violated her, notwithstanding all her resistance. And as soon as he had satisfied his lustful desire, he hated her and commanded her to arise and depart. She answered, that this second outrage was more hainous than the former; for that having violated her, he would not suffer her to remain there until night, but thrust her out in the day time, to the end she might have her shame discovered: notwithstanding all these just reasons of hers, he commanded his Servant to drive her out. She being grieved at the outrage and violence that had been offered her, tore her Garment (which was such as the Noble and Princely Virgins were wont to wear) and strewed ashes on her head, running thorow the City with cries and lamentations, wherein she expressed what wrong had been done unto her. Her Brother *Absalom* met her and enquiring what evil had befaln her, she reported all the injury which her Brother *Amnon* had done her: Whereupon he exhorted her to pacifie her self, and to suffer moderately whatsoever had befallen her; and not to suppose her self to be dishonoured by any act of her Brother. Whereupon she was somewhat pacified and remained a long time with her Brother *Absalom* unmarried. I K L M N

Hedio & Rufinus, chap. 8.

2 *Sam.* 13. 1, *ad* 19.

Jonathan counselled *Amnon* how he might enjoy his love.

Ver. 13. *Amnon* perswadeth his Sister to submit to his lust.

Amnon notwithstanding his Sister resists, Violateth her.

v. 20, 21. *Absalom* comforteth his Sister *Thamar*.

David having intelligence of that which had hapned, was displeased, notwithstanding he loved *Amnon* very intirely, (because he was his eldest Son) and would not disquiet him: But *Absalom* hated him extremly, expecting some fit opportunity, wherein he might revenge himself on the Ravisher. Now when two years were expired since his sister was defloured, it chanced that *Absalom* intending a sheep-shearing in *Belsephon*, a City of the Tribe of *Ephraim*, invited his Father and Brethren to come to his Entertainment. But when the King refused to go, lest he might be chargeable unto him, *Absalom* pressed and perswaded him to send his brothers thither; which he granted. Hereupon *Absalom* commanded his servants, that when they should see *Amnon* charged with wine and sleep, they should suddenly (upon a sign given by him unto them) kill him, without fear or regard of any person. O

Ver. 24, *ad* 29. *Absalom* invited his father and brethren to his sheep-shearing, and commandeth his servants to kill *Amnon*, being overcharged with wine and sleep

CHAP.

CHAP. VIII.

How through the Domeſtick diſcord of his Family, David *was baniſhed by his Son out of his Kingdom.*

The year of the World, 2912. before Chriſt's Nativity, 1052.

AFter that *Abſalom*'s ſervants had thus executed his Commandment, a trouble and fear ſeized all the reſt of his Brethren, inſomuch as they ſuſpected their own perſons: wherefore mounting themſelves on Horſeback, they poſted all in haſte towards their Father. But a Meſſenger who arrived before them, reported unto *David*, that *Abſalom* had ſlain all his Sons. Who, ſurprized with the dreadful apprehenſion of ſo heinous a crime, in ſuppoſing that ſuch a number of his Children ſhould be ſlain, and that by their own Brother, neither enquired the cauſe, nor had patience to expect the confirmation of the report, but gave himſelf over to extreme grief; and renting his garments, laid him down on the earth, bewailing all his children, both thoſe that were ſlain, as him alſo that had ſlain them. But *Jonathan*, the Son of *Sama* his Brother, exhorted him to moderate his paſſion, telling him, *That he could not be perſwaded that the reſt of his children were ſlain, in that he could conceive no probable cauſe of conjecture. But as touching* Amnon, *there needed no queſtion, for that it was very like that* Abſalom (*by reaſon of the injury which was offered unto his ſiſter* Thamar) *would hazard himſelf to kill him.* Mean while a great trampling of Horſes, and a confuſed Troop of Men brake off their diſcourſe. Theſe were the Kings Sons, who returned in Poſt from the Entertainment, the afflicted Father ran forth to embrace them, accompanying their tears with a heavy and ſorrowful countenance: And ſeeing (beyond all hope) how they, whom a little before he ſuppoſed to be loſt, returned in ſafety, they gave themſelves over to tears and lamentations; the Brothers bewailed the loſs of their Brother, and the King his murthered Son. But *Abſalom* fled into *Geſſur* (unto his Grandfather on the Mothers ſide, and Lord of that place) and ſojourned with him three whole years: At the end whereof, *David* determined to ſend for his Son *Abſalom*, not to puniſh him, but receive him into favour, (for the indignation he had conceived againſt him, was at that time abated:) *Joab* alſo furthered this his reſolution by all means poſſible: For he cauſed a certain old Woman, attired in mourning Habit, to preſent her ſelf before *David*, who ſaid unto him, *That betwixt her two Sons that lived in the Countrey, there hapned ſuch a difference, that falling to handy-ſtrokes, they were ſo inraged one againſt the other, that not enduring to be parted, the one of them ſo wounded the other, that he died; and becauſe her Relations were incenſed againſt the Murtherer, and ſought without mercy, to deprive him of life, ſhe humbly beſought the King that he would give her her Sons life, and not deprive her of that only comfort of her old age; which he ſhould bring to paſs, if ſo be he prohibited thoſe that would kill her ſon, from executing their intents: For except it were for fear of him, they would by no means be withdrawn from their fatal and bloody reſolution.* Now when the King had granted her Requeſt, the Woman proceeded, *I moſt humbly thank your Majeſty,* (ſaid ſhe) *who have had compaſſion of mine age, and do ſo providently take care that I be not deprived of my Son; but that I may be the better aſſured of thy ſincerity, I beſeech thee* (*O King*) *firſt of all paciſie thy diſpleaſure conceived againſt thy Son, and be no more incenſed againſt him: For how can I perſwade my ſelf that you will grant me this favor, if you your ſelf continue your diſpleaſure conceived, upon the like occaſion, againſt your Son? For it is contrary to the Rules of Wiſdom, to add to the irreparable loſs of one Son, the voluntary deprivation of another.* Upon theſe words, the King began to ſuſpect that *Joab* had ſuborned this Woman; and underſtanding no leſs by the old Womans report, he ſent for *Joab*, and told him, *That he granted him that which he deſired, commanding him to ſend for* Abſalom, *aſſuring him that his diſpleaſure was pacified, and choler aſſwaged.* *Joab* caſt himſelf down proſtrate before the King, and returning him Thanks, he went unto *Geſſur*, and brought *Abſalom* from thence with him to *Jeruſalem*. The King underſtanding that his Son was come, ſent out a Meſſenger to meet him, commanding that as yet he ſhould not preſume to come into his preſence, becauſe he was not diſpoſed to ſee him ſo ſuddenly. Whereupon he forebore to ſhew himſelf unto him, and went and dwelt amongſt his own Friends, and Houſhold Servants: Neither was his beauty any way decreaſed by the ſorrow he had conceived, or for that his entertainment was far different from the quality of a Princes Son; but he rather exceeded, and grew more famous thereby: So that for beauty, and comelineſs of perſon, he excelled all others; his Hair was ſo thick, that it could ſcarcely be polled in eight days, and weighed 200 ſhekels, which amount to five pound. He lived two years in *Jeruſalem*, and was the Father of three Sons, and one Daughter, which *Roboam* the Son of *Solomon* afterwards took to Wife, of whom he begat a Son called *Abia*. In proceſs of time, he ſent Meſſengers unto *Joab*, to deſire him that he would pacifie his Father, and prevail with him to admit him

Ver. 30. 31. *David* is certified that all his Sons are ſlain by *Abſalom*.

Ver. 32, 33. *Jonathan* comforteth *David*, contradicting his fear in reſpect of all his Sons, and only upon juſt ſurmiſe ſuſpecting *Amnons* death.

Davids Sons reſort unto their father.

Ver. 34. *Abſalom* flieth to his grandfather.

2 *Sam.* 24. 1. *ad* 25. *Abſalom*, by the ſubtilty of a woman, and the ſetting on of *Joab*, is revoked from baniſhment unto *Jeruſalem*.

Ver. 24. *Abſalom* revoked by his father, is commanded for a time to flie his preſence.

Ver. 27, 28. *Abſaloms* children born in *Jeruſalem*.

The year of the World, 2816. before Christ's Nativity, 1040.

him to his presence, that he might see him, and submit himself unto him. But receiving no answer from *Joab*, he sent his servants, and commanded them to burn *Joabs* Corn-fields that joined unto his: Who hearing what had hapned unto him, he came unto *Absalom*, accusing him, and asking him, *For what cause he had done him this injury?* To whom *Absalom* answered, *I have* (said he) *invented this stratagem, to make thee come unto me, seeing thou took'st no notice of the Address which I made, to desire thee to reconcile my Father unto me. And now, I beseech thee, that thou wilt move my Father in my behalf; otherwise, I shall think my return more grievous than my banishment hath been, if my Father shall yet continue his displeasure.* *Joab* was perswaded through the compassion he conceived of the necessity wherein he saw him, and went and solicited the King, with whom he so effectually debated, as touching *Absalom*, that altering his disposition, he graciously sent and called for him. As soon as he came unto his presence, *Absalom* cast himself prostrate on the ground, asking pardon for his offences: But *David* raised and lifted him up, and promised that from thenceforth he would no more upbraid him with those misdeeds. After these things had thus fallen out, *Absalom* within a little space, provided a great number of Horses and Chariots, and entertained fifty Men for his Guard, and every day early in the Morning presented himself before the Kings Palace, and talked with those that resorted thither about the tryal of their differences: And whereas some of them lost their cause, he talked with them according as he found them affected, alledging, *That his Father had no good Counsellers, and that perhaps he himself had in some things judged amiss: And by these means endeavoured he to get the good will of all men, telling them, That if he had the like authority, he would make them know by proof what his equity was.* Having by these plausible perswasions drawn the hearts of the common People unto him, he was perswaded they would serve him in whatsoever he intended.

Ver. 30, 31, 32, 33. *Joab* urged by the burning of his houses, reconcileth *Absalom* to his Father. *Hedio & Ruffinus*, cap. 9.

2 *Sam.* 15. 1, *ad* 6. *Absalom* subtilly affecteth his fathers Kingdom.

Four years after his reconciliation, he came to his Father *David*, desiring that he might go to *Hebron*, and sacrifice unto God, according as he had vowed at such time as he fled from his presence. Which request when *David* had granted him, he went thither, being attended with a great concourse of People, (by reason he had appointed divers to meet him in that place, amongst whom was *Achitophel* the *Gelonite*, one of *Davids* Counsellers, and 200 others of *Jerusalem*, who altogether ignorant of his design, assembled themselves in that place to be assistant to his Sacrifice:) by all whom he was declared King, according as he himself had commanded. When the News hereof came unto *Davids* ears, and he was assured how his Son had behaved himself; he was much troubled for his impiety and arrogancy: That he should so soon forget his pardon, which he had obtained for his enormous Crimes; and, contrary to all Law, plunge himself, and hazard his Reputation in more grievous offences, to pervert the state of the Kingdom which God had established, to deprive his own Father of the Crown and Dignity; wherefore he resolved to flie to the other side of *Jordan*, carrying with him his most trusty Friends, to whom he represented the unbridled fury of his Son, remitting all things unto God, who judgeth all things; and leaving the Government of his Royal House to the management of his six Concubines, he departed from *Jerusalem*. He was accompanied with a great number of People, besides those 600 Soldiers, who had followed him in his Banishment during *Sauls* life-time. And although the High Priests, *Abiathar* and *Sadoc*, with all the *Levites*, had resolved to depart with him, yet perswaded he them to abide with the Ark, assuring them, that God would deliver them, although the Ark should continue in its place. He commanded *Abiathar* likewise to send him private intelligence of each occurrent that should happen, reserving with him for most intimate and trusty Counsellers, *Achimaas* the Son of *Sadoc*, and *Jonathan* the Son of *Abiathar*.

Ver. 10, *ad* 14. *Absalom* proclaimed King.

Ver. 14. *David* departed out of *Jerusalem*.

Ver. 24 *ad* 30. *David* flying, prohibiteth the High Priests to follow him, to the intent to give him intelligence of that which did pass.

But *Ethei* the *Gittite*, by no perswasions of the King, could be induced to stay, but contrary to his Command, followed him, whereby he more manifestly expresst his affection towards him. But as he went on his bare Feet up the Mountain of *Olivet*, and all they of his Train followed him, (intermixing their travel with bitter tears) a certain Messenger came and certified him, that *Achitophel* was with *Absalom*. Which report aggravated and increased his grief: So that he besought God, that it might please him to alienate the Affection of *Absalom* from *Achitophel*, that he might not give heed unto any of his counsels, because *Achitophel* was a Man of a ripe judgment, and ready execution in all that concerned him. As soon as he came unto the top of the Mountain, he beheld the City: And as if he had utterly been banished from his Kingdom, he began, with abundance of tears, to call upon God. There he met with *Chusai*, his sincere and unfeigned Friend, whom, when he beheld with his Garments rent, with ashes on his Head, and lamenting the unhappy change which he beheld, *David* comforted him, and exhorted him not to be discouraged, and besought him to return unto *Absalom*, under colour that he had forsaken his part, where diligently prying into his secrets, he might oppose himself against

Ethei departed with *David*.

Ver. 31. *Achitophel* revolteth from *David*, and followeth *Absalom*, whose counsels *David* striveth by prayer to make frustrate *Ver.* 32, &c. *Chusai* is perswaded to submit to *Absalom*, and to cross *Achitophels* counsels.

A against *Achitophel*'s counsels, because he could not do him so considerable service in attending on him, as he might in staying with *Absalon*: *Chusai* being after this manner perswaded by *David*, returned back to *Jerusalem*, where presently after he met with *Absalon*, who repaired thither. In the mean time *David* marching onward a little further, chanced to meet with *Siba*, *Mephibosheth*'s Servant; and Purveyor of all those Goods which *David* had given him, (for he was *Jonathan*'s Son, who was the Son of *Saul*.) This Man drave before him two Asses loaden with Victuals, which he presented to *David* and his company, to refresh themselves; and being demanded, *Where he had left* Mephibosheth? *In* Jerusalem (said he) *where he expecteth to be chosen King, through the occasion of those troubles that have hapned, and in memory of the benefits that divers men had received at* Saul's *hands. David* displeased with this false report, gave *Siba* all those

B riches which he had conferr'd upon *Mephibosheth* in times past, judging him more worthy of the same than *Mephibosheth*. Wherewith *Siba* was very well contented.

When *David* drew near unto a place which is called *Bachor*, a Kinsman of *Saul*'s, called *Simei*, the Son of *Gera*, came out against him, and cast stones at him, and reviled him; and the more *David*'s friends invironed and defended him, the more obstinately persevered he in his reproofs and scandalous railings: calling him Murtherer, and Captain of the wicked, charging him like an execrable Man, to get him out of the Kingdom; giving God thanks for that he had deprived him of his Kingdom, by the means of his own son, as a punishment for those Crimes which he had committed against his own Ma-

C ster. This his licentiousness, moved all *David*'s followers to displeasure, so that all of them were ready to revenge them on *Simei*; and amongst the rest, *Abisai* would have slain him: but *David* would not permit him, but commanded him to forbear: *For fear* (said he) *lest to our present miseries we annex a further and new occasion. Forasmuch as concerneth my self, I set light by this mad Dog, and refer the matter to God, who hath permitted him to be thus desperately bent against us. Neither is it to be wondred at, that I suffer my self to be thus abused by him, sith mine own son is so wicked, that he dareth openly declare himself my mortal enemy; but God, through his goodness, will at length look upon us with an eye of mercy, and his justice will certainly confound all those that have conspired to my ruine.* He therefore walked onward on his way, not caring what *Simei* said, who ran on the other side of the Mountain, railing and reviling him. When *David* was arrived on the bank of

D *Jordan*, he mustered and refreshed his Army, who were wearied with their march: mean while *Absalon* entring *Jerusalem* with *Achitophel* his Counsellor, was saluted and applauded by the concourse of the People; and amongst the rest, *David*'s friend came unto him who prostrated himself before *Absalon*'s feet, wishing him along and happy Reign. *Absalon* asked *how it came to pass, that he who was reputed to be one of* David's *most intimate friends and esteemed always to be most loyal and faithful unto him, should at that time (when occasion served to express his loyalty) abandon him, and submit himself to his enemy?* To whom *Chusai* answered readily, *That it became him to follow God, and the good will of the people.*

E *Since therefore* (said he, my Soveraign) *that both these are on your side, it concerneth me to follow you, because you have received the Kingdom from God: If therefore you shall think fit to account me amongst your friends, I will approve unto you my loyalty and affection in like manner, as to your knowledge I have done unto your father, who ought not to be displeased at that which hath hapned, since the Kingdom is not removed into another house, but remaineth in his own family, because he who was his son received the same.* By these words he reconciled himself to *Absalon*, and removed all suspicion. Hereupon *Achitophel* was sent for to consult about their affairs in hand: who advised him to abuse all his fathers Concubines, and make them his own. *For* (said he) *from that time forward, the people will believe that you and he will never be reconciled; and will be more ready to bear Arms, and oppose your fa-*

F *ther for your sake. For hitherto* (said he) *they have unwillingly professed themselves to be his Enemies, suspecting lest a peace should be concluded betwixt the father and the son.* *Absalon* giving heed to this advice, caused a Tent or Royal Pavilion to be pitched in the sight of all the people, whereinto he entred, and enjoyed his father's Concubines. And thus was accomplished what was foretold by *Nathan* the Prophet.

The year of the World, 2920. before Christ's Nativity, 1044.

2 *Sam.* 16. 1, *ad* 4. *Siba* accusing his Master wrongfully, is made Owner of his Riches.

Ver. 5, *ad* 9. *Simei*'s reviling of *David.*

Ver. 9, *ad* 15. *David* forbiddeth to kill *Simei.*

Ver. 16, 17, 11. *Chusai*, under a colour offereth his service to *Absalon.*

Ver. 20, 21, 22. *Achitophel* perswadeth *Absalon* to lie with his Fathers Concubines.

CHAP. IX.

Absalon's War against his Father; his death, and the discomfiture of his Army.

2 *Sam.* 17. 1, *ad* 14. *Achitophel's* counsel perswading *Absalon* to pursue *David.* *Chusai's* opposition.

G WHen *Absalon* had done that which *Achitophel* had advis'd him, he requested him once more to counsel him concerning that War which he had undertaken against his Father: who required 10000 chosen Men, by whose assistance he promised to kill *David*, and to bring all that were with him under his subjection: assuring him, that *Absalon's*

The year of the World, 2816. before Christ's Nativity, 1020.

salon's Kingdom would be then eſtabliſhed, when *David's* Head was cut off from his Shoulders. This counſel pleaſed *Abſalon*, whereupon he ſent for *Chuſai*, who was the chiefeſt amongſt *David's* Friends, (for ſo *David* himſelf had termed him) to whom he diſcovered the advice which *Achitophel* had given him, and required him to give his Opinion what he thought thereof: who knowing very well, that if *Achitophel's* counſel were followed, *David* would be in danger to be ſurprized and ſlain, enforced all his arguments and counſels to the contrary. *For, (*ſaith he*) Sir, you are ſufficiently informed both what your Fathers valour is, and their virtue that accompany him; who hath fought many Battels, and hath returned victorious over all his Enemies. It is not to be doubted but that he is at this preſent encamped in the Field. For he is well exerciſed in leading Armies, to prevent any Stratagems whereby the Enemy may injure him; and about the Evening, he hath perhaps left a Party of his Men in ſome ſtraights, or placed them in Ambuſh behind ſome Rock: and if our Men ſhall aſſail him, his Soldiers will by little and little retire, and afterward recovering courage, by reaſon that the King ſhall be near unto them, they will charge us afreſh; and during the encounter, your Father will ſuddenly break out of his Ambuſh, and encourage his own Men, and diſcomfort yours: wiſely therefore examine mine advice, and if you find that it be good, neglect that which* Achitophel *hath given you. Therefore in my opinion (without following the advice of* Achitophel*) your Majeſty ought to gather together all your Forces, and to take the command of them your ſelf, without committing them to the conduct of any other, and by this means you may aſſuredly expect to have an eaſie Victory over him, if you aſſail him in the open Field, becauſe he is accompanied with a very few men, and your ſelf are attended by many thouſands, who will be very forward to expreſs their affection towards you at the beginning of your Reign, whereby you may eaſily rid you of your Enemy. And if ſo be your Father ſhut himſelf up in any City, we may eaſily take the ſame by Mines and Engines.* This advice of his ſeemed to be better than that of *Achitophel's*, ſo that *Abſalon* accepted it. For it was God that put this into his heart, to neglect *Achitophel's* and reſpect *Chuſai's* counſel.

Ver. 14. *Chuſai's* counſel accepted: *Achitophel's* rejected.

Now when *Chuſai* had thus prevailed, he preſently went to the High Prieſts *Sadoc* and *Abiathar*, acquainting them with *Achitophel's* deſigns, and how he had contradicted him; finally, how his opinion had taken place, giving them in charge to ſend private intelligence unto *David* thereof, and to inform him of his Sons Reſolution; wiſhing him with all ſpeed to paſs over the River of *Jordan*, leſt *Abſalon*, being informed of his abode in that Place, ſhould make haſte and purſue him, and overtake him, before he might recover a place of ſecurity.

Ver. 15. 16. *Sadoc* and *Abiathar's* Sons ſent unto *David*.

The High-Prieſts before-hand had provided that their Sons ſhould lie hid without the City, on purpoſe, that they might be ſent unto *David*, to inform him how affairs went. They therefore ſent a truſty Servant unto their Sons, who brought them news of *Abſalon's* Intentions, with expreſs commandment to inform the King thereof with all ſpeed, who preſently, upon this intelligence, like good and faithful Miniſters, poſted away, to report their Father's Meſſage unto the King.

Ver. 17, 18, *ad* 22. The High-Prieſts Sons being purſued, are hidden by a Woman in a Pit.

But ſcarcely had they travelled two Furlongs, when certain Horſemen diſcover'd them, and brought news thereof unto *Abſalon*, who preſently ſent out Scouts to apprehend them: which when the Children of the High-Prieſt perceived, they forſook the High-way, and retired into a certain Village near unto *Jeruſalem*, which is called *Bocchura*, where they beſought a certain Woman to hide them, and ſhut them in ſome place of ſecurity, who let them down into a Well, and covered the mouth thereof with bundles of Wooll. She being demanded by thoſe that purſued them, *Whether ſhe ſaw them?* denied the ſame, ſaying, *That as ſoon as ſhe had given them drink, they departed from her preſently, aſſuring them, that if they preſently purſued them, they might eaſily apprehend them:* But after they had a long time followed, and could not find them, they returned from whence they came. The Woman perceiving that they were departed, and that there was no cauſe of fear, leſt the young Men ſhould be ſurprized, ſhe drew them out of the Pit, and ſet them on their way: who, with as great ſpeed as was poſſible, repaired unto *David*, and declared unto him *Abſalon's* Deſigns. Hereupon *David* paſſed the River *Jordan* with all his Men, and although it were night, he was not diſcouraged by the darkneſs.

Ver. 22. *David* informed of *Abſalon's* deliberation, paſſeth himſelf and his whole Army over *Jordan* by night.

Ver. 23. *Achitophel* perceiving his counſel was deſpiſed, hung himſelf.

But *Achitophel* ſeeing that his counſel was rejected, took his Horſe; and went unto his Country of *Gelmone*: there calling together his houſhold Servants, he related unto them what advice he had given *Abſalon*: which ſince he had not accepted, he told them that they ſhould ſhortly find that he was a loſt man, and that *David* would be victorious, and return into his Kingdom. *It is better therefore,* ſaid he, *for me, as it becometh a valiant man, to depart out of this life, than to ſubmit my ſelf to* David's *puniſhment, for having joined my ſelf unto* Abſalon, *and giving him counſel.* This ſaid he went into the moſt private part of his Houſe, and hung himſelf, being both his own Judge and Executioner; after which, his Kinſman cut him down, and buried him. But *David* having paſt *Jordan* came

and

A and encamped in a ſtrong City, the beſt fortified in that Country: there was he kindly entertained by all the Noblemen of that Country, partly moved thereunto by the man's preſent neceſſity, partly through the reverence of his former felicity. The chief of theſe were *Berzillai* the *Galaadite*, and *Siphar* the Governour of the Province of the *Ammonites*, and *Machir*, the Chief of the Country of *Galaad*, who ſupplyed *David* and his Army with whatſoever they wanted: ſo that they lacked neither Beds, nor Bread, nor Fleſh, but were plentifully ſtored with all things. They that were ſick and wearied alſo, wanted nothing that either might ſerve for their repoſe or refection. In this ſtate remained he. But *Abſalon* aſſembled a great multitude of people to make War upon his Father, and after he had paſſed *Jordan*, he pitched his Tents near unto his Father's, within B the Country of *Galaad*, and made *Amaſa* General of his Army, oppoſing him againſt *Joab* his Couſin: for *Amaſa* was the Son of *Jothar* and *Abigal*, the Siſter of *Sarvia*, the Mother of *Joab*, both of them Siſters unto *David*. When *David* had muſtered and numbred his Forces, and found that he had 40000 fighting Men, it was thought fit to put it forthwith to a Battel, and not to expect till *Abſalon* ſhould attack him.

The year of the World, 2940. *before Chriſt's Nativity*, 1043.

Ver. 24. *ad fin.* *David* cometh to *Mahanaim*, where he is royally entertained by the Peers. *Hedio & Ruffinus*, cap. 10.

Ver. 24. *Abſalon* paſſeth over *Jordan*.

He therefore appointed Colonels over thouſands, and divided them into three Squadrons; the one of which he gave to *Joab*, the ſecond to *Abiſai* his Brother, and the third to *Ethei* his familiar Friend (who was of the City of *Geth*). In this Battel his Friends would not permit him to be preſent, (and that upon good conſideration) for they ſaid *That if they ſhould be defeated in his company, they ſhould utterly loſe all hope: but if one Squa-* C *dron ſhould be overcome, the reſt might have recourſe unto him, who might unite and reinforce, the rather, for that the Enemies would always think it likely, that he had ſome other Recruits with him.* This counſel pleaſed him, for which cauſe he remained within the City. But at ſuch time as he ſent out his Friends unto the Battel, he beſought them (that in remembrance of all the benefits and favours he had beſtowed on them) they would both ſhew themſelves courageous in the Fight, and that having obtained the Victory, they would ſpare his Son, for fear leſt his death ſhould increaſe and redouble his diſcontents. Thus praying God to give them Victory, he diſmiſſed them to the Battel. But when *Joab* had placed his Army right over againſt the Enemy, and had extended them on the Plain, having a Wood upon their Back; *Abſalon* alſo drew out his Army againſt him; ſo that D encountring one another, they performed many notable actions on both parts: the one hazarding themſelves in all dangers, and employing all their affections, to the intent that *David* might recover his Kingdom: the others neither refuſing to do or indure any thing, ſo that *Abſalon* might not be deprived, or expoſed to his Father's puniſhment and diſpleaſure for his inſolent attempt. Beſides that, they held it an indignity for them, that being ſo great in number as they were, they ſhould be overcome by ſuch a handful of people as followed *Joab*: thinking it an utter diſgrace unto them, that being ſo many thouſands of them in Arms, they ſhould be diſcomfited by *David's* followers.

2 Sam. 18. 1, 2. The diviſion of *David's* Army.

V. 3. *David's* Friends diſſwade his preſence in the Battel.

Ver. 4, 5. *David* commandeth them to ſpare his Son.

Ver. 6, 7. The Battel betwixt *Joab* and *Abſalon*.

But *Joab* and his men being more skilful and trained in Feats of Arms than the reſt, diſcomfited and brake *Abſalon's* Army: ſo that they fled through Woods, and into ſtrong E places. *David's* Souldiers purſuing after them, took ſome and ſlew others: ſo that both in Flight and Fight, a great number of them were put to the Sword: for there fell that day about 20000 Men. But all *David's* Troops freſhly ſet upon *Abſalon*, who was eaſily known by his Beauty and Stature: he fearing to be ſurprized by his Enemies, mounted upon a ſwift Mule, and fled in great haſt. But by the ſwift motion of his Body, his Locks being ſcattered abroad, his Buſh of Hair was intangled in a thick and branchy Tree, where he hung after a ſtrange manner, and his Mule ran onward with great ſwiftneſs, as if ſhe had as yet born her Maſter on her Back: but he hanging by the Hair amidſt the Branches, ſuddenly fell into his Enemies hands. This when a certain Soldier perceived, he brought news thereof unto *Joab*, who promiſed him to give him 50 ſicles, if he would kill him.

Ver. 8, 9. The flight and overthrow of *Abſalon's* Army.

F The Souldier anſwered, That if he would give him 2000, he would not commit ſuch a murther on the Son of his Soveraign, the rather, for that in the preſence of them all *David* had requeſted them to ſpare him. Hereupon *Joab* commanded him to ſhew him the place where he had ſeen *Abſalon* hang: who had no ſooner diſcovered him, but thruſting a Javelin to his heart, he ſlew him. That done, *Joab's* Eſquires ſurrounded the Tree, took him down, and caſt him into a deep Pit, they overwhelmed him with Stones: ſo that in appearance it ſeemed to be a Tomb or Monument. After this, when *Joab* had ſounded a retreat, he withdrew his Souldiers from Purſuit, as thinking it unnatural for one Countryman to imbrue his hands in the blood of another. *Abſalon* had erected in the Royal Valley, two furlongs diſtant from *Jeruſalem*, a Marble Pillar, with an Inſcription upon it, to G the intent that if his Race ſhould be extinct, his memory might be preſerved by that Monument which he had erected. Now he had 3 Sons, and a daughter called *Thamar*, who was married to *Roboham*, *David's* Nephew, and had by him a Son called *Abia*, who ſucceeded his Father in the Kingdom; of whom we ſhall ſpeak more at large.

Ver. 9 *ad* 15 *Joab* killeth *Abſalon*.

Ver. 17, 18. *Abſalon's* Marble Pillar.

CHAP.

The year of the World, 2920. before Christ's Nativity, 1044.

CHAP. X.

The happy state of David *being restored unto his Kingdom.*

Ver. 21 *ad* 32. *Chusai* sent to certifie *David* of the Victory.

AFter that *Absalon* was slain, all the People returned privately to their own Houses: but *Achimaas*, the Son of the High-Priest *Sadoc*, drew near unto *Joab*, requiring his leave to repair unto *David*, and to certifie him of the Victory, and how by God's help and providence he had vanquished his Enemies. This did the General deny him, telling him That it was not convenient that he, who heretofore was wont to bring joyful news, should now certifie the King of his Son's death. He therefore commanded him to stay, and calling *Chusai* to his presence, he gave him commission to certifie the King of that which he had seen. *Achimaas* requested him the second time that he would suffer him to go, promising him that he would make no mention but of the Victory: and that as touching *Absalon*'s death, he would not utter any thing, whereupon he dismissed him also, who choosing the shorter way, outstriped *Chusai*. Now as *David* sate in the Gate of the City, (expecting some Messenger that might certifie him of the success of the Battel) one of the Sentinels perceiving *Achimaas*, that came running hastily, and not being able to distinguish who it was, told *David* that he saw a Messenger coming towards him: who answered, that it was some one that brought joyful news. Anon after, he told him that a certain other Messenger followed: to whom *David* answered likewise, that it was one that brought glad tydings. And when the Watchman perceived that it was *Achimaas*, *Sadoc* the High-Priest's Son, and that he was near at hand, he ran first of all and certified *David*: who was very glad thereof, saying, That he brought some good and desirable news touching the event of the Battel: and no sooner had the King spoken the word but *Achimaas* entred, and fell down upon his Face before *David*, to whom he reported that his Army had the Victory. Being afterwards demanded what was become of *Absalon*? He answered, that he incontinently departed from the Camp, as soon as the Enemies were put to flight, but that a great number of Souldiers pursued *Absalon*: and further then that he knew nothing, because by *Joab*'s commandment he was speedily sent away to bring tydings of the Victory. When *Chusai* was come, and had humbled himself before the King, and had declared unto him the success of the Battel, the question was asked how *Absalon* did? Whereunto he answered: *The like fortune happen to all thine Enemies* (*O King*) *as hath hapned to* Absalon. These words quite extinguished the delight and joy that *David* conceived in the Victory, and the excess thereof much troubled his Servants; for the King ascending into the highest part of the City, bewailed his Son, beating his Breast, tearing his Heir, and afflicting himself after such a sort as cannot be expressed, and crying out in a mournful manner: *My Son*, (said he) *would God, my Son, that I were dead with thee. For although of his own nature he was of a tender disposition, yet loved he* Absalon *above all the rest of his Children.*

Ver. 33. *David* hearing of *Absalon*'s death by *Chusai*, grievously bewaileth him.

2 *Sam.* 19. 1, 2, 3, 4. *Joab* and his Army enter the City in mournful manner.

When the Army and *Joab* were informed that *David* lamented his Son in this sort, they had this respect unto him that they would not enter the City after a Triumphant and Victorious manner, but they entred hanging down their Heads, and weeping all of them most tenderly, as if they had returned from some Defeat. But when the King, having his Head covered, persevered to bewail his Son, *Joab* entred in unto him, and said, *O King, you consider not that in this behaviour of yours, you dishonour your self: for it is to be thought that you hate those that love you, and expose themselves to all perils for your sake; yea, that you hate your self and your own succession: and that contrariwise, you love your most mortal Enemies most entirely, since you bewail them, when they are justly deprived of their lives. For if* Absalon *had had the Victory, and had possessed the Kingdom, there had not any one of us been left alive that love you, but had all suffered death; nay, and in the first rank, your self and your own children; neither would they, being our Enemies, have lamented, but laughed at our deaths;* *Ver.* 5 *ad* 8. *David* is taxed for lamenting his Son, and upon *Joab*'s persuasion presenteth himself unto the People. *yea, they would punish them likewise, who should have any compassion of our miseries: yet are you not ashamed to lament after this manner, for a man that hated you, who, although he received his life from you, yet he shewed not that honour and respect which he was obliged to express towards a Father. Desist therefore from thy unjust lamentation, and offer thy self in presence to thy well deserving Soldiers; and give them thanks, that by their valour have obtained this Victory: otherwise if thou continue as thou hast begun, this day will I translate the Kingdom from thee, and give thee a more just occasion to lament than hitherto thou hast had.* By these words *Joab* allayed the King's Lamentions, and drew him to the care of his Commonweal; for cloathing himself in a Royal Habit whereby he might appear the more glorious unto his Soldiers he sate in the Gate: so that all the People hearing thereof, flocked out to salute him.

Whilest

The year of the World, 2920. before Christ's Nativity, 1044.

A Whileſt theſe things paſt after this manner, they that remained alive of *Abſalons* Army, returning home unto their houſes, ſent meſſengers to every Village, to remind them how many benefits they had received at *Davids* hands, and how after many and grievous Wars, he had brought them to a ſecure liberty, and how unjuſtly they had revolted from him, and tranſlated the Kingdom unto another. For which cauſe it behoved them, ſince he was dead whom they had choſen, to make their ſubmiſſion unto *David*, that he might be reconciled to them, and receive the people into his favor, and that according as heretofore, ſo now alſo, he would vouchſafe them his pardon and protection. *David* being informed of theſe things, by expreſs Letters, commanded *Sadoc* and *Abiathar* the chief Prieſts, that they ſhould certifie the Princes of the Tribe of *Juda*, that it would be
B a great indignity for them, that other Tribes ſhould prefer *David* to the Kingdom before them, eſpecially ſince he was of their Tribe. In like manner he commanded them to ſpeak with *Amaſa* the General, and expoſtulate with him, why he who was his Nephew by the ſiſters ſide, did not perſwade the Army to recommend the Kingdom to his hands: willing them to aſſure him, that he was not only to hope for pardon for that which was paſt, but alſo for the government of the whole Army, according as *Abſalon* had granted it unto him. Hereupon the High Prieſt not only conferred with the Princes, but alſo informed *Amaſa* what the King had promiſed in his behalf, whereby they drew him to their party. And firſt of all, thoſe of his own Tribe recalled *David* into his Kingdom; the reſt of the *Iſraelites*, by their example, and *Amaſa*'s authority, did the
C like, and flocked from all parts, to congratulate his happy return to *Jeruſalem*. But the Tribe of *Juda* ſignalized themſelves above the reſt, by going out as far as the bank of *Jordan* to meet him; with theſe came *Simei* the Son of *Gera*, with a thouſand men, which he had brought with him of the Tribe of *Benjamin*; *Siba* likewiſe *Sauls* freeman came thither with his 15 Sons, and 20 Servants, who made a bridge over *Jordan*, that the King might the more eaſily paſs over with his Army. As ſoon as he came unto *Jordan*, he was ſaluted by the Tribe of *Juda:* and *Simei* marched forward on the bridge, and proſtrating himſelf at the Kings feet, asked pardon for his offences, and beſought him to be reconciled: And that in recovering his Authority, he would not make him the firſt example of his juſtice, but that he ſhould remember this alſo, that he had repented of his error,
D and did with the foremoſt march out to meet him upon his return. Whileſt thus he beſought the King, and lamented, *Abiſai*, *Joabs* brother, ſpake after this manner: *Why ſhould he not dye that hath thus villanouſly reproached the King, whom God hath eſtabliſhed?* But *David* turned back unto him, and ſaid, *Ye Sons of* Servia, *will you never ceaſe to promote new troubles, and to add new diviſions to your former commotions? Know ye not that this is the firſt day of my Reign? For which cauſe I ſwear an oath that I will pardon all them that have committed any crime againſt me, and that no man ſhall depart from me without my pardon. For which cauſe be of good cheer* Simei, *and fear thou not that I will ſeek thy blood.* Whereupon he caſt himſelf down before the King, and afterward marched on his way. After this, *Mephiboſheth*, *Sauls* Grandchild, came out to meet him, cloathed in mean apparel, having
E his Hair hanging down in a neglected and ſorrowful manner. For ſince the time that *David* fled and forſook the City, he had been ſo afflicted, that he neither had trimmed his Hair, nor changed or cleanſed his garment, ſuppoſing this calamity to touch him as nearly as it did the King: and he was the rather grieved, that *Siba* his ſteward, had unjuſtly detracted from him, and accuſed him to the King. After he had proſtrated himſelf, and adored the King, *David* asked him, *For what cauſe he forſook him in his troubles, and offered not himſelf to accompany him in his flight?* Who anſwered, *That it was the wickedneſs of* Siba, *who was the cauſe thereof: for he*, ſaid he, *being commanded to prepare my neceſſaries for that journey, neglected the execution thereof, contemning both me and it, as if I had been ſome abject ſlave: otherwiſe, had I had the uſe of my feet, and the means to have wait-*
F *ed on thee in thy journey, I had never endured to have forſaken thee. Neither was he contented to hinder me from performing my duty, and to give your Majeſty a teſtimony of my affection and loyalty, but furthermore, he hath maliciouſly incenſed your Majeſty againſt me: yet know I well, that your wiſdom will not give credit to his detractions, both for that you are juſt, as alſo for that GOD and Truth, which you onely aſpire to, are onely beloved by you. For, whereas during my Grandfathers days, you were always converſant amongſt the greateſt dangers, and perſecuted by him; and whereas all our poſterity by that means deſerved to be utterly extinguiſhed, yet have you uſed moderation and meekneſs in forgetting thoſe indignities, when it was in your power to revenge them. And notwithſtanding all theſe things, you have entertained me like your Friend, feaſted me at your Table, and dignified me with no leſs Honours, than if I had*
G *been one of your neareſt Kinſmen.* When *David* heard theſe things, he thought neither good to puniſh *Mephiboſheth*, nor to examine whether *Siba* had wrongfully accuſed him; but after he had certified him, that he had given *Siba* all his Goods, yet did he pardon him,

Ver. 9. The kingdom of *Iſrael* is once more offered unto *David.*

Ver. 13, 14. *David* not only giveth *Amaſa* his pardon, but maketh him General alſo of the whole Army.

Ver. 15. The Tribe of *Juda* cometh as far as *Jordan* to meet with *David*, and make a Bridge over the floud.

Simei is pardoned.

Ver. 22, 23.

A v. 24. *ad* 33. *Mephiboſheth* purgeth himſelf of *Sibas* ſlanders.

The year of the World, 2920. *before Christ's Nativity.* 1084.

him, and promiſe him the reſtitution of half his poſſeſſions. Whereunto *Mephiboſheth* H replied, *Let* Siba *poſſeſs the whole, it only ſufficeth, that I ſee your Majeſty reſtored again to your Kingdom.* After this, *David* invited *Berzillai* the *Galaadite* (a virtuous man, and of great authority, and by whoſe bounty, during the time of his War, he was aſſiſted, and who had attended him as far as *Jordan*) to accompany him unto *Jeruſalem*, promiſing him to make no leſs account of him than of his Father, and aſſuring him that he would allow him all things that were ſuitable to his age and quality. But he being deſirous to live in private, beſought his Majeſty to diſmiſs him from the Court, becauſe (as he ſaid) his age was ſo great as it made him unfit for pleaſures, conſidering that he had attained to the age of fourſcore years: Alledging, that it better became him to think of death, and his departure out of this World. For which cauſe he beſought *David* to I favour him ſo much, as that he might govern himſelf according to his own deſire, becauſe that by reaſon of his age he neither knew how to ſavour meat nor drink; beſides, for that his hearing was loſt, ſo that he could not diſtinguiſh or diſcern the ſound of inſtruments, wherein they who converſe in Kings Courts do moſt uſually take ſuch delight.

David pardoneth *Mephiboſheth*, and reſtoreth him to the half of his poſſeſſions *v.* 31, *ad* 37. *Berzillai* excuſeth himſelf, and will not reſort to *Jeruſalem.*

To this *David* replied, *ſince* (ſaid he) *thou doſt ſo earneſtly requeſt me to give thee leave to depart from me, I diſmiſs thee: But leave thou thy Son* Achimaas *with me, that I may expreſs that kindneſs unto him which thou haſt deſerved.* Hereupon *Berzillai* left his Son with him, and taking leave of the King (with prayer that God would grant him the fulneſs of his deſires) he returned to his own houſe. But *David* went unto *Gilgal*, K (having already the half of the people with him, and the whole Tribe of *Juda*.) Thither reſorted then unto him the chief governors of that countrey, attended by a great multitude of people, complaining unto the Tribe of *Juda*, for that unwitting to the reſt they had reſorted to him, when as by a mutual conſent they ſhould all of them have met him together. But the Princes of the Tribe of *Juda* requeſted them in no ſort to miſinterpret their prevention of them. For that by reaſon of their alliance, and being of the ſame Tribe with the King, they were obliged to ſhew him a more particular reſpect, neither for that diligence of theirs received they any reward, whereby they that came after ſhould think themſelves prejudiced. This anſwer of theirs the Princes of the Tribes took not in good part, but ſpake thus unto their brethren: *We wonder* (ſaid they) L *that you only challenge the King to be your kinſman, as if he were not to be accounted an Ally unto us all, whom God hath equally placed to be Governour over us all; when as therefore the whole people conſiſteth of Eleven parts, you only are but one; beſides, we are your elders: So that you have not dealt uprightly, in that you have ſecretly ſought out the King, without giving us notice of your deſign.* Whilſt the Governours after this manner debated the matter, a certain wicked ſeditious perſon called *Siba*, the Son of *Bochri*, of the Tribe of *Benjamin*, ſtanding up in the midſt of the people, began to cry out with a loud voice, and exclaim after this manner: *We have no part with* David, *nor inheritance with the Son of* Jeſſe. This ſaid, he ſounded a Trumpet, and proclaimed War againſt the King, ſo that all men followed him, and forſook *David*. Only the Tribe of *Juda* remained with M him, and eſtabliſhed him in the Royal Throne in *Jeruſalem*: upon his firſt coming thither he removed his Concubines (which his Son *Abſalom* had known) out of his Palace, and never after that time had any company with them. After this he declared *Amaſa* General of the Army, and placed him in the ſame degree which *Joab* had, near unto the Perſon of the King; commanding him that he ſhould aſſemble what forces he could out of the Tribe of *Juda*; and that within three days he ſhould return unto him, to the end that having delivered him both the Army and the place of General, he might ſend him to make War upon the Son of *Bochri*. After that *Amaſa* was departed, and had employed his time in gathering up his Army; the King ſeeing that he failed to return upon the third day, told *Joab* that it was dangerous to permit *Siba* to gather a greater head by N delay, and thereby breed more trouble and moleſtation than *Abſalon* had done. *For which cauſe* (ſaid he) *ſtay thou not, but take unto thee thoſe forces which thou haſt in readineſs, and my ſix hundred men, with thy brother* Abiſai, *and purſue thou the Enemy, and in what place ſoever thou meeteſt him, by all means endeavour to give him the Battel. Haſte therefore, and overtake him, leſt he ſeize ſome of our ſtrongeſt Cities, and thereby create us a greater trouble.*

v. 41, 42, 43. The Tribe of *Juda's* accuſation and excuſe, for that without the knowledge of the other Tribes they had gone out to meet the King. *v* 2 *Sam.* 20. 1. *ad* 8. *Siba* a ſeditious perſon, incenſeth the people to rebel againſt the King. *Davids* Concubines, whom *Abſalom* had deflowred, are ſequeſtred from him.

Joab by reaſon of *Amaſa's* delay is ſent out againſt *Siba* by *David.*

Joab with all expedition obeyed his commandment, and took with him the ſix hundred, with his Brothar *Abiſai*, and commanded all the forces that were in *Jeruſalem* to follow after him, and marched in good order after *Siba*. When he came unto *Gaboon* (a Village about forty furlongs diſtant from *Jeruſalem*) *Amaſa* met him, with great forces. *Joab* having his Sword girt by his ſide, whilſt *Amaſa* came onward to ſalute him, he on pur- O poſe let his Sword ſlip out of his ſheath, and taking it up from the ground with one hand, he drew near unto *Amaſa*, under pretence to ſalute him, and taking him by the beard, he thruſt

v. 9, 10. *Joab* killeth *Amaſa.*

H thrust the Sword that was in his other hand into his belly, and slew him. Which action of his was hainous and detestable, proceeding from a jealousie he had conceived against a virtuous young man, one of great merit, and of great hopes, being his near Relation, who had in no sort offended him; but only by accepting the place of General which the King had conferred on him; and because *David* had equalled him in honour with him; for which very cause heretofore he had slain *Abner*. Notwithstanding that act of his seemed in some sort more excusable, by reason of the wrong which he had pretended to be done unto his Brother *Azael*, yet was not this a sufficient colour to excuse the murther of *Amasa*. When this was done, he pursued *Siba*, and left a certain man to wait upon the body of *Amasa*, who had commandment given him to proclaim, with a loud voice, I thorow the whole army, that he was justly and deservedly slain; commanding those that favored the Kings title, to follow their General *Joab*, and his Brother *Abisai*; whilest his body lay thus in the way, and all the multitude (as it is usual in such like accidents) flocked round about it, he that had charge of the body took it up, and bare it into a certain place out of the way, and covered it with a Garment: which done, all the people followed *Joab*.

The year of the World, 2920. before Christ's Nativity, 1044.

v. 9. 10. Joab killeth Amasa.

Now whilest he pursued *Siba* thorow all the Region of the *Israelites*, he told him that he had retired himself into a certain strong City called *Abelmacha*; where he no sooner arrived, but that he begirt the City, and entrenched it round about, commanding his Soldiers to undermine and overthrow the walls: For he was much incensed because they had shut the gates against him. But a certain prudent woman, seeing her countrey in extreme K peril, she went up to the top of the walls and called unto *Joab*; who coming forth unto her, she spake after this manner, *God hath ordained Kings and Generals of Armies, to the end they might destroy the Enemies of the* Hebrews, *and plant amongst them an universal and perpetual peace: but you enforce your selves to destroy one of the chief Cities of* Israel, *that hath in no sort offended you.* Joab *declared, that far from any such design, he wished them all happiness and prosperity,* and said, *that for his own part it was not his meaning that any one of the City should die, neither his pretence to raze and deface so famous a City; his intent only was that if* Siba *the Son of* Bochri *and the Kings adversary were delivered into his hands, to do justice on him, he would raise the siege, and cause his Army to retire from thence.* When the woman heard what *Joab* had said, she prayed him to stay a little while, promising him L very speedily to cast his head over unto him. Whereupon she came down amongst the assembly of the Citizens, to whom she spake after this manner: *Wretched men that you are, will you miserably suffer your Wives and Children to be slain for a wicked mans cause, and a stranger whom ye know not? will you admit him in the place of* David *your King, from whose hands you have received so many benefits? think you that one onely City can resist so vast an Army?* After this manner perswaded she them to cut off *Sibas* head, and to cast it into *Joabs* camp: Which done, *Joab* commanded the retreat to be sounded, and raised the siege; and returning back unto *Jerusalem*, was once more declared General of all the people. The King also appointed *Benaja* Captain of his Guards, and of six hundred Soldiers. *Adoram* was made Treasurer to gather in the Tributes; *Sabath* and *Achilaus* had M the charge of Registers; *Susa* was made Secretary; *Sadoc* and *Abiathar* were made the High-Priests. After this, it hapned that the Countrey was afflicted with a famine: For which cause *David* besought God that he would have compassion on his people, and that it might please him to manifest not only the cause, but also the remedy of the malady. The Prophets answered him, that God would be revenged of the wrong done to the *Gibeonites* whom King *Saul* had deceived and Traiterously slain, without respect of the oath, which the Governor *Josuah* and the Elders made unto them. If therefore he would suffer the *Gibeonites* to revenge the death of their slaughtered friends according to their desire, God had promised to be appeased, and to deliver the people from their imminent and present evils. As soon as he understood by the Prophets what God required, he sent N for the *Gibeonites*, and asked them what it was which they required? who wished him to deliver into their hands seven of *Sauls* Sons to take their revenge on them: Whereupon the King made search after them, only sparing and protecting *Mephibosheth* the Son of *Jonathan*. When the *Gibeonites* had laid hold of these seven, they executed them according to their pleasures: And thereupon God incontinently sent down Rain, and disposed the earth to bear fruit; allaying the drought, so that the Land of the *Hebrews* recovered again its former fruitfulness. Not long after, the King made War upon the *Philistines*, and vanquished them in a great Battel; but it so fell out, that the King hotly pursuing the chase, was left alone, and discovered in his weariness by one of the Enemies called *Acmon*, the Son of *Araph* of the race of the Giants, who beside his Sword had a Javelin, O the point whereof weighed three hundred sicles, and a coat of Mail; this man turning back charged *David* very violently, with an intent to kill the King of his enemies, by reason that he saw him spent with travel. But about the same instant, *Abisai*, *Joabs* Brother,

Joab besiegeth and shutteth up *Siba* within *Abelmachæa*. *v. 16. ad 22.*

A woman reproveth *Joab* for seeking the subversion of the City, which he rather ought to protect.

Joabs conditions of peace proposed to the besieged.

The punishment of *Siba*.

v. 23. ad finem. Officers distributed by *David*.

Hedio & Rufinus, cap. 2. 2 Sam. 21. 1, 2. A Famine inflicted on the *Israelites* for breach of oath

v. 7, 9. Seven men of *Sauls* kindred delivered to the *Gibeonites* to be punished.

v. 16, 17. *David* in hazard of his life is delivered by *Abisai*.

The year of the World, 2921. before Christ's Nativity, 1400.

arrived in the place, who ſtept between them, and preſerved the King, and ſlew his Enemy. The whole Army, for a while, was very much concerned for the danger wherein the King had been, and the chief Captains obliged him to promiſe with an oath, that he would never, for the future, engage himſelf in perſon, leſt he might fall into ſome diſaſter, by reaſon of his forwardneſs, and by that means ſhould deprive the people of a moſt excellent Prince, whoſe wiſe conduct was the chief ſecurity of their happineſs. A

David perſwaded to abſtain from War.

The King having intelligence that the *Philiſtines* were aſſembled in the City of *Gazara*, ſent out an Army againſt them, in which the *Hittite*, *Sabaoch* one of *Davids* chief Captains behaved himſelf very valiantly, and got great reputation: for he ſlew divers of them that vaunted themſelves to be of the Race of the Giants, and that were very proud and puffed up with preſumption of their valour, and was the chief author of that victory which the *Hebrews* obtained. B

v. 18, 19, 20. Davids valiant Captain, *Sabah.*

After this laſt defeat, the *Philiſtines* once more hazarded their fortunes, againſt whom when *David* ſent out an Army, *Nephan* his kinſman ſhewed himſelf very valiant. For fighting hand to hand againſt him that was accounted the moſt valiant Champion amongſt all the *Philiſtines*, he ſlew him, and put the reſt to flight, very many of them dying in the Battel, in proceſs of time they re-incamped near unto a City not far from the Frontiers of the Countrey of the *Hebrews*: In this Army there was a man ſix Cubits high, who had on either foot ſix toes, and on either hand ſix fingers. Againſt whom *Jonathan* the Son of *Sama* (one of thoſe that were ſent by *David* in this Army) fought hand to hand, and ſlew him: ſo that approving himſelf to be the means of that victory, he bare away the honour of the Battel, and praiſe of his valour; for this *Philiſtine* boaſted likewiſe that he was deſcended of the Race of the Giants. After this Battel, they warred no more on the *Iſraelites*. Hereupon *David*, delivered from War and danger, and ever after enjoying perfect peace, compoſed Odes and Hymns in praiſe of God, in divers kinds of verſe: For ſome were Trimeters, other were Pentameters. He made inſtruments alſo, and taught the *Levites* to praiſe God upon them, on the Sabbath days and other Feaſts. The form of theſe Inſtruments was after this manner. The Viol was Compoſed of ten ſtrings, and plaid upon with a bow. The Nable containeth twelve ſounds of cords and is ſtricken with the fingers. The Cymbals were large and made of Braſs, of which it ſufficeth, in this ſort, to make ſome mention, leſt the nature of thoſe Inſtruments ſhould wholly be unknown. Now all thoſe that were about the King were valiant men; but amongſt all the reſt, there were eight moſt notable and heroick men. The noble actions of five of which I will declare, which will give ſome ſpecimen of that extraordinary and heroick courage by which they were able to conquer whole Nations. The firſt of them was *Iſſem* the Son of *Achem*, who having thruſt himſelf into the midſt of his diſordered Enemies, never gave over fighting till he had ſlain nine hundred of them. After him was *Eleazer* the Son of *Dodeias*, who had accompanied the King in *Sarphat*: He, in a certain Battel (wherein through the multitude of the Enemies, the *Iſraelites* were affrighted and put to flight) kept his place, and faced the Enemy, and ruſhing in among them, made a great ſlaughter of them, ſo that thorow the great quantity of blood which he ſhed, his Sword ſtuck faſt to his hand; and the *Iſraelites* ſeeing the *Philiſtines* put to flight, by him, came down and ran upon them, and obtained a great victory over them. For *Eleazer* ſlaughtered thoſe that fled, and the reſt of the Army followed and ſpoiled thoſe that were ſlain. The third was the Son of *Illus* called *Sebas*, who fighting againſt the *Philiſtines*, in a place called the *Jaw*, (and ſeeing the *Hebrews* to be afraid of their power, and almoſt out of heart) reſiſted them alone, as if he had been an Army, and ſlew ſome of them, and purſued and put the reſt to flight, in that they were unable to ſuſtain his force and violence. Theſe three performed, with their own hands, theſe great atchivements. About that time that the King lived in *Jeruſalem*, the Army of the *Philiſtines* came out to make War upon him; and *David* (as we have declared heretofore) was gone up into the higher City to ask counſel, of God, what the event of that War ſhould be; and the Enemies being encamped in that Valley (that extendeth it ſelf as far as *Bethleem*, a City ſome twenty Furlongs diſtant from *Jeruſalem*,) *David* ſaid to his companions: *There is very good water in the place where I was born, and eſpecially that which is in the pit, which is near unto the gate; if any one will bring me of that water to drink, I ſhall eſteem it more than if he gave me great riches.* Theſe three men hearing theſe words, inſtantly ran out, and paſt thorow the Enemies Camp, and went to *Bethleem*; where having drawn water, they returned back unto the King, forcing their way through the midſt of their Enemies, declaring that the *Philiſtines* being afraid of their hardineſs, and great courags, kept themſelves upon their guard, and dared not charge them; notwithſtanding their ſmall number. But the King taſted not of this water which they brought him, ſaying, *that it was bought*

Nephanus.

Jonathan.

2 Sam. 22. per totum, David a Poet.

Davids inſtruments of Muſick.

2 Sam. 23. 8, 9. Davids thirty eight champions.

Iſſem.

Eleazar.

Sebas.

v. 13. ad 16 Three Champions paſs thorow the Enemies camp, and drew water in *Bethleem*, and brought it unto *David.*

with

A *with the danger of mens lives, and therefore that it was no reason that he ſhould drink thereof, but he poured it out as an oblation unto God, giving him thanks becauſe he had delivered his Servants.* After theſe three followed *Abiſai Joabs* Brother, who ſlew ſix hundred of the Enemy in one day. The fifth was *Benaia* of the race of the *Levites*, who being defied by certain Brothers, famous amongſt the *Moabites* for their valour, overcame them. Moreover a certain *Ægyptian* of a wonderful ſtature, having defied him (notwithſtanding the ſaid *Banaia* was naked and the other Armed) yet charged he him, and took away his Javelin and ſlew him. To theſe foreſaid Acts of his, a man may annex this as the moſt valiant, or very nearly equalling the reſt. For it came to paſs, that after a certain Snow, a Lyon fell into a pit (whoſe mouth was ſo narrow, B that a man could not diſcern where it was, eſpecially ſince it was at the ſame time covered with Snow) where being incloſed, and ſeeing no means to eſcape, he roared out: which when *Banaia* who paſſed that way heard, he followed the voice, and drew near unto the place; and afterwards went down into the pit, where with a ſtaff he bear in his hand, he fought with, overcame and ſlew the Lyon. The thirty three other were of like valour and courage. But King *David* being deſirous to know how many thouſand men he could number amongſt the people, and forgetting the Commandment ordained by *Moſes* (who had given order that if the people ſhould be numbred, there ſhould be paid unto God for every head half a ſicle) he commanded *Joab* to go and number all the people: And although *Joab* repreſented it unto him as a thing C no ways neceſſary; yet could he not perſwade him, but that he enjoyned him with all expedition to ſet forward on his way, and muſter the people of the *Hebrews*.

Hereupon *Joab* took with him the principals of the Tribes and the Scribes, and went about the Countrey of the *Hebrews*, to know how many there were; and at the end of nine months and twenty days, he returned to *Jeruſalem* to the King, and preſented him with the liſt of the people, the Tribe of *Benjamin* only excepted (for he neither numbred that Tribe, nor the Tribe of *Levi*.) The King when it was now too late, perceiving that he had diſpleaſed God, was very ſorrowful and penſive. The number of the other *Iſraelites* was of 900 thouſand men, able to bear Arms, and to follow the War, beſides that the only Tribe of *Judah* contained 400 thouſand men. When the D Prophets had certified *David* how God was diſpleaſed with him, he began to pray and beſeech him, that it might pleaſe him to appeaſe his wrath, and to pardon his offence. Hereupon God ſent the Prophet *Gad* unto him, who brought him the choice of three things, willing him to make choice which of the three he would endure: either that Famine for ſeven years ſpace ſhould reign in his Countreys; or that War for three Moneths ſpace ſhould afflict the ſame, wherein he ſhould always have the worſt; or that the Plague and Peſtilence ſhould rage for three days amongſt the *Hebrews*. Being thus troubled by reaſon of his difficult choice, amongſt theſe imminent Miſeries, and the Prophet urging him to return a ſhort Anſwer, whereby God might be ſatisfied: the King bethinking him that if he ſhould ask Famine, he ſhould rather ſeem to reſpect his own E ſecurity, than the Common-Wealth, in that no danger might by that means touch him, for that he had great ſtore of Corn in his Barn, and they were unfurniſhed; and if for three months he would make choice to be overcome by the enemy, in that caſe alſo he might ſeem to have care of himſelf in that he had many ſtrong Caſtles, and a valiant Guard of men, to attend his perſon; he therefore made choice of a Plague, that was both as incident to the Prince as the Subjects; wherein each man is equally concerned in the danger: ſaying, *That it was better to fall into the hands of God, then into the hands of his enemies*. When the Prophet had received this Anſwer from him, he reported it unto God; who ſent a Plague and mortality amongſt the *Hebrews*, which afflicted them ſo variouſly, ſo that it was very hard to diſcern the Malady; which being but one F kind, yet notwithſtanding it diſcovered it ſelf with great variety of Symptomes. For one of them died after another, and the ſickneſs ſeizing them unawares, brought a ſudden diſſolution of the Spirits, and ſwooning upon them; ſo that ſome of them gave up the Ghoſt with grievous torments, and ſtrange dolors. Others were preſently parched up through the burning Agonies they endured, and (irrecoverable by any Counſel or Remedy) departed in the midſt of their Tortures. Others died ſtrangled, having their eyes ſuddenly darkned and blinded. Others giving order for the burial of their houſhold Servants, died before they were thoroughly interred; and from the day-break (at which time the peſtilent Mortality began to rage) until dinner time, there died ſeventy thouſand perſons. And now had the Angel of God ſtretched out his hand over *Jeru-* G *ſalem* ready to inflict puniſhment thereon, when the King put on ſack-cloth, and proſtrated himſelf on the ground, beſeeching God that it would pleaſe him to appeaſe his anger, and be content with the number of thoſe that were already conſumed with the Peſti-

The year of the World, 2924. before Chriſt's Nativity, 1400.

Abiſai. Banaja.

v. 18. Banaja ſlew an Ægyptian with his own ſpear.

v. 24. Banaja ſlew a Lyon. Hedio & Raſſius, cap. 13. 2 Sam. 24. 1, ad 10.

David ſendeth Joab to muſter the people.

v. 9. 10. The ſumme of the Iſraelites that were numbred.

v. 12, 13, 14. David having election of three ſorts of puniſhments, choſe the Plague.

v. 15, 16. A huge ſlaughter of thoſe that died of the Peſtilence, that was inflicted by God.

v. 17. David prayed for the innocent people.

The year of the world 2930. *before Christs Nativity* 1034.

lence. Whilest thus he prayed, lifting up his eyes, he beheld the Angel of God hovering H in the air over *Jerusalem*, with his naked Sword: whereupon he besought God and said, *That it was he that was the shepherd, who had deserved to be punished, and not his flock, who ought to be spared, in that they had not any ways offended, praying him to satisfie his displeasure upon him and his posterity, and to spare the people.*

Hereupon God giving ear unto his prayer, ceased the Plague, and sent the Prophet *Gad* unto him, commanding him that he should presently repair to the threshing-floor of *Oronna* the Jebusite, and there build an Altar, on which he should offer sacrifice unto God. Which when *David* understood, he neglected not this command, but went presently to the appointed place. When *Oronna* (as he was threshing his Corn) saw the King accompanied by his Sons coming towards him, he ran out to meet him, and I humbled himself before him. This man was by Nation a *Jebusite*, and one of the greatest friends that *David* had (by means whereof he plundered him not at such time as the fortresse of the *Jebusites* was taken, as we have heretofore declared.) *Oronna* asked him for what cause his Lord came thus unto him, who was his Servant? *David* answered, *that it was to purchase his threshing-floor, to the intent that he might build an Altar in that place, and offer sacrifice unto God.* *Oronna* replied, that both his Floor, his Ploughs, and Oxen were the Kings to offer up for a burnt-sacrifice, beseeching God that he would graciously accept that offering. To this the King answered, *that he commended his liberality and beneficence, and that he accepted the offer he had made him, yet that it was his pleasure that he should receive the price of the same, because he ought not to offer sacrifice* K *unto God upon other mens charges.* To this *Oronna* answered, *that his Majesty might do as best pleased him.* Hereupon he bought the foresaid Floor of him for fifty Sicles. Then erected he an Altar in this place, and offered sacrifice thereon, as well burnt-offerings as peace offerings: and by this means the Divine Majesty was appeased, and ever after shewed himself favourable. (Now this place was the very same, whereto *Abraham* in times past had brought his Son *Isaac* to offer up for a burnt sacrifice unto God; and as he was about to sacrifice him, a Wether upon the instant presented it self unto the Altar, which *Abraham* offered up instead of his Son, as we have heretofore related) *David* seeing that God had heard his prayer, and favourably accepted his sacrifice, decreed that in that place the general Altar of the people should stand, and that on L the very same Floor he would build a Temple unto God: which words of his, God afterwards ratified. For sending his Prophet unto him, he assured him that his Son that should succeed him, should build a Temple. After this Prophetical declaration, the King commanded to number the Inhabitants of *Jerusalem*, and it was found that there were one hundred and fourscore thousand men: of which number he appointed eighty thousand to intend the hewing of stones: and ordered that the rest of the common people should bear stones unto them; and he appointed three thousand and five hundred, who should govern them, and have the overseeing of the works. He gathered also a great quantity of Iron and Brass, to work upon, with store of huge Cedar-trees, which they of *Tyre* and *Sidon* sent him, whom he had put in trust to furnish him there- M with; telling his friends that he made that preparation at that time, to the intent that when his Son should govern after him, he might have materials in a readiness for the building of the Temple: and to the intent that he being as yet young and unexperimented, should not be troubled with the gathering thereof, but having all things in a readiness might finish the building of the Temple.

Ver. 18. A commandment to build an Altar.

Ver. 20, 21. *Oronna* the *Jebusite*. *Supra*, l. 7, c. 2. called *Orpheus*.

Ver. 22, 23. *Oronna* giveth *David* his floor.

The summe that was paid for the threshing floor.

The place of the Altar that was built. *Gen.* 22. *supra* l. 1. c. 13.

Hedio & Rufinus. chap. 14. The workmen allotted for the building of the Temple. 1 *Chron.* 22. *a* 1, *ad* 5. and *v.* 14.

David gathereth great store of Iron, Brass and Wood.

CHAP. XI.

DAVID *during his life time, surrendreth the Kingdom to* SOLOMON.

THEN calling unto him his Son *Solomon*, he charged him that after his decease, and N his own instalment in the Kingdom, he should build a Temple unto God: Telling him that though he had both a will and intent to perform the same, yet that he was not permitted by God, because he had been a man of blood, and brought up in War. Adding further, that it was fore-propheſied unto him, that the finishing of that Edifice was by Gods appointment reserved to his younger Son that should be called *Solomon*, whom God should not less tender and care for, than the Father doth the Son: and how the whole Land of the *Hebrews* should be made happy under this Prince; and among other benefits, that they should have peace (which is an especial blessing) and not only be freed from foreign Wars, but also from civil dissentions. For which cause (said he) *since by God thou wert appointed King before thou wast born, take care to make* O *thy self worthy so great an honour by thy piety, justice and fortitude, and keeping those his Ordinances and Laws, Which he gave us by* Moses, *and not permitting others to transgress*

Ver. 5, 6. The building of *Solomons* Temple is commanded.

v. 7. *ad finem*. *David* counselleth *Solomon* to honour God.

the

A the same. And as touching the Temple (which he will that thou shalt build when thou shalt obtain the Kingdom) take care to discharge that duty towards God: neither be thou dismaid or afraid at the greatness of the work. For before I shall depart out of this world, I will set all things in a readiness for thee. Know therefore that I have already gathered ten thousand talents of Gold, and an hundred thousand talents of Silver; and an incredible quantity of Brass and Iron, of Stone and of Wood. Moreover thou shalt have many thousands of Masons and Carpenters, and if after this any thing else shall be wanting, thou shalt thy self make provision thereof: Thou shalt hereby perform that which is most agreeable in the sight of God, and he shall be thy Soveraign and safe conducter. He exhorted also the Governours of the people to set to their helping hand, and yield their assistance to his Son in finishing this Work B and in furthering the service of God without suspition of any inconveniency; assuring them that they should enjoy a firm peace, and flourishing estate (such blessings as God bestoweth upon those that study after piety and justice.) Moreover he charged him to place the Ark within the Temple at such time as it should be finished, with all other sacred utensils, for the reception whereof the Temple should long since have been builded, had not their fore fathers neglected Gods command, who had enjoyned them, that at such time as they should possess their Enemies Land, they should build him a Temple. These were *Davids* exhortations, not only unto his Son, but also to the other Princes.

The year of the World, 2930. before Christs Nativity, 1034.

a.w.i. ad 40 The treasure that was gathered towards the building of the Temple. The Assistants that *Solomon* had in building the Temple. The commandement as touching the Ark, and laying up all other sacred utensils within the Temple. *Hedio & Russinus*, cap. 15. 1 *King.* 1. 1, 2, 3, 4. *David* groweth old and numb. *Abisag.* warmeth him.

Now when *David* was very old, so that by reason of his years his body was cold and benumb'd, that notwithstanding the many coverings and clothes they laid upon him, C yet could he not be warmed: it was the advice of his Physitians, that one of the fairest Virgins that was in the Countrey should be chosen to lie with the King: because by this means she might warm his chill limbs, and comfort his decaying heat. Whereupon after search made, they found out a Damsel called *Abisag*, which surpassed all other in beauty, who slept with him and warmed him: for by reason of his age, he was unable to have the use of a woman. But of this Virgin hereafter we shall make further mention.

Ver. 5. *Adonias* affecteth the Kingdom.

The fourth Son of *David* was a goodly tall young man, called *Adonias*, the Son of *Aegistha*, who (resembling *Absalom* in complexion and ambition) designed to make himself King; And amongst his ordinary discourses which he used to his friends, he said that the succession of the Crown belonged of right unto him. To this intent he D prepared many Chariots and Horses, and fifty men to attend him for his Guard. His Father certified of these his proceedings, reproved him not, nor crossed his designs; nor demanded any account of his actions. *Joab* the General, and the High-Priest *Abiathar*, were ingaged on his side, and stood firm to his interest; but they that opposed him, were the High-Priest *Sadoc*, and the Prophet *Nathan*, and *Benaia* the Captain of the Guard, with *Simei*, *Davids* friend; besides all other the Valiant Men at Arms. Whereas therefore *Adonias* made a Banquet without the City, and in the Suburbs near unto the Fountain of the Park-Royal, he invited all his Brethren unto the same, except *Solomon*; and took with him *Joab* and *Abiathar*, with the Governours of the Tribe of *Juda*: But as touching *Sadoc*, the Prophet *Nathan*, *Benaia*, and the rest of the contrary party, he called them not E unto the banquet. This did the Prophet *Nathan* tell to *Bethsabe*, *Solomons* Mother, certifying her that *Adonias* was made King, without the knowledge of *David*, advising her both to have care of her own security, and the state and Majesty of her Son (who by reason of *Adonias* usurpation was like to be supplanted) wishing her in person to certifie the King thereof: And further promising, that while she debated these things with the King, he would come in the mean while and confirm that which he had said. *Bethsabe* being thus perswaded by *Nathan*, came unto the King, and humbling her self before him (and afterwards desiring leave to speak unto him) she informed him of all those things that had hapned, according as she had been advised by the Prophet, particularly giving him an account of the banquet which *Adonias* had made, and what guests he had F invited (namely *Abiathar* and *Joab*, with the rest of his Sons, except *Solomon* and his particular friends) urging this furthermore, that the people expected who it should be whom *David* would nominate to succeed him: For which cause she earnestly besought *David* that he would provide, that he who should succeed him in the Government, should neither seek her blood, nor the death of her Son *Solomon*. Whilst *Bethsabe* discoursed after this manner, the King had notice that *Nathan* attended to speak with him. Whereupon, *David* commanded that he should be called in, and as soon as he was entered; he asked the King if that day he had appointed *Adonias* to govern and succeed in the Kingdom after him? *For that* (said he) *he hath made a sumptuous feast, whereunto he hath invited all thy sons but* Solomon, *thither also hath he called* Joab; *where after the great cheer and ban-* G *queting they have proclaimed and cryed, Long live the King* Adonias; *Furthermore* (said he) *he hath neither invited me, nor the High Priest* Sadoc, *nor the Captain of the Guard* Benaia: *It therefore behooveth thee to let us know, if this be done by thy approbation and allowance.*

v. 11. *ad* 29. *Bethsabe* by *Nathans* perswasion certifieth *David* of *Adonias* usurpation.

As

The year of the World, 2933. before Christ's Nativity, 1033.

As ſoon as *Nathan* had made an end of his ſpeech, *David* commanded that *Bethſabe* ſhould H be called in (who had retired out of the Kings Chamber, at ſuch time as the Prophet entred in.) As ſoon as *Bethſabe* re-entred the Chamber, *David* ſaid unto her, *I ſwear unto thee by the great God, that thy Son* Solomon *ſhall reign after me, according as before this time I have already ſworn unto thee, and he it is that ſhall ſit upon my throne, yea even this preſent day.* Upon theſe words *Bethſabe* humbled her ſelf, and beſought God to grant the King long life. Whereupon he called for *Sadoc*, the high-Prieſt, and *Banaia* the Captain of the Guard, and appointed them to take the Prophet *Nathan* with them, and all the men at Arms that attended him in Court; charging them to mount his Son *Solomon* upon his Royal Mule, upon which only the King was wont to ride, and to conduct him out of the City, near unto the Fountain of *Gehon*: in which place (after they had I anointed him with holy oyl) he willed them to proclaim *Solomon* King; commanding the High-Prieſt *Sadoc*, and the Prophet *Nathan* to ſee his will performed: charging thoſe that followed him through the City, with ſound of Trumpet, and a loud voice, to cry out, that *Solomon* was ſetled for ever in his Fathers throne, to the intent that all the people might underſtand that by his Fathers conſent he was declared King. And calling *Solomon* unto him, he gave him inſtructions, by which he might, with juſtice and integrity, govern the Tribe of *Judah* and the reſt of the *Iſraelites*, After this, *Banaia* beſought God that it would pleaſe him to be favourable unto *Solomon*; and with all expedition *Solomon* was mounted upon the Kings Mule, and conducted out of the City near unto the Fountain; where (after he had been anointed with oyl) they brought him back again into the K City with great joy and applauſe, wiſhing him a long and proſperous Government: then re-conducting him to the Kings Palace, they placed him on his throne; and the people generally gave themſelves over to feaſting and mirth and to ſport, and rejoyce with dances and Inſtruments of Muſick; ſo that by reaſon of the multitude of Inſtruments, not only the air reſounded, but the earth alſo ſeemed in a manner to be moved therewith. So that *Adonias* and they that banqueted with him, hearing the noiſe, were all of them troubled, and *Joab* in particular ſaid, that thoſe Tunes and Trumpetings did no ways pleaſe him.

Whilſt thus they ſate at the Banquet, and every man thorough penſiveneſs forbore to eat (being diſtracted through variety of thoughts) *Jonathan* the Son of *Abiathar* came haſtily in amongſt them. This young man did *Adonias* moſt willingly behold, and L ſaid that he was a Meſſenger of ſome glad tiding: But contrariwiſe he recited unto them all that had befallen *Solomon*, or had been decreed by *David*. Whereupon *Adonias*, and all his Gueſts forſook the Banquet, and ſuddenly fled every man unto his own houſe. But *Adonias* fearing the Kings diſpleaſure (by reaſon of his Ambition and Arrogancy) ran unto the Altar, and laying hold of it, after the manner of a Suppliant, hung thereon, according as he in reaſon had cauſe to do.

Now when theſe Tydings were brought unto *Solomon*, and what he had done, and how he required that *Solomon* would aſſure him, that he would never more call to memory that which had hapned, but pardon his Offence: *Solomon* anſwered him graciouſly and moderately, and pardoned that fault; notwithſtanding with this caution, that if hereafter M it ſhould appear that he intended or acted any Rebellion, it ſhould be *Adonias* himſelf, who ſhould be the Author of his Miſchief: with this Anſwer he ſent ſome to deliver him from the Altar.

When as therefore he came into *Solomons* preſence, and had ſaluted him, he was commanded to repair home unto his houſe, without fearing any Miſchief that might befall him: yet by the way was he admoniſhed to behave himſelf uprightly for the time to come, if he reſpected his credit or profit.

But *David* willing that his Son ſhould be accepted for their known and anointed King amongſt the people, aſſembled the Governours in *Jeruſalem*, with the Prieſts and Levites; and firſt of all taking the number of them, he found thirty three thouſand men that were N above thirty three years old; 23000 of which he appointed to take charge of building of the Temple, ſix thouſand to be Judges and Scribes, with the like number of Muſicians to play upon Inſtruments, who were furniſhed therewith by *David* (as we have heretofore declared) and diſtributed by him accordingly to their Families. So that ſeparating the Prieſts from the reſt of their Tribe, he found four and twenty Families of them; ſixteen of the houſe of *Eleazar*, and eight of the houſe of *Ithamar*, giving order that one only Family ſhould officiate for the ſpace of eight days. And thus were all the Families diſtributed by lot in the preſence of *David*, of the High-Prieſt *Sadoc* and *Abiathar*, and of all the Governors. The firſt Family that went up to the Temple was inrolled firſt, the ſecond next, and ſo ſucceſſively the reſt, to the number of 24, (and this O order remaineth even unto this day.) He made alſo 24 diviſions of the Tribe of *Levi*, (who aſcended according as they were choſen by lot, in the ſame manner as the Prieſts, every

v. 30. The kingdom is confirmed to *Solomon* by an oath.

v. 33. *ad* 40. *Solomon* is anointed King and placed in his Fathers Throne.

v. 40. 41. *ad* 50. *Adonias*, for fear of the Kings diſpleaſure fleeth from his banquet, and taketh hold of the Horns of the Altar.

1 *Chro.* 23. 3. 4. *David* numbreth the *Levites*, and diſtributeth their Offices.

1 *Chron.* 23. 6. *ad* 24. The diviſion of the Prieſts into 24 kindreds.

2 *Chron.* 24. 5, 27. He divided the *Levites* into 24 parts.

Hevery eighth day.) He honoured in particular those of *Moses* posterity; for he appointed them to be keepers of Gods treasury, and of those presents which the Kings should offer. He appointed also, that all (as well Levites as Priests) should serve God day and night, according as they were commanded by *Moses*. That done, he distributed his whole Army into twelve companies, with their Governors, Centurions, and other field Officers: Every squadron contained four and twenty thousand men, whom he appointed to guard and attend King *Solomon*, for the space of thirty dayes (continuing from the first to the last, with their Captains over Thousands, and Centurions.) He likewise established those men in Office and Authority over every squadron, whom he knew to be most resolute and couragious. He appointed also Surveyors, who should
I have the charge of the treasure, of the burroughs and fields, and of the Cattel (whose names in mine opinion it were unnecessary to declare.) After that every one of these things were in this manner disposed, he summoned all the civil Magistrates of the *Hebrews* (and in general all those that had any commission over the affairs or demains of the Kings) to a general assembly, and placing himself on a high Throne, he spake after this manner: *My brethren and countreymen, I am desirous that you should know, that having determined with my self to build a Temple unto God, I have made provision of a great quantity of Gold and Silver, the summ whereof mounteth to an hundred thousand talents: but God by the Prophet* Nathan, *hath forbidden me to build the same, by reason of your Wars, and because my hands have been stained with the slaughter of the Enemies, which I have conquered in so many Wars in which I have been ingaged for the publick good and the interest of the State; but he hath commanded that my Son (who shall succeed me in my Kingdom) shall*
K *erect a Temple unto him. Now therefore, since you are satisfied that amongst the twelve sons of* Jacob, Juda, *by the general consent of them all, obtained the principality; and that I amongst my six brethren have been preferred and placed by God in the Kingdom, and notwithstanding no one of them supposeth himself to be injured: So do I also request that* Solomon *having obtained the Empire, my other sons should neither in respect of him nor amongst themselves nourish any unnatural hatreds and seditions, but knowing that he is chosen by God, they may willingly submit themselves to his dominion. For whereas if God shall think meet you ought*
L *patiently to submit your selves to the yoak of a forreign Prince, how much greater reason have you to rejoyce that God hath conferred this honour on one of your Brethren, whereof you also by your Proximity of blood may seem in some measure to partake. I desire nothing more than that Gods promises may be accomplished, and that the felicity which attendeth this Nation (under the Government of* Solomon) *may be durable. Which without doubt will so fall out, and all things shall happily succeed, if thou my Son be a maintainer of piety and justice, and the ancient Laws and ordinances of thy progenitors: otherwise, if these be neglected, there is no other thing to be expected, but misery and destruction. After he had finished these sayings, he gave his Son the model of the building of the Temple, with all the foundations both of the houses and chambers, together with the number, height and breadth of the same. He also limited the weight of those vessels that were to be fashioned either of Gold or of Silver,*
M *exhorting him to imploy all his care and diligence in performing the same. He incouraged likewise the governors and the Tribe of* Levi *to assist him, both because his years were not yet come to maturity, as also because by Gods divine providence he was elected King, and appointed to build the Temple, assuring them that the building would be very easie, and no ways laborious; considering that he had prepared a great number of talents of Gold, and far more of Silver, and Wood, besides a great multitude of Carpenters, and hewers of Stone, a great quantity likewise of Emeraulds, and other sort of precious Stones. Lastly, he told them, that now also for the present he would bestow on them, to that use, other three thousand talents of pure Gold, out of his own treasury to adorn the holy place, and the chariot of God, and the Cherubins, that should stand upon the Ark, and cover it with their wings.*
N This speech of the Kings was received with great joy by all the Governours, Priests and Levites who shewed a greater readiness, and voluntarily proffered to contribute towards the carrying on of this holy work five thousand talents of Gold, and ten thousand stateres, of Silver an hundred thousand, and of Iron many thousand talents; and if any one of them had a precious Stone, he brought it and delivered it into the Treasurers custody, who was called *Jalus*, being one of *Moses* posterity. This thing pleased all the people, and *David* (seeing the affection and readiness of the Governours and Priests, and in general of all the rest) began to bless God with a loud voice, calling him the Creator and Father of this whole World, the fashioner both of divine and humane things, and the President and Governour of the *Hebrews*, whose Kingdom he had com-
O mitted into his hands. After this, he prayed for all the people, that God would be pleased to continue his favors unto them, and to inrich the heart of his Son *Solomon* with all Princely virtue. He commanded the people likewise to sing praises unto God; which they

The year of the world, 2931. *before Christ's Nativity*, 1033.

v. 13, 14. *Moses* posterity appointed to keep the divine treasure. 1 *Chron.* 26. 1, *ad* 12. The Army divided into 12. parts. 1 *Paral.* 27. *David* assembling the governors of the Tribes, commendeth his Son *Solomon* to them, 2 *Chron.* 28. *ad finem.*

a *v.* 11. *ad* 19. *David* giveth his Son the model of the Temple.

1 *Chron.* 29. 5, *ad* 9, The Princes of the people gave a huge summ of Gold, Silver, Brass, and precious Stone towards the building of the Temple.

The year of the World, 2931. before Christ's Nativity, 1033.

they performed, and proſtrated themſelves upon the earth, and afterwards gave thanks unto *David*, for all thoſe benefits they had received, during the time of his Government. The next day as a ſacrifice to God they offered up a thouſand Calves, a thouſand Rams, and a thouſand Lambs, for a burnt-offering: and for peace offerings they ſlew many thouſand other Beaſts. The King celebrated a feaſt all that day with the whole people, and *Solomon* was anointed with Oyl the ſecond time, and proclaimed King. *Sadoc* alſo was eſtabliſhed High Prieſt of all the people, and *Solomon* was conducted into the Kings houſe and placed in his Fathers Throne, and from that day forward they obeyed him.

1 Paral. 29. The ſacrifice and feſtival ſolemnized upon *Solomons* Coronation.

CHAP. XII.

The laſt inſtructions of David *to* Solomon: *his death, and the magnificence of his funeral.*

Hedio & Ruffinus, cap. 16. 1 King. 2. a. ad 4. *Davids* laſt counſel to *Solomon.*

NOT long after this, *David* failing through age, and knowing that he ſhould depart out of this world, he called for *Solomon* his Son, and ſpake unto him after this manner; *My Son, I muſt now depart and ſleep with my Fathers, and enter the common way which both they that now live, and thoſe which come after ſhall tract; from whence we ſhall not return, nor behold and reviſit thoſe things that are done in this life: For which cauſe, whileſt I yet live and draw onward to my death, I earneſtly exhort thee (as heretofore I have counſelled thee) that thou behave thy ſelf juſtly towards thy Subjects, and pioufly towards God, that hath honoured thee with this kingdom; charging thee to keep his precepts and Laws, which he hath given us by* Moſes, *and to take heed, leſt either ſurprized by flattery, or miſ-led by favour, or ſeduced by covetouſneſs, or any other ſiniſter affection, thou be drawn to neglect and forſake the ſame: for thou canſt by no means continue in Gods favour except thou keep his Laws, for otherwiſe he will withdraw his providence from thee. But if according to the obligation which lieth on you, you ſhall follow my counſel, and diligently perform your duty, thou ſhalt eſtabliſh the Kingdom in our family; and no other houſe at any time but our own, ſhall obtain the dominion over the* Hebrews *Remember likewiſe the iniquity of* Joab, *who, through emulation, ſlew two good and juſt Generals,* Abner *the Son of* Ner, *and* Amaſa *the Son of* Jethram; *puniſh him as thou thinkeſt meet, for hitherto he hath eſcaped puniſhment, becauſe he was ſtronger and more powerful than my ſelf. I commend alſo unto thee the Sons of* Berzillai *the* Galaadite, *whom for my ſake advance to honour, and dignity: Nor would I have thee eſteem the Kindneſs which thou ſhalt ſhew them to be any courteſie, but only a recompence and requital of the obligations which I have received from their Father in the time of my baniſhment, and for which he made us indebted to him. As touching* Simei *the Son of* Gera, *of the Tribe of* Benjamin, *who during the time of my flight, and at ſuch time as I retired my ſelf into my Camp, injured and reviled me, and afterwards came out to me near unto* Jordan, *and took aſſurance of me, that for that time I ſhould not puniſh him: I leave him to you to be puniſhed according as you ſhall find an opportunity.*

v. 5. *David* willeth *Solomon* to puniſh *Joab.*

v. 7. *David* commendeth *Berzillai's* Sons to *Solomon.*

v. 8. How *Simei* ſhould be puniſhed.

After he had thus exhorted his Son, and had communicated with him all his affairs, both touching his friends, and thoſe whom he thought worthy of puniſhment, he gave up the ghoſt (after he had lived ſeventy years, and Reigned in *Hebron* a City of *Juda* for the ſpace of ſeven years and an half, and thirty three in *Jeruſalem* over the whole Nation.) He was a juſt man, adorned with all vertue, requiſite in a King that ſhould govern ſo many Nations. For he was valiant beyond compariſon, and in thoſe battels which he fought for his Subjects, he was the firſt that thruſt himſelf into danger, and exhorted his Soldiers to behave themſelves valiantly, not commanding them like their Governour, but fighting with them as their fellow-ſoldier. He was very well qualified by his knowledge and experience to make the beſt uſe of the preſent, and to manage his future occaſions: he was moderate and juſt, courteous and favourable to thoſe that were afflicted; which are thoſe ornaments which are worthy of a great Prince, and in this great Authority wherein he was placed, he ſtept not any ways awry, but in the caſe of *Uria's* Wife. He left as much or rather more riches behind him, than any other King of the *Hebrews*, or other Nations had done. His Son *Solomon* buried him moſt Royally in *Jeruſalem*, with all thoſe ceremonies which were accuſtomed in Royal obſequies, and amongſt other things, he buried a great quantity of riches with him; the incredible eſtimate whereof may be conjectured by that which followeth. For one thouſand three hundred years after, the High-Prieſt *Hircanus* being beſieged by *Antiochus* ſurnamed the Religious (who was *Demetrius's* Son) and willing to gratifie him with ſome ſumm of money (to the intent he might raiſe the ſiege, and remove his Army) and unable to levy money by any other means, he opened the Sepulchre of *David*, from whence he took three thouſand talents, which he delivered to *Antiochus*, and by this means delivered the City from the ſiege (as we have declared in another place.) And again a long time after, this *Herod* alſo opened it, and took from thence a great ſumm. Nevertheleſs no man violated that part of the monument where the body of the King was laid, for it was ſo artificially hidden under ground, that it would be very difficult to diſcover it.

v. 10, 11. The years of the age and Reign, together with the vertues of *David.*

The ſumptuous Sepulchre of *David.*

Hircanus raiſeth a huge ſum of Money out of *Davids* Tomb.

Herod ſpoileth *Davids* Sepulchre.

The

A

The Eighth Book of the Antiquities of the *JEWS*, Written by *FLAVIUS JOSEPHUS*.

The year of the World, 2931. before Christ's Nativity, 1033.

The Contents of the Chapters of the Eighth Book.

1. *How* Solomon *obtaining the Kingdom, expelled his Enemies.*
2. *Of the riches, prudence and Wisdom of* Solomon; *and how first of all he builded the Temple in* Jerusalem.

B 3. *How* Solomon *being dead, the people revolted from* Rehoboam *his Son, and made* Jeroboam *King of the ten Tibes.*

4. *How* Susac *King of* Egypt *sacking* Jerusalem, *carried away the riches of that City into* Egypt.
5. *The War of* Jeroboam *against* Abias, Rehoboam's *Son, and the slaughter of his Army; and how* Basanes *extirpated* Jeroboam's *posterity, and possess'd the Kingdom.*
6. *The Invasion of the* Ethiopians *under* Asa, *and the overthrow of their Army.*
7. *The Race of* Basanes *being rooted out,* Zami *ruled in* Israel *with his Son* Ahab.
8. Adad *King of* Damascus *and* Syria, *is twice overthrown by* Ahab.
9. *Of* Jehoshophat *King of* Jerusalem.

C 10. Ahab *being provoked to War by the* Syrians, *is overcome and slain in battel.*

CHAP. I.

How Solomon *obtaining the Kingdom, expelled his Enemies.*

WE have declared in the former Book what *David* was, how great his virtue hath been, what profits and benefits those of his Nation received by him, what Wars he undertook, what Victories he obtained, and how happily at last (through extremity of age) he departed D out of this life. But after that *Solomon* his Son (being at that time very young) had obtained the Kingdom, and was placed in his Fathers Throne (according as *David* had determined, and the divine power had decreed) the whole people (according to the common course in the election of new Princes) with many Acclamations wished him a long and prosperous Reign. But *Adonias*, who during his Fathers life-time, thought to possess and seize himself of the Royal estate, came unto the Kings mother, and with all humility and reverence saluted her. To whom *Bethsabe* said, *That if there were any thing wherein she might serve him, he should let her know it, and that she would willingly apply her self unto it.* Whereupon he began to say, *That it was a thing very well known, that the Kingdom appertained unto him, both in regard of his age, as also in respect of* E *the favor and good liking of the people: but since that it had been transferred unto* Solomon, *her Son, by the Will of God, he was content therewith, and would be his servant, being very glad of the fortunate success of his Affairs. He therefore besought her, that she would sollicite* Solomon *in his behalf, and perswade him to give him* Abisag *to Wife, who had slept with* David *for that he had not any carnal company with her by reason of his age, and that as yet she was fully possessed of her virginity.*

1 *Kings* 2. *Solomon* King of *Israel* after *Davids* death.

Ver. 17. *ad* 24. *Adonias* requireth *Abisag* to wife.

Bethsabe promised him to further his suit to the uttermost of her power, and willingly to employ her self toward the accomplishment of the Marriage, since she knew the King was willing to gratifie her in whatsoever she should desire, as also for that she would instantly intreat him: So that he departed from her with assured hope of good success in F his designed Marriage. Hereupon *Bethsabe* presently addressed her self to the King, intending to certifie him both what *Adonias* had requested, and what she had granted. When *Solomon* heard that his Mother came to visit him, he went out to meet her, and embraced her, and afterwards conducting her into his Presence-chamber, he sat him down, and commanded his servants to place a seat on his right hand, for his Mother; who being seated by him, spake unto him after this manner: *My Son, vouchsafe me one favor that I shall request at thy hands, and send me not hence discontented, and dissatisfied, through thy refusal.* *Solomon* answered her, *That she should command him, by reason that duty tyed him to the satisfaction and favor of his Mother*; reproving her for that insinuation she had used, by reason that thereby she evidently expressed that she was not G thorowly assured to obtain her demand, but that she feared a refusal and repulse; she therefore required him to give the Damsel *Abisag* for Wife to *Adonias* his Brother. The King displeased at this her suit, dismissed his Mother, alledging that *Adonias* had ill designs,

signs, and that he wondered that in requiring *Abiſag* to Wife, he had not requeſted *Solomon* likewiſe to give him place in the Kingdom: for *Adonias* was elder than he, and had more mighty friends than he had; namely, the General *Joab*, and the High-Prieſt *Abiathar*. For which cauſe he forthwith ſent *Benaia*, Captain of his Guard, to kill *Adonias* his Brother. Then calling unto him the High-Prieſt *Abiathar*, *The pains* (ſaid he) *that thou haſt endured by accompanying my father* David, *and attending and bearing the Ark with him, make thee eſcape from death; yet notwithſtanding, for that thou haſt been aſſiſtant to* Adonias, *and followed his faction, I baniſh thee from my preſence, charging thee not to ſee my face any more, but to retire thy ſelf to thine own houſe, and there to live in thy Countrey, until thou haſt ended thy days: ſince you have made your ſelf unworthy of that charge wherewith you are entruſted.* For this cauſe was the Houſe of *Ithamar* deprived of the Prieſtly dignity (according as God had foretold *Eli*, one of the Anceſtors of *Abiathar*) and tranſlated to the Race of *Phinees*, and eſtabliſhed in *Sadoc*. Thoſe of the Race of *Phinees*, who led a private life all that time that the Prieſthood remained in the Family of *Ithamar* (whereof *Eli* was the firſt) were theſe: *Boccias*, the Son of *Joſeph*; *Joathan*, the Son of *Boccias*; *Mareoth*, the Son of *Joatham*; *Aropha*, the Son of *Marœoth*; *Achitob*, the Son of *Aropha*; *Sadoc*, the Son of *Achitob*, who was the firſt High Prieſt under King *David*.

Joab having heard of the death of *Adonias*, was very much ſurprized; for he loved him more than King *Solomon*: And by reaſon of that friendſhip which he bare unto him, he, upon good grounds, apprehended his own danger, and in this reſpect he fled unto the Altar, hoping in that place to be ſecured, in regard of that reverence which the King bare unto God. But when *Joabs* reſolution was made known unto the King, he ſent *Benaia* unto him, with Commiſſion to bring him from the Altar, and to conduct him to the Judgment ſeat, that he might in that place juſtifie his actions: but *Joab* ſaid, *That he would never abandon the Temple, but that he had rather dye in that place than in another.* When *Benaia* had certified the King of this his anſwer, he commanded him to cut off his Head in the ſame place, as he required, and that in that ſort he ſhould be puniſhed, by reaſon of the two murthers which he had curſedly committed upon the perſons of *Abner* and *Amaſa*: Commanding that his body ſhould be buried in the ſame place, to the end that his ſins ſhould never depart from his Race, and that both *David* and *Solomon* might be held guiltleſs of the death of thoſe Men that had been murther'd by *Joab*. This command of his *Benaia* executed, and was afterward made General of the Men of War. Moreover the King eſtabliſhed *Sadoc* ſoley in the place of *Abiathar* whom he had depoſed. He commanded *Simei* alſo to build him an Houſe in *Jeruſalem*, to keep himſelf therein, without paſſing the Brook of *Cedron*: For if he ſhould break that commandment, the penalty which he ſhould incur, ſhould be no leſs than death; and to the more ſerious performance of this his injunction, he tyed him by a ſolemn oath. *Simei* thanked *Solomon* for the charge he had impoſed on him, and ſwore that he would fulfil the ſame: So that forſaking his own Countrey, he came and dwelt in *Jeruſalem*, whereafter he had ſojourned for the ſpace of three years, it hapned that he had news that two of his ſlaves had fled, and betaken themſelves into *Gath*: Whereupon he went to find them out, and no ſooner returned he back again with them, but that the King had intelligence that he had neglected his commandment; and which is more, that he had broken that oath which he made unto God: Which incenſed him very much. Wherefore calling unto him, he ſpake after this manner: *Haſt thou not ſworn* (ſaid he) *that thou wilt not go out of this City to another? And doſt thou think it a ſmall matter, to add Perjury to that other Villany which thou haſt been guilty of, in ſo ſcandalouſly reproaching my father of bleſſed memory, when the rebellion of* Abſalom *compell'd him to forſake the capital City of his Realm? Prepare thy ſelf therefore to ſuffer the puniſhment which thou deſerveſt, which ſhall be ſuch as ſhall ſuffice to convince the World, that though the puniſhments of the wicked are oftentimes late, yet they are abundantly recompenced by their ſureneſs and ſeverity.* Whereupon *Benaia* ſlew *Simei*, according as he was commanded. From that day forward, *Solomon* had his Royal eſtate ſecured; and after that his enemies had received condign puniſhment, he took to wife the daughter of *Pharaoh* King of *Egypt*, and afterwards builded the walls of *Jeruſalem*, far larger and ſtronger than they were before: And all the reſt of his life he governed his Commonweal in peace; ſo that his youthful years hindered him not from the obſervation of juſtice, and the maintenance of Laws, neither excluded the remembrance of that which his father had charged him at the hour of his death: But behaving himſelf in all things exactly, he executed the affairs of his Kingdom with that Circumſpection, that ſuch as excelled him in years, could not ſurpaſs him.

The year of the world, 3031. before Chriſt's Nativity, 1032.

Ver. 25. Adonias is ſlain.

Ver. 26. 27. Abiathar is diſpoſſeſſed of the Prieſthood

Ver. 35. The genealogy of the High Prieſt Sadoc.

Ver. 28. ad 33. Joab is ſlain. Benaia is ſubſtituted in his place.

Ver. 35. Sadoc obtaineth Abiathars place in the Prieſthood.

Simei's puniſhment & death. Ver. 38. ad fin.

Hecdio & Ruffinus, cap. 2. *1 Kings* 3. 1. *ad* 4. *Solomon marrieth the King of Egypts daughter, and eſtabliſheth the Kingdom.*

CHAP

CHAP. II.

Of the wiſdom, Prudence, and Riches of Solomon, *and how firſt of all he builded the Temple in* Jeruſalem.

The year of the world, 2931. before Chriſt's Nativity, 1033.

AS ſoon as he came to *Hebron*, he determined to pay his Vows unto God, on that brazen Altar, which was erected by *Moſes*, and ſacrificed thereon in Burnt-offerings a thouſand Head of Cattle; which honourable Devotion of his was moſt acceptable unto God. For the very ſame night he had appeared unto him in a dream, and commanded him to ask whatſoever bleſſing he thought fit, as a recompence of this his Piety. But *Solomon* required a moſt excellent thing, which God doth liberally beſtow, and Men very happily receive. For he demanded neither Gold nor Silver, nor any other kind of Riches, (ſuch as a youthful man would require) for theſe are only affected by the common ſort, when the other are only worthy of the Divine Magnificence: *But give me* (ſaid he) *O Lord, a ripe Judgment, and a good Underſtanding, to the intent that by theſe means I may adminiſter Juſtice to this people with truth and equity.* With this demand of his God was well pleaſed, and promiſed him to give him all other things whereof he had made no mention, namely, Riches and Glory; and above all theſe, ſuch an Underſtanding and Wiſdom, as no King or private Man hath had before him. Moreover, that he would continue the Kingdom in his Family for many Ages, if he continued in the ways of Juſtice, and obeyed God in all things, and walked in his Fathers ways, and imitated his Virtues.

ver. 5. ad 8. God appeareth to *Solomon* by night in a dream, and willeth him to ask that which moſt of all he deſired.

v. 9. ad 15. *Solomon* requireth Wiſdom at Gods hands, who with it giveth him riches and honours alſo.

After that *Solomon* had received theſe bleſſings from God, and was made happy by theſe Promiſes, he forſook his Bed, and worſhipping God, returned unto *Jeruſalem*, where he offered great Sacrifices before the Tabernacle, and magnificently feaſted all thoſe of his Houſhold. About the ſame time a very difficult Caſe was brought him to decide, the Reſolution whereof was very hard to be diſcovered. And I have thought it neceſſary to declare the occaſions whereon at that preſent the debate was grounded, to the end that the Readers may underſtand the difficulty of the thing in queſtion, and that if they happen at any time to be concerned in ſuch affairs, they might by his example learn to diſcover the truth. Two Women of looſe Life and Converſation came unto him, one of the which (who ſeemed to have ſuffered the injury) began after this manner:

I, O King (ſaid ſhe) *and this Woman, dwell together in one Chamber; but ſo it fortuned, that both of us on one day, and at the ſame hour, bare each of us a Son; ſome three days after we were delivered, this Woman laying by her Infant had in ſleep overlaid it, and ſtifled it, and hath taken my Child from between my knees, and laid it by her, and put the dead Child, whilſt I ſlept, into my boſome. Now on the morrow, when I thought to give my Infant ſuck, I found not mine own, but perceived that her Child lay dead by me: for I knew it, becauſe I had exactly marked it. This my Child I have demanded at her hands; and becauſe I could not recover it, I have made my addreſs unto your Majeſty: for in that we were alone, and ſhe is obſtinate, and feareth not to be convicted by any, ſhe perſiſteth in her denyal of the ſame.*

Two women accuſed one another, for exchange of their children. *Av. 16. ad fin.*

After the King had heard her requeſt, he enquired of the other if ſhe had any thing to anſwer to this Accuſation. But ſhe denying the Act, and averring that the Child which remained alive was hers, and that the dead one appertained to the other; and beſides that, ſince no man appeared that might determine the Controverſie, but all that ſtood by were amazed at the obſcurity and difficulty of the Debate; the King at laſt found out this expedient of diſcovering the Truth: He commanded that both the Children ſhould be brought before him as well the living as the dead; and calling one of his Guard unto him, he commanded him with his naked Sword, to cut both the Children into two parts, to the intent that both of them might take the half of the living, and the other half of the dead Child. This ſentence of his at firſt ſeemed ſo ridiculous, that it was exploded by all that ſtood by. In the mean time the true Mother began to cry out, and deſire that the matter might not paſs ſo far, but rather that they ſhould give the whole Child that was alive, unto the other: for that it ſufficed her, ſo ſhe might ſee him alive, though he might be ſuppoſed to be anothers. The other willingly conſented to the diviſion of the Infant; and moreover, required that the true Mother ſhould be puniſhed. But the King conjecturing by the diſcourſe both of the one and of the other, which was the true Parent, adjudged the Infant unto her that oppoſed his death (for that in equity ſhe was the true Mother) and condemned the wickedneſs of the other, who had murthered her own Child, and laboured as much as in her lay, to procure the death of her Companions innocent Infant. All the people took this Judgment for an aſſured proof and ſign of the Kings Prudence and Wiſdom, and from that time forwards, they reſpected and honoured him, as one that was endowed with a Divine Spirit. The Chieftains and Governors under him thorough all the Kingdom, were theſe: *Uri* governed the Country of *Ephraim*, wherein was compriſed the Rule of *Bethlehem*; *Aminadab* commanded over the quarter of *Dura*,

Ver. 24, 25. *Solomon* commandeth both the children to be divided into two parts

Ver. 27. *Solomon*, by the ſpeech and geſture of the women, diſcovereth the true mother.

The year of the World, 2931. *before Christ's Nativity*, 1032.

and the Sea-coaſt, and had eſpouſed the Daughter of *Solomon*. The great Plain was ſubjected to *Benaia* the Son of *Achila*, who governed likewiſe all the Countrey that extended towards *Jordan*. *Gaber* commanded the *Galaadites* and *Gaulonites*, as far as the Mountain *Libanus*, and had under him ſixty great Cities and Forts. *Achinadab* governed all *Galilee* as far as *Sadon*, and had eſpouſed alſo one of *Solomons* Daughters called *Baſima*: *Banacat* preſided over the Maritim Countrey near to the City of *Arce*: *Saphat* commanded the Mountains *Itabyr* and *Carmel*, and the Land of *Galilee* as far as *Jordan*: *Sonbeia* governed the whole Land of the *Benjamites*: *Tabar* had all the Government on the other ſide of *Jordan*, and was elected Governour-general over them all. Thus about this time did the *Hebrews* wonderfully increaſe in Riches, and particularly the Tribe of *Juda*, by reaſon that the people addicted themſelves wholly to the tilling and manuring of their Lands. For they were aſſured of their peace, and not diſtracted by any warlike Tumults, and beſides that fruitfully enjoying a moſt deſired liberty, they eſpecially intended this thing only, to encreaſe their private Eſtates. The King alſo had other Governours who ruled the *Syrians*, and commanded other ſtrange Nations, which are extended from *Euphrates* as far as *Egypt*, who gathered the Tribute of thoſe Nations for the King. Theſe *Barbarians* every day furniſhed the King for his own Table, and the maintenance of his Houſhold, with thirty Meaſures of fine flower, and ſixty of the courſer: Ten fat Oxen, and twenty graſs Beeves, with a hundred fat Lambs. All which things, beſides Veniſon and Buffalles taken in chaſe, Birds and Fiſh were furniſhed daily by the *Barbarians* to ſerve the Kings Houſhold. He had likewiſe a great number of Chariots, ſo that he had forty thouſand Mangers wherein his Horſes fed; and beſides theſe, he had twelve thouſand Horſemen, half whereof kept always about the King in *Jeruſalem*, the reſt were billeted in divers Villages belonging to the King, and remained there. And they that had the charge to furniſh the Kings Expences, provided likewiſe neceſſary Provender for the Horſes, conveying it to what place ſoever the King took his progreſs. But ſo great was the Wiſdom and Prudence which God had beſtowed upon *Solomon*, that he ſurpaſſed all his Progenitors, and the *Egyptians* likewiſe, who are eſteemed the wiſeſt of all Men, were far behind him. For he excelled all thoſe that in that time were in the greateſt account amongſt the *Hebrews*, whoſe names I will not omit; theſe were *Ethan*, *Eman*, *Chalt*, and *Dodan*, all four the ſons of *Machol*. He compoſed alſo 5000 Books of Odes and Songs, and 3000 Books of Parables and Similitudes; beginning from the Hyſſop, unto the Cedar. The like did he of all living Creatures that feed on the earth, ſwim in the waters, or flie in the air; for none of their natures was he ignorant of: Neither had he omitted to ſearch after their qualities in particular, and diſcourſed of them all, and had knowledge of their ſeveral and ſecret Properties. He obtained alſo the knowledge of the Art of Magick, for the profit and health of Men, and the exorciſing and caſting out of Devils; for he deviſed certain Incantations, whereby the diſeaſed are cured, and left the method of Conjuration in Writing, whereby the Devils are enchanted and expelled; ſo that never more they dare return: And this kind of healing to this day, is very uſual amongſt thoſe of our Nation. For I ſaw a certain private man amongſt the *Hebrews*, by name *Eleazar*, in the preſence of *Veſpaſian*, his Sons, Tribunes, and other Soldiers, that cured divers that were poſſeſſed. And the manner of his Cure was this: He applied to the Noſe of the Demoniack a Ring, under the Seal whereof was a root of thoſe things that *Solomon* had declared, which drew the Devil out of the Noſtrils of the Sick, as ſoon as he ſmelled the Root: And as ſoon as the Man was fallen, he adjured him never more to return, intermixing ſome mention of *Solomon*, and rehearſing thoſe Incantations that were invented by him.

After this, the ſaid *Eleazar* being deſirous to ſhew unto them that were preſent, the efficacy of his Art, he ſet a Pot or Pitcher of Water not far from the place where the Poſſeſſed ſtood, and commanded the Devil at ſuch time as he forſook the man, to overturn the Pot, and thereby to give a ſign unto thoſe that ſtood by, that he had forſaken the Poſſeſſed: which Act of his, manifeſtly declareth how great the Science and Wiſdom of *Solomon* was. For which cauſe I thought good in this place to make mention thereof, that the worthy endowments of this King might be known unto all men; and how beloved of God he was, and how ſurpaſſing in all kinds of Virtue. When *Hiram* King of *Tyre* underſtood that *Solomon* ſucceeded his Father in the Kingdom, he was glad thereof (for he was *Davids* friend) for which cauſe he ſent Meſſengers unto him to ſalute him, and to congratulate his Succeſſion to the Crown; by whom *Solomon* returned an Anſwer in theſe terms:

Solomon to Hiram the King: Know thou that my Father having a great deſire to build a Temple unto God, hath been hindred from performing it, by the continual Wars and Troubles he hath had: for he never took reſt, before he either had defeated his enemies, or made them tributaries

Solomons Governors and Captains. 1 *King.* 4. 1, *ad* 21.

The happy peace of the *Iſraelites* in *Solomons* time.

v. 23. *Solomons* daily expences.

v. 26. *Solomons* chariots & horſemen.

Solomons prudence and wiſdom.

Solomons method in conjuration, whereby he caſt out Devils.

The Author in this place abuſeth the gifts of God beſtowed on *Solomon* in extending them to thoſe Arts which are forbidden by the expreſs word of God.

A *Jew* caſteth out Devils.

1 *King.* 5. 1, *ad* 12. *Hiram's* Ambaſſadors to *Solomon*.

A *butaries unto him. For mine own part, I thank God for the peace which I poſſeſs, and that by the means thereof, I have opportunity (according to mine own deſire) to build a Temple unto God: for he it is that foretold my Father, that his houſe ſhould be builded during my reign. For which cauſe I pray you ſend ſome one of your skilfulleſt men with my ſervants to the mountain* Libanus, *to hew down trees in that place: For the* Sidonians *are more skilful in hewing and preparing timber, than our people are, and I will pay the Workmen according to your direction.* When *Hiram* had read this Letter, he was very glad to peruſe the Contents of the ſame, and wrote back again unto him to this effect:

The year of the World, 2931. before Chriſt's Nativity, 1033.

v. 6. *Solomon* requireth Carpenters and workmen from *Hiram.*

The King Hiram *unto King* Solomon: *Thou haſt cauſe to thank God, that he had delivered thy fathers Kingdom (who was a wiſe and virtuous Prince) into thine hands. For which cauſe,*

B *ſince no news can come unto me more acceptable, I will accompliſh all that thou requeſteſt: for after I have cauſed a great quantity of Cedar and Cyprus wood to be cut down, I will ſend it thee by Sea by my ſervants; whom I will command (and furniſh with convenient Veſſels of burthen) to the end they may deliver the ſame in what place of thy Kingdom it ſhall beſt pleaſe thee, that afterwards thy Subjects may tranſport them to* Jeruſalem. *And I deſire that by way of exchange, you would furniſh us with Corn, whereof we ſtand in need, becauſe we inhabit an Iſland.*

Ver. 7. *ad* 10. *Hiram* promiſeth *Solomon* wood, and inſtead thereof requireth corn

The Copies are yet at this day kept, not only by thoſe of *our Nation*, but alſo by the *Tyrians*: So that if any man deſire exactly to know what they be, let him ſearch the publick Records of the *Tyrians*, and he ſhall find in them matters agreeing to that we have

C ſaid. All which I ſay, to the end the Readers might be aſſured that I go not beyond the truth in any ſort, and that I inſert not in this Hiſtory matters that are meerly apparent and deceitful, and only faſhioned for delight; neither fear I that any man ſhall examine my Writings, nor deſire I likewiſe that every man give credit at the firſt ſight to the ſame, or that I be held blameleſs in ſuffering my ſelf any ways to vary, or improperly dilate ought in this Hiſtory: but contrariwiſe, if I cannot approve the truth by ſufficient Teſtimonies, I deſire not to be allowed. As ſoon as *Solomon* had received theſe Letters from the King of the *Tyrians*, he praiſed his facility and benevolence, and preſently ſent him that which he demanded: Every year therefore he ſent him two thouſand meaſures of Wheat, and two thouſand Baths of Oyl, and two thouſand Baths of Wine (each

D Bath containing about 72 Quarts.) From that time forward, the friendſhip betwixt *Hiram* and *Solomon* increaſed more and more, ſo that both of them proteſted that it ſhould continue for ever. The King ordered that thirty thouſand Workmen ſhould be provided, whom he gave in charge to work continually, allotting to each man his part. He ordained that ten thouſand of them ſhould cut Wood in *Libanus* for the ſpace of one Month; and that then they ſhould reſt two Months, returning every man unto his own dwelling place, until ſuch time as the twenty thouſand had in their turn accompliſhed the Task in the time that was prefixed unto them, and then the firſt ten thouſand renewed their work, and followed the ſame in the fourth Month. *Adoram* was conſtituted Superintendent over them. Beſides theſe, there were ſeventy thouſand men ap-

E pointed to carry ſtones and wood, who were Strangers in that Countrey, according to the commandment of *David*. There were fourſcore thouſand Hewers of Stone, over which were 32000 Commiſſaries; theſe had the King commanded to cut the greateſt ſtones, to make the foundation of the Temple: which after they had hewed and prepared in the Mountain, he commanded ſhould be drawn and brought into the City, which was obſerved not only by his Country-men, but by thoſe Workmen alſo that were ſent him by *Hiram*.

The truth of *Joſephus* Hiſtory.

v. 11. The King ſendeth *Hiram* a great quantity of wheat, oyl, and wine.

v. 14. The order of the carpenters in *Libanus*.

v. 15. *adfin.* The order of the Maſons, and other workmen.

Solomon began this building in the fourth year of His Reign, in the ſecond Month, which the *Macedonians* call *Artemiſium*, and the *Hebrews Jar* (which is the Month of *April.*) Five hundred ninety and two years after the departure of the *Iſraelites* out of

F *Egypt*, one thouſand and twenty years ſince the arrival of *Abraham* in *Meſopotania*; One thouſand four hundred and forty years after the Deluge; and ſince *Adam* the firſt man until *Solomon* (who builded the Temple) all the years that are paſſed, have been Three thouſand one hundred and two. But the beginning of the building of the Temple happened in the eleventh year of the reign of *Hiram*, who governed in *Tyre*: And ſince the firſt time that *Tyre* began to be inhabited, until the ſaid building of the Temple, there paſſed two hundred and forty years. The King therefore laid the foundation of the Temple, and made a deep trench, and fortified it with moſt ſtrong ſtones, which might be able to reſiſt all the injuries of time. Theſe ſtones were cloſely joyned the one unto the other, that by the ſtrength of the foundation, they might make the baſe and ground

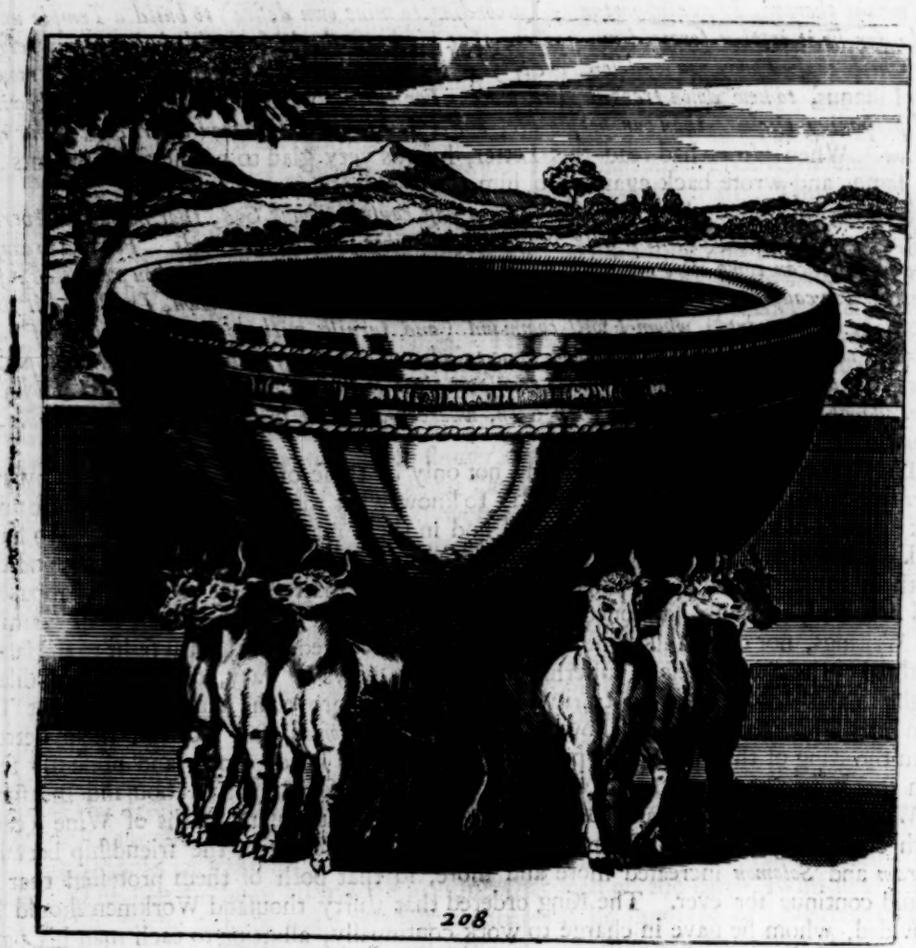
G to ſuſtain that which ſhould be builded thereupon, which foundation was as much to be admired, as that Fabrick which it was deſigned to ſupport: neither could the foundations be of leſs ſtrength and hugeneſs, which were to ſuſtain a ſumptuous pile of that

Hecat. & Joſephus. cap. 9. 1 *King.* 6. 1 *&c.*

v. 2. When the building of the Temple began.

The depth of the foundations of the Temple.

The year of the World, 2933. before Christ's Nativity, 1033.



208

height, greatneſs, magnificence and ornament. The walls were made of white ſtone, and continued of the ſame matter even until the roof. The height of the Temple was M
v. 2, 3, 4, 5. The height, length and breadth of the Temple. ſixty cubits, and the length as much, and the breadth twenty. Over that was another edifice, having the like dimenſions, ſo that the whole height of the Temple was ſix ſcore cubits, and the entry thereof was Eaſtward. The porch thereof had twenty cubits in length (which was the breadth of the Temple) and in breadth ten cubits: and the height thereof was ſix ſcore cubits. About the Temple was built thirty Cells, which invironed the ſame on the out-ſide, and ſerved to ſuſtain all the Edifice; for that they were of that number, and they paſſed out of the one into the other. The entries were made after the ſame manner, from whence a man might eaſily paſs from the one to the other. Every one of theſe Cells had 25 Cubits in breadth, and as many in length, and 20 in height: And above them there were others built: And others likewiſe above theſe N
The Porch before the Temple.
The Cells which were built in the circuit of the Temple. of like Number and Dimenſion; So that they were almoſt as high as the other buildings; they were all covered with Cedar: Every Cell had his cover apart, and had no dependence on the other Roofs. The reſt of the building of the Temple was covered with long beams, mortized the one within the other, which ſuſtained the whole: So that the Walls being in this manner faſtned the one unto the other, were the ſtronger. To theſe beams was faſtned Wainſcot of the ſame ſtuff, which was curiouſly poliſhed, carved and guided. The Walls on the inſide were covered with Cedar plants, intermixed with Gold: So that all the Temple ſhined, and the burniſht Gold dazled their eyes that entred into it. All the Whole building of the Temple was moſt artificially made of ſtones moſt exactly carved, and moſt cloſely and cunningly joyned together: So that they that O
v. 22. &c. The Beams and walls beautified with Gold. curiouſly pryed into the ſame, could not any ways obſerve the ſtroke of any Hammer nor other Workmans Tool, but all the whole Maſs ſeemed to be a natural and no artificial

H cial frame; and rather growing in that place of it ſelf, than garniſhed by the hands of cunning workmen. Touching the aſcent into the higheſt part of the Temple, the King ſo contrived it, that in the thickneſs of the wall he included a pair of winding ſtairs to that purpoſe. This part had not a great Gate towards the Eaſt as the lower had, but in the ſides there were little doors made: All the whole Temple both within and without was covered with Cedar-planks faſtned together with ſtrong chains to ſtrengthen the ſame. The Temple within was divided into two parts, the one whereof contained the *Sanctum Sanctorum*, of twenty Cubits (which was unacceſſible) the reſt of the ſpace of forty Cubits was conſecrated to the uſe of the Prieſts. And in the midſt of the wall made he two gates of Cedar, inriched with ſtore of Gold, and divers curious carved I works, and hung them with Tapiſtry: wherein were imbroidred divers Flowers of Hyacinth, Purple, and Scarlet intermingled with pure white and delicate Linen. He placed alſo upon the Holy of Holies (which was twenty Cubits broad, and as many long) two Cherubins of maſſie Gold, each one five Cubits high, and each of them had two wings that were ſpread five Cubits broad, by which means they were not far diſtant the one from the other, but that the one of their wings touched the Southern wall of the ſacred place, and the other the Nothern wall: The other wings that touched one another ſerved for a cover for the Ark, which was placed between them both. But what the figure of the Cherubins was, it is impoſſible to expreſs: He made the Pavement of the Temple alſo, of Plates of beaten Gold. To the Gate of the Temple he alſo faſtned con- K venient doors twenty Cubits high, anſwerable in height to the wall, and covered with plates of Gold. In a word, he left not one place either within or without the Temple, that was not garniſhed with Gold: He likewiſe adorned the outſide of the gates as he had done the inſide. But the Gate of the Porch had no ſuch ornament. After this, *Solomon* ſent unto *Hiram* King of *Tyre*, for one who was a cunning Workman, called *Vram*, the Son of a woman of the line of *Nephtali*, and of *Urias* the *Iſraelite*; this man had great knowledg in all kind of works, but his eſpecial excellency was in working Gold, Silver and Braſs, who made all that which covered the Temple according as the King commanded. He made two Pillars of Braſs four fingers thick and eighteen Cubits high, and twelve in the circumference, on the chapters of each of them, he placed Corniches in the form of Lillies, of five Cubits in height, L which he invironed with certain Grates made of Braſs after the manner of enterlaced nets, which covered the Lillies on each ſide, on which there hung down two hundred pomegranats in two ranks. Theſe Pillars placed he in entrance of the Porch, the one on the right hand called *Jachin*, the other on the left called *Boz*. He founded alſo the Brazen Sea, made after the manner of a Hemiſphere, and this veſſel was called the Sea by reaſon of the hugeneſs thereof. For it was a laver that by meaſured line was ten Cubits broad, the thickneſs of a hands breadth, the midſt thereof was ſuſtained with a Pillar ten times twiſted, whoſe bigneſs was a Cubit. This laver was ſuſtained by 12 Heifers, which by three and three were placed directly oppoſite againſt the quarters of the four Winds: and the hinder moſt part of theſe Heifers were ſet ſomewhat ſtooping, to the end that this round and ample Veſſel might be the more ſurely ſupported by them. This Sea con- M tained two thouſand Baths, which is a meaſure made uſe of for liquids. He made alſo ten brazen baſes four ſquare, for the lavers, each one in length five Cubits, in breadth four, in height three; thus were the parts of this work ſeverally faſhioned. There were four little Pillars ſquare and erected at every corner one, in which the ſides of the Baſes were adjoyned, and divided into three ſorts, according to the place diſtinguiſhed between the joynts; with Images, here a Lyon, there a Bull, and in another place an Eagle. The Pillars likewiſe were adorned with the ſame ingraving: and all this whole work hung upon four wheels, which were made of caſt work, which had certain naves or ſpokes a Cubit and a half in the Diameter: and it was a wonderful thing to ſee the circumferences of them, how cunningly they were wrought, and properly ſetled to the N ſides of the Baſes by their naves, or ſtrakes. They were thus made; the corners or Angles on the upper part were ſuſtained by certain ſhoulders made after the manner of extended hands, on which there was placed a Spire, to which the laver was faſtned, being upheld by the paws of a Lyon, and an Eagle, which were faſhioned and ſo properly united, that they that beheld them, would have ſuppoſed them rather to be natural creatures, than otherwiſe: and betwixt them alſo there were certain Palm-trees figured: Such was the compoſition of the ten laverrs. Moreover, he made ten other Brazen lavers after the manner of a round Cockleſhell, each of which contained forty Choes: for they were in height four cubits, and from brim to brim, there were likewiſe four cubits: which lavers he placed upon ten baſes or feet called *Meconoth*, five of which ſtood on O the left ſide of the Temple, that extended Northward, the other five on the right hand toward the South. Here likewiſe placed he the Sea full of Water, to the intent that the Prieſts entring into the Temple, might waſh their hands and feet before they went up

The year of the World, 2933. before Chriſt's Nativity. 1031.

Winding ſtairs.

The Temple divided into two parts. *v. 22. ad 24.*

Two Cherubins.

The pavement, gates, and all other things in the Temple beautified with Gold.

Solomon ſendeth to *Hiram* for *Vram* a cunning workman.

2 Chron. 4. 2. A veſſel called the brazen Sea

1 King. 7. 27. Ten brazen baſes of the laver.

v. 27, 38. Ten round lavers.

unto the Altar. The other lavers ſerved to waſh the inwards and feet of thoſe Beaſts A
The year of the World, 2933. *before Chriſt's Nativity,* 1031.
that were ſacrificed. He builded likewiſe a brazen Altar of twenty Cubits long, and as many in breadth, and ten in height, to offer burnt-offerings thereon. He made likewiſe all the Veſſels that belonged thereunto of Braſs: as Kettles, Water-pots, Hooks, and Forks, and ſuch like, that in brightneſs equalled the pure Gold. The King alſo dedicated many
The uſe of the Sea, and the other ten lavers.
Tables, and amongſt theſe, one great one of Gold (on which the Sacred Bread was laid) the reſt not far inferiour, yet made after divers manners, held Ewers and Platters of Gold, to the number of twenty thouſand, and of Silver forty thouſand. He made
The Altar & Veſſels appertaining to the ſame.
likewiſe ten thouſand Candleſticks (according as *Moſes* had commanded) whereof one he dedicated to the Temple, that according to the Law it might give light there in the day time. He made a Table alſo, on which the Loves of Bread were laid on the B
The Table of ſacred Bread.
North-ſide of the Temple, hard by the Candleſticks, which were placed towards the South.
The Candleſtick.
The Altar of Gold was placed betwixt them both. All which things were incloſed in that part of the Temple that contained forty Cubits, before the Tapiſtry of the Holy of Holies, where the Ark was to be placed. The King alſo cauſed fourſcore thouſand
The Cups and Vials.
Pots, and an hundred thouſand Ewers of Gold, and twice as many of Silver to be made, and fourſcore thouſand plates of Gold, and twice ſo many of Silver to offer the kneaded flower in them upon the Altar; and threeſcore thouſand Cups of Gold, and twice ſo
The Bowles, the Cenſers.
many of Silver, to lay the Flour mingled with Oyl thereon; and two thouſand meaſures of Gold, and twenty thouſand of Silver, reſembling a Hin or an Epha of *Moſes*. Twenty thouſand Cenſers alſo of Gold, wherein the perfume was burnt, to hallow the Temple; C
Prieſts Garments.
and other Cenſers likewiſe in which they carried fire from the great Altar, and laid it on the leſſer, which was within the Temple, to the number of fifty thouſand; he prepared alſo a thouſand Veſtments for the uſe of the Prieſts, with their ſurcots, heads, and pectorals, notwithſtanding there was but one Crown, wherein *Moſes* had written the Name of God, which had continued even until this day. He made alſo ten thouſand Stoles for
Inſtruments of Muſick.
the Prieſts of fine Linen, with ſcarlet Girdles for every one of them; two hundred thouſand trumpets according to the ordinance of *Moſes*, and forty thouſand Inſtruments of Muſick, to record and praiſe God with (as the Pſaltery and Harp of a mixt matter the fifth part of Gold, and the fourth part Silver.) All which *Solomon* moſt magnificently prepared for the Service of God, ſparing no coſt, but imploying himſelf to the utmoſt D
of his power, toward the ornament of the Temple: which he beautified and endowed with all theſe Treaſures. He invironed the Temple likewiſe with a wall three Cubits high, which in our Tongue we call *Giſon*, to exclude the prophane multitude, and admit
The incloſure before the Temple.
none but the Prieſts only. Without this wall there ſtood a Temple four-ſquare with great and broad Iſles; which opened with very great Gates; every one according to the quarter of the wind; and the doors thereof were covered with Gold. Into this
The Pane.
place all the people that were purified might enter, and they likewiſe that kept the ordinances of *Moſes*. It can ſcarcely be believed how admirable that exterior Temple was:
The huge trenches wherein the foundation of the Temple was laid, fill'd.
for he filled huge Trenches, which by reaſon of their unmeaſurable depth, could not be lookt down into without vehement apprehenſion of fear (for they were four hundred Cubits deep) yet notwithſtanding he filled them and raiſed them to the height of the E
Hill, whereon the Temple was built; and by this means it came to paſs, that the walk without the Temple was equalled with the Foundation of the ſame. This did he begirt with double Porches, ſuſtained by Pillars of rich ſtone; the Roofs whereof were of poliſht Cedar, and the Gates were of Maſſive Silver.

Hedio & Ruffinus, cap 4. 1 *Reg.* 8. 5.
After that King *Solomon* had in ſeven years finiſhed theſe ſo fair and magnificent buildings, and all the other neceſſaries which he had beſtowed upon the Temple, and declared thereby his great Riches, and ſhewed his Power, that that which at the firſt ſight might require a mans whole Life to finiſh, he accompliſhed in few years? He wrote
v. 1, *ad* 4. The Ark is carryed into the Temple.
unto the Governours and Elders of the *Hebrews*, commanding them to aſſemble all the people in *Jeruſalem* to behold the Temple, and to bring in the Ark of God: And al- F
though this Aſſembly was publickly proclaimed, yet ſcarcely did the people make their appearance in *Jeruſalem* before the ſeventh month which we call *Thuri*, and the *Macedonians Hyperberete*. About this time fell the feaſt of Tabernacles, which the *Hebrews*
Solomons Temple was conſecrated in the month of *Octobor.*
moſt Religiouſly obſerve and honour with great Feſtivals. They therefore took the Ark and the Tabernacle that *Moſes* had made, with all thoſe neceſſaries which appertained to the Divine Service, and bare them into the Temple. The King and all the people, with the *Levites* marched before, having their Cattel ready to ſacrifice, and filling the way with offerings, and the blood of divers ſlaughtered beaſts, burning an infinite quantity of perfumes, wherewith the Air was filled roud abount, the ſcent whereof diſperſed it ſelf far and near, to make it known that God would be preſent in that new builded G
and conſecrated place (if we may ſo ſpeak of divine things after a humane manner.) Theſe ceaſed not to ſing and dance until they came unto the Temple; and after this ſort

con-

H conducted they the Ark. But when it was to be carried into the Holy of Holies, the rest of the multitude departed, and the Priest only placed it under the two Cherubims, who imbraced it with their wings, as if it had been covered with a Pavilion or some Canopy: for they had been fashioned after that manner by the Workmen. The Ark contained nought else but the two Tables of Stone, in which were kept in Writing the Ten Commandments pronounced by God on Mount *Sinai*. For as touching the Candlestick, and the Table and Altar of Gold, he placed them in the Temple before the most Holy of Holies, in places correspondent to those where they stood, when they were in the Tabernacle. Then offered they the ordinary sacrifices, and placed the brazen Altar before the Temple near unto the Gate: So that when it was opened, the other stood in sight, and I a man might see the service and magnificence that was used in the sacrifices. And as touching the other utensils, he gathered them all together, and placed them in the Temple. But after the Priests (having given order for all things about the Ark) were departed from thence, suddenly there fell amidst the Sanctuary a thick Cloud, not pitchy, nor such as resembleth Winter Clouds loaden with rain; but diffused and tenuous, which darkned the sight of the Priests so that they saw not one another. But thereby every mans mind was easily induced to believe, and his opinion confirmed, that God was descended into the Temple which was dedicated to his Name, to testifie how acceptable it was to his divine Majesty: In effect all men had no other opinion: But King *Solomon* arising from his Throne whereon he was seated, addressed his Prayers unto God, in such words K as he thought to be agreeable to the divine Nature, and convenient for him to use: *O Lord (said he) thou hast an eternal house, neither are we ignorant that thou hast framed this whole mass of the Universe for thy self, which consisteth of Heaven, Earth, Air and Seas: which thou altogether fillest, yet art thou not contained by them. But therefore have we adorned and erected this Temple to thy Name, to the end that we might offer up our Prayers in the same, and send them up to heaven (as a sweet sacrifice) to obtain thy favour, assuring our selves that thou art here present also, and wilt never be absent from this place. For whereas thou seest all things, hearest all things, yet forsakest thou not us at all, neither dost thou abandon the place where thou dost inhabit: but rather thou art always near unto all men, but in especial present with those that do humbly desire to approach unto thee day and night.* These words spake he, *look-* L *ing upwards towards God, and afterwards addressing himself unto the people, he spake unto them touching his power and providence, how he had foretold his father* David *of all that which should happen: The greater part whereof was already accomplished, and the rest was shortly to succeed. Furthermore he declared how God himself had given him his name before he was born, and that it was known how he should be called: and how at such time as he should be King after the decease of his father, he should build him a Temple; which things they saw brought to pass according as they were foretold; for which they ought to give God thanks, and not to lose any hope of any of those things that had been promised them for their future happiness, having sufficient incouragement to believe by the accomplishment of those things which were already come to pass.*

When the King had spoken after this manner unto the people, he turned again, and be- M held the Temple, and lifting up his hands towards the people, he began thus: *It is impossible (said he) for men to return thanks unto God according to the greatness of those benefits which they have received, for he is by his infinite greatness placed so far above us that our Oblations are altogeher unprofitable unto him. But (O Lord) it behoveth us, that since of thy grace thou hast made us more excellent than other living creatures, we should bless and give thanks unto thy Majesty, and in special it concerneth us to honour thee for the benefits thou hast bestowed on our Family, and all the* Hebrew *Nation. But by what other means can we appease thee when thou art displeased, than by that voice which we draw from the Air, and which returneth into the air again; I ought therefore first of all to give thee thanks in respect of my Father, whom from a low degree thou hast raised to the highest honour: Next that thou* N *hast fulfilled all those things which thou hast foretold of me until this present day; I beseech thee for the time to come to furnish me with those things, that thou bestowest on such as are dear unto thee, that thou increase our house every way, according as thou hast promised my Father* David, *establish the Crown on my Head, and continue it I beseech thee, to my successors, for many Generations. Bestow thou this benefit upon us, and bequeath unto all mine, that virtue wherein thou takest delight. Moreover I beseech thee that a portion of thy Spirit may come and dwell in the Temple, to the intent that we may understand that thou dwellest upon earth; for not only this Temple, but the whole heavens are too little for thy habitation. I beseech thee therefore, that it may please thee to take care of it as thine own, to the end it may never be destroyed by the enemy, but that thou mayest always secure it, as thine own peculiar inheritance.* O *And if thy people shall at any time forget thy name, and offend against thy Majesty let it suffice, I beseech thee, to chastise them with famine or pestilence, or such other calamities as thou art wont to inflict on the disobedient; but when they shall be touched with repentance for their former sins, and have recourse unto this Temple, and beseech thy mercy; hear them I beseech thee,*

as

The year of the World, 2911. before Christ's Nativity, 1023.

v. 1.
The Priests place the Ark of God in the Sanctuary, and in it the Tables of Stone, wherein the Ten Commandments were written.
The Candlestick, Table, and Altar of Gold.
The brazen Altar.
A cloud in the Tabernacle. *v. 22. ad 54.*

Solomons Prayer unto God.
God immeasurable.
The causes why the Temple was builded.
God is true in his Promises.

v. 55, 56, &c.
Solomons Prayer wherein he thanks God for his benefits, and beseecheth his future protection.

Solomon humbly beseecheth God, that he will protect this Temple as his own house.

as being present in this place & have compassion on them, & deliver them from their adversities. A
Neither do I only intreat thee for the Hebrews *when they shall have offended thee: but if it happen that if any stranger of what Countrey soever he be, shall from hence implore thine assistance, hear thou him, I pray thee, and grant his request: For by this means all men shall know, that it is thy will that thy house should be built in this place, and that we are not so inhumane as to envy this happiness unto others, but that we have desired that thy help, and the communication of thy blessings should be bestowed, not only on those of our Nation, but also on all the World.* This said, he cast himself on his face, and continued in Prayer a long time, and afterwards rising again, he offered sacrifices upon the Altar; and having filled the Temple with offerings, he knew most evidently that God did graciously accept of his oblations; for a fire passing through the Air, and lighting upon the Altar in the sight B of all men, consumed and devoured the sacrifice. When this Vision had hapned, the people manifestly conjectured that Gods abode should be in that Temple, and with great joy humbled themselves on their faces, and lay prostrate on the Pavement. *But the King began to praise God, and incited the people to do the like, considering they had already received the testimonies of his mercy, exhorting them to pray that he would be always merciful unto them, and that he would keep them for ever in cleanness and uncorrupt minds, and that they might justly and religiously lead their lives in observing those commandments which he had given them by* Moses. *For in so doing, the people of the* Hebrews *should prosper and grow more happy, than all the Nations of the World. Moreover he exhorted them to keep in their remembrance those means, by which the benefits they possessed had been gotten; assuring them that by the same* C *they should be continued, increased and multiplied. For they ought to think that they received them not, but for their piety and justice; and that those blessings were not to be preserved, but by the same means by which they were first required.* When the King had spoken after this manner to the people, he dismissed the Assembly (having first of all accomplished the sacrifices both for himself and the people, by offering up twelve thousand Oxen, and six-score thousand sheep.) For then first of all was the Temple embrewed with the blood of the slaughtered sacrifices, and all the *Hebrews* with their Wives and Children were entertained therein. The King also feasting with the whole people, celebrated the Solemnity of the Tabernacles for the space of fourteen days in great Pomp and Magnificence. And when all things were performed, and nothing was deficient that concerned D the Service of God, every one (dismissed by the King) departed to his own dwelling-place, giving him hearty thanks for the care he had taken of them, and for the Works he had done for them; praying God that it might please him to grant their King a long life. And thus they returned home with joy, praising and singing Hymnes unto God, so that they arrived at their own habitations, without being sensible of the toil of their Journey.

After they had conducted the Ark into the Temple, and beheld the greatness and beauty of the same, and had celebrated most excellent sacrifices, and made great solemnities, they returned every one unto his City. But a Vision that night appeared unto the King during his sleep, which gave him assurance that God had heard his Prayer, and that he would guard his Temple and dwell in the same for ever (if his Posterity and all the people should observe his Commandments) promising him, that if he continued in the ob- E servation of those commands which were given him by his Father, he would secure his blessing unto him, that none but his Posterity should sway the Scepter, and rule over the Tribe of *Judah* for ever; provided that they kept his Statutes and observed his Lawes: but if he forgot the Lord and followed strange gods, he would pluck him up by the roots, without leaving any Remainder to reign after him; neither should the people of *Israel* remain unpunished, but should be exterminate by infinite Wars and Adversities, and be cast out of the Countrey which he had given unto their Ancestors, and become banisht men, and Runagates in a foreign Land. And concerning the Temple which is built at this present, I will (said he) deliver it to the Enemies to ransack and burnt it, and the F City shall be destroyed by the hands of the Enemies: And their miseries shall be so notorious through the World, and to such extremity shall they be driven, as it shall hardly be believed: so as their Neighbours round about them, hearing of their Calamities, shall be astonished, and shall seek out the cause why the *Hebrews* are thus hated by God, who before time have been so advanced by him in Riches and Honours, and they shall be informed by those that survive, that those calamities are brought upon them by their sins; and the transgressions which they have committed against the ordinances of their Forefathers. These things that were declared unto him in a dream, are registred in the sacred Letters.

Seven years after the Temple had been thus built (as it hath been heretofore declared) he began the building of his Palace, which he scarcely finished in thirteen years space; for he was not so intent and earnest in building thereof, as he was in the struc- G ture of the Temple. For although the Temple was very great, and of incredible and marvellous magnificence, yet so it is that God (for whom it was made) assisting the workmen, it was thoroughly

The year of the World, 2941. before Christ's Nativity, 1023.

v. 41. He prayeth that strangers may be heard also in this place.

2 *Chron.* 7. 1. A fire from Heaven consumeth *Solomons* sacrifice.

Solomon exhorteth the people to praise God, and to give him thanks, and to pray unto him.

1 *King.* 8. 62, 63 *Solomons* sacrifices in the dedication of the Temple. The Feast of Tabernacles.

v. 66. The King dismisseth the people.

1 *King.* 9. 1, 2. God appeareth again to *Solomon*, and promiseth him all blessings, if he swerved not from his Fathers precepts.

v. 6, 7, 8, 9. A grievous Commination against the *Israelites*, if they fall from the way of Righteousness

1 *King.* 7. 1. *Hedio & Ruffinus.* chap. 5. *Solomons* Pallace finished in thirteen years.

throughly finished within the term of the years aforesaid. But the Royal Palaces, being far less than the Temple, were built more slowly, because the stuff had not been prepared so long time before, nor with so great diligence; and the rather, because the Palaces that were, were not for God, but for Kings: notwithstanding, this House was built very magnificently, according as the Wealth of the Countrey, and the power of the *Hebrew* King required. But it will not be amiss if I declare all the order and disposition of the same House, that by the description thereof, the Reader may be informed of its capaciousness. It was a great and goodly Fabrick, sustained by divers Pillars, prepared to receive and contain much people at the time of their Assemblies, wherein they treated of Affairs, and held Pleas. It was an hundred Cubits in length, and in breadth fifty; and in height thirty, supported by sixteen square Pillars covered with *Corinthian* work, with stairs and carved gates, which contributed no less to its beauty, than its security.

The year of the World. 2941. *before Christ's Nativity.* 1023.

Ver. 8. The Hall. The Tribunal.

In the midst of this space, and hard by the Temple, there was another Pavilion thirty cubits square, sustained with strong Pillars, within which there was another magnificent Tribunal, on which the King sate to give Judgment, unto which there was adjoyned another Palace prepared for the Queen. All the Chambers, as well those that were ordinarily in use, as those for Recreation, after he had retired himself from publick Affairs, were adorned with planks of carved Cedar, and were built partly of stone ten Cubits square, partly of curious Marble, and very rarely and cunningly wrought by the most curious and exact Masons. And that which made it more beautiful, were three panes of Tapistry, and the fourth admirable for the artificial Engravings: For the Workmen had made therein Trees and Plants of divers sorts, shadowed with their Branches and Leafs, hanging in such sort, that to behold them, a man would have thought that they shook, the Workmanship was so exquisite and curious that covered the stone. The rest, as far as the Roof, was enchased, and flourished with divers Antiques and Pictures. Furthermore, he built other places of Pleasure, with very long Porches to beautifie the Palace; amongst which, there was one most magnificent to make Banquets and Feasts in, which was throughout adorned with Gold: and all the necessaries for entertainment were of Gold. It would be difficult to give an exact account of the Variety, the Capaciousness and Magnificence of these structures, whereof some were of a greater, and some of a lesser bulk; some under ground, and others raised to a great height: The pleasant Arbors likewise, and the Gardens, which were so fashioned that they afforded a pleasant prospect to the eye, as well as refreshment from the heat. All the building was made of white Marble, of Cedar, of Gold, and of Silver: the floors and walls were figured with diversity of Flowers, and of precious Stones, inchased in Gold, after the manner of the Temple of God, which shined with such like Ornaments. There was likewise erected a very large Throne, made in form of a Tribunal; with six steps of pure Ivory: On each side of which there stood two Lyons, and the like number were placed above. About the place where the King sate, there were several Arms stretched out, which seemed to succor or protect him; and he sate upon an Ox looking backwards: this Throne was all covered with Gold.

v. 8. The Queens house, and other Palaces of pleasure.

Ver. 9, &c. The Ornaments of *Solomons* Palace. Chambers of pleasure, with houshold-stuff of Gold.

1 *King.* 10.

Solomons Throne made of Ivory. 2 *Chr.* 9.

Solomon built all this that hath been spoken of, in the space of twenty years, being furnished by *Hiram*, King of the *Tyrians*, for these his buildings, with great sums of Gold, and far greater of Silver, besides a quantity of Cedar and Pine trees. *Solomon* also remunerated him, and gave him great Presents, and sent him every year abundance of Corn, Wine and Oyl (as we have heretofore declared) whereof he stood in great need, by reason that his Countrey was an Island. And besides that, he gave him twenty Cities in *Galilee*, not far distant from *Tyre*. *Hiram* having visited them, and not well-pleased with them, sent unto *Solomon* to certifie him thereof, that he had no use for his Cities: And from that time forward they were called the Countrey of *Chabel*, which is as much as to say in the *Phœnician* tongue, unpleasant. *Hiram* likewise sent unto *Solomon* certain Mysteries and difficult Questions, requiring him to explicate them, and solve those Doubts and Difficulties that occurred in his Demands. *Solomon* being a man of ripe Judgment and Understanding, explained them all with a great deal of perspicuity. Of these two Kings, *Menander* (who translated the Antiquities of the *Tyrians* out of the *Phœnician* Tongue into *Greek*) maketh mention, after this manner: *After the decease of* Abibale, Hiram *his son succeeded him in the Kingdom, who lived fifty and three years, and reigned thirty and four. He annexed the Field, which is called* the great Field, *unto the Island, and consecrated a golden pillar in* Jupiters *Temple. He also caused a great quantity of Wood to be hewed down in the mountain* Libanus, *to make covers and roofs for Temples. For having pulled down some ancient Temples, he builded that of* Hercules, *and that of* Astarte, *and made his first building of* Hercules *in the month of* Peritius (*which is* February) *and made War against the*

Ver. 11, 12. *Solomons* gratuity to *Hiram* for the benefits he received.

1 *King.* 9.

1 *King.* 5. *Solomon* interpreteth certain hidden questions sent unto him by *Hiram*. *Menander* the Historiographer, maketh mention of *Hiram* and *Solomon*.

The year of the World, 2941. before Christ's Nativity, 1023.

the Eyceens, who refused to pay their Tributes: and after he had brought them under his subjection, he returned to his own Palace. In his time lived a young man called Abdemon, who always resolved those questions which Solomon King of Jerusalem proposed. H

Dion maketh mention of Hiram.

Dion also maketh mention of him in these terms: After the decease of Abibale, his son Hiram reigned: he it was that fortified the quarter of the City to the Eastward, and enlarged the same, and joyned the Temple of Olympian Jupiter to the City, which before that time was in another place, and filled all the place between them with earth, and adorned it with pendants of Gold; and afterwards going up to Libanus, he hewed down timber to build Temples withal. He said also, that Solomon reigning at that time in Jerusalem, sent unto Hiram certain subtile questions demanding the exposition thereof under this Condition, that if he explained them not, by way of penalty he should pay a great Sum of money; and afterwards that a certain Tyrian called Abdemon, expounded that which had been proposed, and in lieu thereof proposed certain others, which Solomon could not expound, and for that occasion he paid a great Sum of Money unto Hiram. This is that which Dion writeth. I

Dion of Solomon.

Solomon repaireth the walls of Jerusalem, and erecteth towers Hedio & Rufinus, cap. 6. Solomon buildeth certain Cities, Azor, Magedon, Gazi, Betachor, Baleth.

The King seeing that the City of Jerusalem wanted both Bulwarks and Towers to secure the same, and that the strength of it was no way answerable to the dignity thereof, he repaired the Walls, and erected great Towers on the same. Moreover, he built certain Cities, which deserve to be commemorated amongst the most Renowned, namely, Aschor and Magedon, and the City of Gaza in the Countrey of the Philistines: against which Pharaoh King of Egypt led out his Army, and took it by force; and after he had put all the Inhabitants thereof to the Sword, he destroyed the same, and he gave it in dower unto his Daughter which was married unto Solomon. For which cause the King fortified it; seeing it to be already sufficiently fenced by nature, and that it stood very commodiously for the War, and to hinder the incursions of the enemy. Not far from thence, he fortified two other Cities, whereof one was called Betachor, and the other Baleth. Besides these, he built others, which were Cities of Recreation and Pleasure, by reason of the good temperature of the Air, and the pleasantness of the Fruits, and in especially the sweet Rivers wherewith they were watered. Afterwards entring into the Desart that is above Syria, and conquering the same, he built another great City two days Journey distant from the higher Syria, a days Journey from Euphrates, and six from the great Babylon. The cause why this City was inhabited far from peopled quarters of Syria, was, because in no place of the lower Countrey there was water to be found, and in this City only there were Fountains and Springs. He therefore built this City, and begirt it with strong Walls, and called it Thadamor (which is the name which the Syrians term it by, even at this day, and amongst the Greeks it is called Palmyra. And these were Solomons Works in that time. But since divers are inquisitive to know the reason why the Kings of Egypt that have been since Mineus the Founder of Memphis (who reigned divers years before our great Ancestor Abraham) till Solomons time, for the space of more than Thirteen hundred years, have been called Pharaohs, deriving that name from one that reigned in the mid-time between both: I have thought fit to give some account of it. The name of Pharaoh amongst the Egyptians, signifieth as much as King. But I suppose that from their Childhood they had other distinct names, and that afterward when they are created Kings, they take upon them that name, which in their Mother-Tongue signifieth no less than Authority. (For the Kings of Alexandria having been heretofore called by other names, at such time as they take upon them the Kingdom, they are called Ptolomies, by the name of their first King.) The Roman Emperors likewise, notwithstanding they have other names at the time of their Birth, yet are they called Cæsars; because the Soveraignty and Honour whereunto they are raised, imposeth that title on them: and the name that was given by their Fathers, is no more retained. For this cause it is, that although Herodotus of Halicarnasseus, saith, that since Mineus the Founder of Memphis, there have been Three hundred and thirty Kings of Egypt; yet declareth he not their names, because they were called Pharaohs. For when after these a Woman had obtained the Kingdom, he called her by her own proper name, Nicaule: whence it appeareth, that the men who have been Kings, were usually called by this name, and that it had not been communicated unto this Woman: For which cause it was necessary to declare her own first name. For mine own part, I have found in the Books of our Nation, that since Pharaoh, who was Father-in-law to Solomon, none of the Kings of Egypt have been called by that name: and that some little while after, the forementioned Woman came unto Solomon, who reigned in Egypt and Ethiopia; of whom we shall speak hereafter. But at this present I have made mention of it, that it might appear that our Records, and the Chronicles of the Egyptians, agree in many things. K L M N O

Thadamor or Palmira.

Why the Egytian Kings were called Pharaohs.

The Egytian Kings called Pharaohs. Ptolomei. Cæsars.

Herodotus writeth not the names of the Egyptian Kings.

Nicaule Queen of Egypt and Ethiope cometh to Solomon.

But King Solomon conquered the Canaanites (which till that time were not under his subjection) and those that inhabited the mountain Libanus, as far as the City of Amath, and

A and made them Tributaries, and chose but from amongst them every year such, as he might employ in servile Works, and domestick Affairs, and tillage of the Land. For no *Hebrew* was a slave: Neither was it convenient, that since God had subjected divers Nations under him (whom they might make slaves of) that they should tye those of their own Nation to that Bondage, who were all of them employed in Arms, and rather took delight to ride in Chariots, and on Horses, than to submit to any mean or servile Employment. Over the *Canaanites* (whom he employed in his service) he appointed Five hundred and fifty Commissaries, who had their Charge and Authority from the King, and imposed on them those works wherein they were employed. He built a Navy also in the Gulf of *Egypt*, in a certain place of the Red-Sea called *Asiongaber*, which is named B *Berenice*, not far from the City of *Elana* (which Countrey in times past appertained to the *Jews*.) And toward the building of his Navy, he obtained of *Hiram* King of *Tyre*, a very considerable assistance: for he sent him Models of Ships, and men that were skilful in Navigation, whom he appointed to sail with his Factors to the Countrey at that time called *Ophir*, and at this present *the Land of Gold*, in the Countrey of *India*, to bring Gold from thence: who returned back again unto the King, after they had gathered about Four hundred Talents.

The year of the World, 2953. before Christ's Nativity, 1011.

1 *King.* 9. 16, *ad* 21. *Solomon* compelleth the remainder of the *Canaanites* to pay Tribute. The thraldom of the *Canaanites*.

1 *King.* 9. 16. *ad* 21.

About this time the Queen of *Egypt* and *Ethiopia* (a Woman adorned with Wisdom, and admirable in all other things) having heard of the renowned Virtue and Prudence of *Solomon*, desired to see with her own eyes whether those things which were reported C of him were true; nor was she deterr'd either by the length or difficulty of the journey from undertaking it, that she might thereby receive that satisfaction which she had promised her self. She therefore came unto *Jerusalem* with great pomp, glory, and riches: for she brought with her several Camels laden with Gold, Odors, and precious Stones of great value. After that the King had graciously entertained her, and honoured her in all things, he easily apprehended those doubts which she proposed, and gave her a more speedy solution of the same, than might be expected: So that she was ravished with the incredible Wisdom of *Solomon*, knowing by the effect, that it exceeded the report which she had heard of him. But in special, she wondred at his Palace, considering the greatness and beauty thereof; and above all, at the rich Furniture and curious Architecture D of the same; wherein she perceived the great Wisdom of the King: but nothing more surprized her, than the beauty of one single Room, called *the Forest of Libanus*: but the magnificence of his ordinary Table, and the Furniture and service of the same, made her astonished. The attire of his Servants likewise, and the goodly order which they observed in their service. Moreover, the Sacrifices that were every day offered up unto God, and the care and diligence of the Priests in discharging their Offices, pleased her more than all the rest, when she observed them daily: And being not able to contain her self, she expressed how wonderfully she was affected; and her admiration still encreasing, she could not but express it to the King, after this manner:

1 *King.* 10 1, *ad* 18. The Queen of *Egypt* and *Ethiope* resorteth to *Solomon*.

v. 6, 7. The Queen of *Ethiope* wondreth at *Solomons* wisdom.

We may very well doubt of things extraordinary, when we have no opportunity of being acquainted with them but by report: But the fame of your riches, both those which you have in E *your self* (*I mean your Wisdom and Prudence*) *as those also which your Kingdom hath brought you, is neither false nor feigned; but yet I must confess, that the happiness which I have seen, is much more excellent than that which was represented to me: for report dependeth only on hear-say, neither giveth it so certain a notice of things as the sight discovereth, when one is near unto the same. For mine own part, I gave no credit to what I heard, but I have seen far more than I could expect, and repute the people of the* Hebrews *to be most happy; and your servants and friends most blessed, who are continual Witnesses and Hearers of your Wisdom. And each one of you ought to give God thanks, that he hath so much loved this region, and the Inhabitants thereof, that he hath established you in the Royal Seat.* I shall relate also, how she expressed her affection she bare unto the King, by divers Presents which she offer'd unto him. For F she gave him twenty Talents of Gold, and an innumerable quantity of sweet Odors and precious Stones. It is said likewise, that we have that Plant that distilleth Balm, and which our Countrey bringeth forth at this day, by the gift of this Princess. *Solomon* for his part requited her bountiful Presents with the like, which she made choice of according to her own liking, for there was nothing which she could require, which he granted not unto her: Shewing himself most ready to give her satisfaction with a liberal and Royal Heart. When the Queen of *Egypt* and *Ethiopia* had received these favours at the Kings hands (according as it hath been spoken) and he likewise had magnificently requited her, she returned back again into her own Countrey.

v. 4, 5, 6 7, 8. The Queen of *Ethiopia* praiseth *Solomons* wisdom.

v. 10, 11, 12. The Queen giveth *Solomon* many sumptuous Presents.

v. 13. *Solomon* remuneratheth the Queens bounty.

Hedio & Rufinus, cap 7.

G About the same time there was brought unto the King from the Countrey called *the Region of Gold*, a quantity of precious Stones, and of Pine-trees. This Wood was employed to make supporters in the Temple, and in the Kings house, and to make Instruments

v. 14, *ad fin.* The precious timber that was brought to *Solomon*.

The year of the World, 2952. before Christ's Nativity, 1011.

ments of muſick likewiſe, as Harps and Cymbals, on which the *Levites* might praiſe H God. Amongſt all the gifts that were ever preſented unto *Solomon*, that which was given him at that time, was moſt excellent in greatneſs and beauty. But let no man think, that the Pine-wood (which we ſpeak of) had any reſemblance with that which we call by that name at this day, or which the Merchants, to delude their Chapmen, ſell for the ſame. For they are like unto fig-trees, but that they are more white and clearer: which I thought good to take notice of in this place, leſt any man ſhould be deceived through ignorance, in not diſcerning the one from the other, becauſe the affairs of *Solomon* have drawn us to make mention of this matter. The weight of Gold which this Navy brought unto the King, was ſix hundred ſixty and ſix Talents: beſides that which the Merchants bought themſelves, or that which the Kings and Princes of *Arabia* had ſent unto him by I way of Preſent. This Gold cauſed he to be molten down, and made thereof Two hundred Targets, each one weighing ſix Hundred Shekels; and three Hundred Bucklers, each one of them weighing three Hundred mines of Gold, and placed and hung them in the Hall, called *the Foreſt of Libanus*. He cauſed alſo divers Veſſels of Gold and precious ſtones to be made for the uſe of his Table, all curiouſly wrought; the reſt of his neceſſaries alſo were of Gold: for nothing was either bought or ſold for Silver. For the King had many Ships upon the Sea of *Tharſis*, which upon his command carried divers Merchandize into remote Countries, by vent whereof they brought him home much Gold and Silver, and much Ivory and Ethiopian Moors and Apes; and this Navigation in ſailing too and fro, was finiſhed in three years. The renown and fame alſo of *Solomons* Virtues and Wiſdom, ſpread far and near throughout all Nations: ſo that Kings of the remo- K teſt Countries had a deſire to ſee him, becauſe they believed not the Report, and deſired to manifeſt their affection to him by magnificent Preſents. They therefore ſent him veſſels of Gold and of Silver, ſcarlet Robes, and all ſorts of Aromatique Drugs, Horſes and Chariots, Mules and Sumpter-Horſes, wherein (as it was reported unto them) the King took pleaſure, by reaſon of their ſtrength and beauty: ſo that to the number of Horſes and Chariots which he had before, there were annexed four Hundred more, which had been ſent him as Preſents For before that, he had a Thouſand Chariots, and twenty thouſand goodly Horſes, excellent for ſhape and ſwiftneſs: ſo that the like were not to be found, that were comparable to them for beauty and pace. And that which gave L them the greater Grace was, that they were backed by young Men of goodly perſonage to behold, and ſurpaſſing all other in height, having long locks, which they dayly intermixed with wires of Gold, that when the Sun ſhould ſhine upon their Heads, they might appear more glorious and bright. The King mounted on his Chariot, and apparelled in a white Rayment, was accuſtomed to ride abroad about the Sun-riſe, guarded with theſe young armed Men, having Bows and Quivers.

Solomons ſhips ſpent 3 years in their Journey. Many Kings preſent *Solomon* with ſundry Preſents. The horſes and other gifts preſented to *Solomon*.

Ittan.

There was a certain place called *Ittan*, ſome eight leagues diſtant from *Jeruſalem*, delightful and enriched with Gardens and pleaſant Fountains of Water, whither he uſually retired himſelf for his pleaſure. He forgot not likewiſe to make Cauſeys, but cauſed the high-ways that led to *Jeruſalem* (where he made his abode) to be paved with black M ſtone, to make them more acceſſible for thoſe that travelled to and fro, and to ſhew his Magnificence and Riches. He then divided his Chariots, and placed them in ſuch ſort, that in every City there was a certain number, and ſome few he kept about himſelf, and thoſe Cities he called the Cities of Chariots: he ſtored *Jeruſalem* alſo with abundance of Silver, ſo that it was as plentiful as ſtones; and with Cedar-wood (whereof before that time there was no quantity) he ſtored the Countrey, that it was as plentiful to be had as wild Fig-trees. He commanded the Merchants of *Egypt* alſo to buy him certain Chariots drawn by two Horſes, for the price of ſix hundred Drachms of Silver, which he ſent unto the Kings of *Syria*, and to thoſe on the other ſide of *Euphrates*.

The wayes about *Jeruſalem* paved with Flint.

The Cities of Chariots.

v. 27, 28. The abundance of ſilver in *Solomons* time.

29. *Egyptian* Horſes.

Now although he were the moſt magnificent and entirely beloved of God, ſurpaſſing N both in prudence and riches all thoſe that before him had the government of the *Hebrews*; yet continued he not in this ſtate until the end. For, forſaking the Obſervation of the Ordinances of his Fathers, his latter years were not correſpondent to his former: for he grew altogether diſſolute, and immoderately given over to Women; and was not content only with thoſe of his own Countrey, but took alſo ſtrange Women for his Wives, as *Sidonians*, *Tyrians*, *Ammonites*, and *Idumæans*, whereby he tranſgreſſed the Laws of Marriage inſtituted by *Moſes*, who inhibited to Marry with thoſe of foreign Nations. Afterwards he began to honour their gods alſo, that he might the more affectionately expreſs the love which he bare unto them: which thing the Law-maker foreſeeing, he had forbidden the *Iſraelites* to marry with thoſe that were not of their own Nation, for fear leſt O conforming themſelves unto foreign Faſhions, they ſhould tranſgreſs the Ordinances of their Fore-fathers: and by doing honour to thoſe gods, ſhould forget the honour due

1 *King.* 11. 1, *ad* 13. *Solomon* Marrying ſtrange Women, is ſeduced by them

unto

H unto the true God. But *Solomon* transported with these brutish pleasures, made no account of these things, but took him Wives of the Daughters of Princes and Nobles, to the number of 700, and 300 Concubins, besides the Daughter of *Pharaoh* King of *Egypt*; by which means he was excessively overcome by them, insomuch as he follow'd their examples, and was forced to give a Testimony of the good will and extreme affection that he bare them, in ordering his life according to the fashion of their Countreys. As therefore he increased in years, and his Judgement grew weak, he was in such sort misled, that he could not retain in memory the Customs of his Countrey, but more and more neglected the God of his Father, and promoted the Worship of those gods which were introduced by his Wives. Before all this, he chanced to sin, and transgress against the observation of I the law, at such time as he made the similitudes of Beasts of Brass to underprop the vessel called the great Sea, and those of Lyons which he caused to be set unto his Throne: For that Action of his ill-beseemed him, Who had a most excellent Example of Virtue in the person of his Father, besides the Glory that he had left him, by being a faithful Servant of God; whence it came to pass, that by neglecting to follow his steps (notwithstanding that God had exhorted him thereunto by appearing unto him at two several times) he dyed most ignominiously. There came therefore unto him a Prophet sent from God, telling him, *That his sins were manifest, and notorious in Gods sight, threatning him that ere long he should repent the wickedness he had committed. Yet notwithstanding the Realm should not be taken from him during his life, because God had promised* David, *that he should be his* K *successor; but after his decease, he would chastise his Son, for the iniquity of the Father: not so as all the people should revolt, but that he would give ten Tribes unto his Servant, and leave two unto the Grandchild of* David, *because he had loved God, and by reason of the City of* Jerusalem, *where it pleased him to make his habitation.*

The year of the World, 3964. before Christ's Nativity, 1000.

v. 14, &c. 23. The punishment inflicted upon *Solomon*, for honouring strange gods.

When *Solomon* heard these things, he was sore troubled, because all his felicity began to decline. Nor was it long after this Denunciation of the Prophet, but that there rose up an Enemy against him, who was called *Ader*, by Nation an *Idumæan*, and of the Princely stock, who upon this occasion, grounded his Rebellion and Insurrection. For at such time as *Joab*, General of *Davids* Army, had conquered *Idumæa*, and in the space of six Months defeated all the youth, and those that were capable to bear Arms, he fled unto L *Pharoah* King of *Egypt*, who entertain'd him very courteously, and gave him an House and Lands for his maintenance, and loved him dearly when he came to mans estate; so that he married him to *Taphines* his Wives Sister, on whom he begat a Son, who was brought up with the Kings Children: who having intelligence in *Egypt* of *David* and *Joab*'s death, address'd himself unto *Pharoah*, and besought him to give him leave to repair into his own Country.

v. 14. *ad* 22. *Ader*, enemy to *Solomon*. *Ader* fled into *Egypt*. *Ader* beseecheth *Pharoah* to dismiss him that he might return into his Country.

The King ask'd him what he wanted, or what the cause was that mov'd him to be so forward to forsake him? Notwithstanding therefore that he importuned and requested him divers times, yet prevailed he not with him. But when *Solomon*'s Fortunes began to decline (by reason of his iniquities above-mentioned, and the Wrath of God provoked M against him) *Ader*, by Gods permission, came into *Idumæa*, after he had obtained leave of *Pharoah* to depart. But being unable to move the People to revolt from *Solomon*, by reason of the strong Garrisons he held; and knowing, that without hazard of his own Person, he could move no Alterations or Innovation in that place, he departed from thence, and went into *Syria*: where confederating himself with a certain man called *Raas*, (who was fled from his Master *Adarezer*, King of *Sophone*, and lived like an Outlaw in that Region) he contracted Friendship with him, and a great sort of Out-laws and Thieves that were his Followers, and went into *Syria*, and seizing on that Country, proclaimed himself King thereof. From whence, making Excursions into the Lands of the *Israelites*, he spoyled and pillaged the same, during *Solomon*'s life time. Thus were N the *Hebrews* enforced to sustain those Outrages at *Aders* hands.

Ader returns into *Idumæa*, and from thence departeth into *Syria*, *Raas* and *Ader* Enemies to *Solomon*.

Moreover a certain Man called *Jeroboam*, the Son of *Nebat*, by Nation a Jew, rebelled against *Solomon*, and raised his hopes above his Estate, perswaded thereunto by a Prophesie that concerned him, and incited him unto the Action. For being left very young by his Father, and carefully instructed by his Mother, as soon as *Solomon* perceived him to be of a noble and couragious Spirit, he made him Commissary over the building of the Walls at such time as he immured and fortified *Jerusalem*. In this Office he behaved himself so well, that the King thought very well thereof, and by way of Recompence, made him General over the Tribe of *Joseph*. Towards which, whilst he travelled from *Jerusalem*, a certain Prophet met him upon the way (who was of the City of *Silo*, called O *Achias*) who approaching near unto him, and saluting him, drew him out of the way into a place, where none but themselves were present, and there renting the Garment which he wore upon his back in twelve pieces, he commanded *Jeroboam* to take ten, telling him,

v. 26. *ad* 35. *Jeroboam* rebelleth against *Solomon*.

30. *Achias* the Prophet foretelleth that he should be King over the ten Tribes.

The year of the World, 3971. before Christ's Nativity, 993.

That God had so decreed, and how he would rent the Government from Solomon, *and reserve* A *only one Tribe unto his Son, with that other which was annexed unto it, by reason of the promise made to* David; *and to thee* (saith he) *he giveth the other Ten, because* Solomon *hath offended God, and addicted himself to the love of strange Women, and the service of foreign gods.*

Now since thou knowest the cause wherefore God hath alienated the Kingdom from Solomon, *be thou just, and observe the Laws; for if thou behavest thy self in such sort as thou knowest* David *did, a great reward of thy Piety, and recompence of thy observance attendeth thee, so that thou shalt became as mighty as* David *hath been before thee.* Jeroboam confirmed in great hopes by these words of the Prophet, being by nature haughty, in years young, and besides that, desirous of Authority, he took no rest; but being possessed of the place of B General, and remembring himself of that which had been told him by *Achias*, he presently began to perswade the people to revolt from *Solomon*, and to chuse him for their King. *Solomon* hearing News of this his Design, sought means to lay hands on him, and to put him to death: but *Jeroboam* preventing him, fled unto *Susac* King of *Egypt*, with whom he remained until the death of *Solomon*. And thus for that time escaped he punishment: and thus was he reserved to the fortune of a Kingdom.

ver. 40. *Jeroboam* flieth into *Egypt*, and remaineth there until *Solomons* death.

CHAP. III.

After the death of Solomon, *the people revolt from* Rehoboam *his Son, and proclaim* Jeroboam *King of the Ten Tribes.* C

The death of *Solomon Hedio & Ruffinus*, chap. 8. al. 4.

BUT when *Solomon* was very old, he dyed, after he had reigned fourscore years, and lived ninety four, and was buried in *Jerusalem*; of all Kings the most happy, rich, and prudent, (except that sin whereunto he was drawn by Women in his old Age) of whom, and those Calamities that presently after befel the *Hebrews*, we have sufficiently spoken. After the death of *Solomon*, as soon as his Son *Rehoboam* (whom he begat upon an *Ammonitish* Woman, called *Noma*) succeeded him in the Kingdom, the Governours of the people sent certain Messengers into *Egypt*, to recall *Jeroboam:* who arriving in the City of *Sichem*, *Rehoboam* came thither also, resolving in that Assembly of the *Israelites*, to take the Kingdom upon himself by the peoples consent. To him therefore the Prin- D ces of the people resorted with *Jeroboam*, beseeching him, *That he would remit somewhat of their servitude, and shew himself more merciful than his Father had been: for that under his Government they had been sorely oppressed, assuring him, that by that means his Kingdom should be the more secured, if so be he had rather be beloved, than feared.* He three days after promised them to return an answer to their demands, and by that means drew them into suspition, that upon the motion he misliked of the offers they had proposed: For they thought it became his years to be affable, and ready to deserve well; yet remained there some hope in them, that they had not presently suffered a repulse. Mean while, he calling about him his Fathers Friends, consulted what Answer he should give the people: They that wished his welfare, and knew the nature of the people very well, perswa- E ded him to speak familiarly unto the people, and remitting a little of his Kingly Austerity, to apply himself to the Favour and good liking of the multitude: for that by this his affability, he might the more easily draw their hearts unto him, because that by a natural Inclination, Subjects take delight in those Kings that are courteous, who with a certain decent familiarity, entertain themselves amongst them. But *Rehoboam* rejected this Counsel of theirs (which was both good and profitable in all occasions, but especially upon the first entrance into a Kingdom) and that not without Gods Providence, since contrary to all reason he neglected the right course, and followed the perverse: So that calling unto him certain young men of his own Humor and Disposition, he told them what the Elders had counselled him, and willed them to discover their Opinion in that mat- F ter: But neither their Age, nor Gods Permission suffered them to know that which was expedient. For which cause they counselled him to answer the people, *That his little finger was more great than the loins of his Father; and that if they had experimented and endured grievances under him, that he would be far more rigorous; and that if his Father had chastised them with the stroke of the Rod, that they should expect to be punished by him with a severe chastisement.* The King delighted herewith, supposed the answer to be agreeable to the dignity of his Empire. When therefore the people were assembled on the third day to hear his resolution, and all of them were in suspence, expecting and desirous to hear him speak, from whom they hoped nought else but sweetness: *Rehoboam* contemning the Counsel of his Friends, proposed unto himself that of the young men. All which G hapned by the Will of God, to the end that that which *Achias* had propheſied might be fulfilled.

The people require *Rehoboam* to mitigate their burthen.

v. 6, 7, 8. The wholesome advice of the Elders.

v. 8. *ad* 11. *Rehoboam* rejecteth the advice of the Elders, and followeth the counsel of the younger.

They

H They touched by theſe his anſwers, no leſs than if they had been wounded with a ſword, were much diſpleaſed, and no leſs moved, than if they had already felt the miſchief that was threatned: ſo that they began all of them to cry with a loud Voice, that from that time forward they had nothing to do with *Davids* alliance, neither with his ſucceſſion, telling him, that they would only leave the Temple his Father had built, unto his charge, and threatning him to abandon him. Furthermore, they were ſo heinouſly incenſed (that *Rehoboam* having ſent unto them *Adoram*, the Superintendent of the Tribes, to pacifie their wrath, and to perſwade them to pardon his youth, if he had ſpoken any thing lightly, and unreſpectively unto them) they could not endure to hear him ſpeak, but ſlew and well-nigh overwelmed him with ſtones. Which when *Rehoboam* perceived (ſuppoſing that it was himſelf, who in the perſon of his Officer was put to death, and ſtoned by the people) he feared leſt in effect his life, and the fortune of his Kingdom ſhould fall into the like diſaſter. Whereupon he took his Chariot, and fled to *Jeruſalem*, where the Tribe of *Juda*, and that of *Benjamin* (by their common ſuffrages) made him King. But as touching the reſt of the people, from that day forward they revolted from the Succeſſors of *David*, and proclaimed *Jeroboam* King of their Eſtates. *Rehoboam* the Son of *Solomon* being ſore diſpleaſed herewith, aſſembled the two Tribes, with an intent to muſter one hundred and fourſcore thouſand choſen men, to make War on *Jeroboam* and his people, and to inforce them by war to acknowledge him for their Sovereign. But God reſtrained him by the means of a Prophet, who forbad him to make K war, ſaying, *That it became not thoſe of the ſame Nation, to contend one againſt another:* and the rather, for that this their revolt had hapned by the will of God, by which means and perſuaſion he diſmiſſed his Army. But firſt of all I will rehearſe that which *Jeroboam* King of *Iſrael* did, and afterwards declare the acts of *Rehoboam* King of the two Tribes, and thus ſhall the courſe of the Hiſtory continue in order.

The year of the World, 2971. before Chriſt's Nativity, 993.

Ver. 18, *&c.* The *Iſraelites* moved with their repulſe, revolt from *Rehoboam.*

Ver. 21, 22. *Rehoboam* intending to make War on thoſe Tribes that revolted, is inhabited.

After that *Jeroboam* had ſetled his Court in the City of *Sichem*, he made his ordinary abode in that place, except that ſometimes he ſojourned in the City of *Phanuel*. Not long after this, the feaſt of the Tabernacles being at hand, *Jeroboam* (ſuppoſing that if he permitted the people to go up and worſhip God in *Jeruſalem*, and ſolemnize the feaſt in that place, they might either repent themſelves of the revolt, or that by the magnificence of L the Ceremonies uſed in the worſhip of God in the Temple, and ſervice that was celebrated therein, they might be perſwaded to forſake him, and ſubmit themſelves to their firſt King, and by that means he might be drawn into danger of his life) to prevent the danger of ſuch a miſchief, took this courſe: He cauſed two golden Calves to be caſt, and built two ſeveral Temples, the one in *Bethel*, and the other in *Dan*, (which is ſcituate near to the ſource of little *Jordan*) in which he placed theſe Calves; and afterwards aſſembling the ten Tribes that were under his ſubjection, he ſpake unto them in manner following:

The Court and Palace of *Jeroboam.*

Ver. 26, 27, 28. Why *Jeroboams* Calves were made.

My Friends and Countreymen, I know that you are not ignorant how God is in all places, and that there cannot be any place wherein he aſſiſteth not, nor time wherein he heareth and beholdeth M *them not, that ſerve him with true affection: For which cauſe I think it not convenient, that you go up unto* Jeruſalem, *which is a City at enmity with us, neither that you make ſo long a journey to perform your devotion: for it was a man that built that Temple, even as I have conſecrated two golden Calves, the one in* Bethel, *and the other in* Dan, *to the end that every one of you that inhabit near unto thoſe Cities, may go thither and worſhip God. Neither ſhall you want Prieſts and Levites: for I will elect ſome ſuch among you, to the intent that you may have no more need of the Tribe of* Levi, *or the Sons of* Aaron. *Whoſoever therefore amongſt you would be a Prieſt, let him offer Calves and Muttons unto God, after the ſame manner that* Aaron *did when he was firſt appointed to be a Prieſt.*

Jeroboam perſuadeth the people to Idolatry.

By ſuch like Speeches ſeduced he the people, and cauſed them to fall from their Fore- N fathers Religion, and transgreſs the Ordinances of their Countrey, and this was the beginning of all thoſe miſchiefs that afterwards fell upon the *Hebrews*: By which means being overcome in War, they fell into captivity, and were made ſubject to ſtrangers, (whereof we will treat further hereafter.) Now when the feaſt of Tabernacles (which hapned in the ſeventh month) was at hand, he himſelf intended to celebrate in *Bethel* after the ſame manner, as the two other Tribes had feaſted in *Jeruſalem*, and erected an Altar before the Calf, and was himſelf the High Prieſt, aſcending up to the Altar, being aſſiſted by the Prieſts.

The neglect of Gods ſervice is the cauſe of all evil.

Now at ſuch time as he was about to ſacrifice, and to offer up burnt-offerings in the ſight of the people, there came a Prophet and ſtood by him, called *Jadon*, (ſent from O *Jeruſalem* by the commandment of God) who ſtanding up in the midſt of the people, and in the hearing of the King, turned himſelf towards the Altar, and ſpake after this manner: *Thou Altar, thou Altar, thus ſaith the Lord, there ſhall a man riſe of the Tribe of* David,

vid, *called* Josias, *he shall kill upon thee the false Prophets of his time, and shall burn the bones* A
of the deceivers and seducers upon thee: And to the intent that each Man may believe that
this Prophecy is true, it shall be confirm'd by a Prodigy. This Altar shall suddenly break, and
the fat of the Sacrifices that are laid thereon, shall be poured on the ground. *Jeroboam* dis-
pleased with these words of the Prophet, stretched out his hand, commanding them to
lay hold on him. But the hand that he stretched out, became instantly wither'd, so that
he could no more draw it back again to himself, but held it hanging down, astonished
and mortified. On the other side the Altar cleft in twain, and all that was thereon fell
down (according as the Prophet had foretold.) The King perceiving that the man had
a true and divine spirit of Prophecy, besought him to pray unto God, that his hand
might be restored to him again in its full strength and vigor; and he prayed, and his B
hand was restored; wherewith *Jeroboam* being well-pleased, invited the Prophet to dine
with him. But *Jadon* answer'd him, and said, *That he neither might enter into his house, nor*
taste any bread or water within the City, because God had prohibited him: furthermore he
told him, *That it was not lawful for him to return the same way that he came.* But the King
admiring at the continency of the man, began the more seriously to suspect his estate,
and (conjecturing by those things which he had both seen and heard) he divined the
assured disaster of his estate and fortunes. There dwelt in that City a certain false Pro-
phet, whom *Jeroboam* held in great honour, (in that he soothed him up in whatsoever
was best pleasing to his ears.) This man lay at that time sick upon his Bed, being feeble
through age; and when he was informed by his son that there was a Prophet come from C
Jerusalem, and what wonders he had wrought, and how *Jeroboam* by his prayers recovered
again his withered hand; he fearing lest the King should make more account of this
stranger, than of himself, commanded his sons presently to saddle his Ass, and to have him
in a readiness against his departure. Which when they had performed, he mounted
thereon, and went after the Prophet, whom he overtook, where he rested himself under
a thick shadowy Oak; and upon the first encounter, saluted him, and afterwards expo-
stulated, why he had not visited him, neither excepted of that hospitality which he wil-
lingly would have afforded him. *Jadon* answer'd him, *That God had forbidden him, and*
charged him not to taste any kind of sustenance in any mans house that dwelt within the City.
Truly, saith the other, *with me thou mightest eat, for I also am a Prophet, and honour the same* D
God that thou doest: and now also come I unto thee by his commandment, to conduct thee back
again unto my house, and to entertain thee with a friendly dinner. These words of the false
Prophet made *Jadon* credulous, so that he turned back again with him. But as they sate
at their Banquet, and were making merry together, God appeared unto *Jadon*, and said
unto him, *That since he had broken his Commandment, he should suffer punishment for the same:*
and withal expressed unto him the manner, which was, *That in his return homewards, he*
should be torn in pieces by a Lyon; and that he should not be buried in the monument of his fa-
thers. This thing hapned in my opinion by the will of God, to the intent that *Jeroboam*
should not respect *Jadons* words, who had been found a lyar. As therefore *Jadon* return-
ed back to *Jerusalem*, a Lyon met him on the way, and tore him in pieces from his Ass, E
and slew him, yet offered he no violence to the Ass that bare him, which he preserved
with the body of the Prophet, standing fast by the same, until such time as certain pas-
sengers beholding the spectacle, brought news thereof into the Town unto the false Pro-
phet, who sent his sons to bring back the body: which by their assistance he honourably
buried, charging them, that after his death, they should bury his body by him, assuring
them, that all that which he had propheſied against that City, against the Altar, the Priests,
and false Prophets, was very true. And as touching himself, he commanded that after his
decease, they should bury him by him, because that being buried with him, there might no
difference be made betwixt their bones, and his Tomb might be honoured. When there-
fore he had interred the Prophet, and given his son these things in charge (being other F
ways a most wicked and impious man) he addressed himself to *Jeroboam*, and said unto
him: *Why art thou troubled at the words of this mad man? The King told him all that which*
had hapned about the Altar, and his hand, and assured him, that he accounted him a true and di-
vine Prophet, and one sent by God. But the false Prophet began most maliciously to weaken his
belief, and disguise the truth of that which hapned by his persuasive words. For he told him
that what had hapned to his hand, was only occasioned through weariness, and the pains he had
taken in bearing the Sacrifices; and after that he had a little rested, that it came into his own
natural state again: and that the Altar being newly built, and divers great Sacrifices laid there-
upon, it cleft in twain, and fell down through the weight of what was laid on it. Consequently
he declared unto him the death of him that had foretold these signs that were to come, and how G
he had been slain by a Lyon: for which cause he persuaded him to think that he in no sort was
a Prophet, nor had the spirit of Propheſie.

By

The year of the World, 2971. before Christ's Nativity, 993.

1 Reg. 13. 1, 2, 3. The Propheey against the Altar in *Bethel*.

The Prophecy is confirmed by a miracle.

Ver. 4. *Jeroboams* withered hand restored.

Hedio & Rufinus, cap. 9.

Ver. 7 ad 10. The Prophet is brought back, by the subtlety and fraud of the false Prophet.

Ver. 10, ad 25. The disobedience of the Prophet; his punishment and burial.

Jadons Prophecy is detracted to *Jeroboam* by the false Prophet.

A By ſuch like allegations he made the King believe that which he ſaid; and having wholly withdrawn his thoughts from God and good works, and the obſervation of Gods laws, he drew him to all wickedneſs and impiety: by which act of his he diſpleaſed God, and offended his laws, and ſought daily after no other thing, than to invent ſome new and curſed wickedneſs that was far more heinous than all that which before time he had attempted. This is all that at this time we have to write concerning *Jeroboam*.

The year of the World, 2971. before Chriſt's Nativity, 993.

Touching *Rehoboam*, *Solomons* ſon, (who was King of the two Tribes, as we have before declared) he built theſe great and ſtrong Cities, *Bethleem*, *Itama*, *Thecos*, *Bethſor*, *Socoth*, *Odolam*, *Epar*, *Mareſa*, *Ziph*, *Adoraim*, *Lachis*, *Saraim*, *Elon*, and *Hebron*, within the Confines of *Juda*. He built alſo other great Cities in the Countrey of the *Benjamites* B which he walled, and placed Gariſons and Governors in every one of them, and great ſtore of Corn, Wine and Oyl: and generally in every City he made a great ſtore-houſe with all ſorts of proviſion, and victuals, with a great number of targets and launces. To him the Prieſts and Levites joyned themſelves, who were diſperſed thorow *Iſrael*, who came and dwelt in *Jeruſalem*. For they could not endure to be obliged to adore thoſe Calves that *Jeroboam* had erected; and during the term of three years, they increaſed the Kingdom of *Rehoboam*: who being Married to one of his one Line, had three children, and was afterwards Married alſo to *Maacha* the daughter of *Thamar* daughter to *Abſalon*, who was of his Parentage likewiſe, of whom he begat a ſon called *Abiah*. He had alſo divers other children by other women; but above all the reſt, he loved *Maa-* C *cha* moſt intirely. He had eighteen wives married unto him according to the Law, and thirty concubines; he had eight and twenty ſons, and threeſcore daughters, and declared for his ſucceſſor in the Kingdom, *Abiah* the ſon of *Maacha*, and committed all his Treaſures and ſtrong Forts unto his hands. But Men moſt uſually are corrupted by the flatteries of fortune, as appeareth by this King. For *Rehoboam* ſeeing his Kingdom thus increaſed, bent himſelf to all unjuſt and impious actions, and contemned the ſervice of God: the people alſo conformed themſelves to his impieties. For the life of the Subject is oftentimes perverted, by reaſon of the corrupt and diſſolute life of their Princes; and thoſe that are inferiors, beholding the riot of their ſuperiors, will eaſily be withdrawn from all modeſty, and follow thoſe vices they profeſs, as if they had been their profeſ- D ſed virtues: for ſhould they do the contrary, they would ſeem to miſlike the actions of their Princes: And thus it hapned under the Government of *Rehoboam*, where the Subjects addicted themſelves to all manner of impiety: for they would not make profeſſion of honeſty, for fear of offending their Prince, in appearing to be more virtuous than he.

Uſedio & Ruffinus, cap. 10. *Rehoboams* defenced Cities. 2 *Chron.* 11. 5.

2 *Chro.* 11. 13. The godly *Iſraelites* return to *Rehoboam*. *Ver.* 18, 19, 20. *Rehoboams* Wives and Children.

Regis ad exemplum totus componitur orbis.

CHAP. IV.

Suſac *King of* Egypt, *after the ſpoil of* Jeruſalem, *carrieth away the riches of that City into* Egypt.

E BUT God ſent *Suſac* King of *Egypt* to take vengeance for that wickedneſs, which was committed againſt his Majeſty by *Rehoboam*, (whoſe actions *Herodotus* wrongfully aſcribeth to *Seſoſtris*.) For this *Suſac* in the fifth year of *Rehoboam*'s Reign, aſſembled a huge Army of many thouſands, and brought them out againſt *Rehoboam*: wherein it is reported, that he had twelve hundred Chariots, threeſcore thouſand horſemen, and four hundred thouſand footmen. The greater part of theſe were *Lybians* and *Ethiopians*: breaking therefore into the *Hebrews* Countrey with this power, without ſtroke, he ſeized the ſtrongeſt places of the Kingdom of *Rehoboam*, and fortified them, and at laſt came and encamped before *Jeruſalem*. But *Rehoboam* and his Aſſociates, ſeeing themſelves begirt on every ſide by *Suſac*'s Army, at laſt had recourſe unto prayer: yet could F he not move God to favour him with victory. For the Prophet *Samæas* threatned and told him, *That God would abandon both him and his, in like manner as they had forſaken him and his ſervice*. Which when they heard, they ſuddenly loſt their courage, and ſeeing no means to eſcape, they all of them began to confeſs, that God had juſtly forſaken them, becauſe they had offended againſt him and perverted all his Laws. But God ſeeing them thus diſpoſed, and making confeſſion of their ſins, ſaid unto the Prophet, *That he would not utterly deſtroy them: yet notwithſtanding that he would deliver them into the hands of the* Egyptians, *to the end that they might learn whether it were more difficult to ſerve God, or men.* When therefore King *Suſac* had without bloodſhed or reſiſtance taken the City, and was received into the ſame by *Rehoboam*, he kept not thoſe Covenants that were made be- G twixt them, but ſpoiled the Temple, and took away with him thoſe Treaſures that were dedicated unto God, and the ſervice of the King, taking from thence innumerable thouſands of gold and ſilver, not leaving any thing behind him. He carried away alſo thoſe

1 *Chron.* 12. 2. Alias *cap.* 5. *Suſac* invadeth *Judæa* with great Forces.

Ver. 2. *ad* 8. *Jeruſalem* beſieged. *Samæas* the Prophet reprehendeth the *Jews* of their impiety. *Samæas* comforteth the people.

Ver. 9, 10. *&c.* *Jeruſalem* and the Temple are ſpoiled.

The year of the World, 2975. before Christ's Nativity, 989.

Targets and Bucklers of gold, which where made by King *Solomon*: neither left he behind him the quiver of gold, which was offered by *David*, and received by him of the King of *Sophena*: which done, he retired back again unto his own Countrey. Of this expedition, *Herodotus* of *Halitarnassus* maketh mention, (who differeth only in the name of the King) and saith that he assailed divers Nations, and subdued *Palestina* and *Syria*, and took many Men Prisoners without any resistance; whereby it is manifest that he meaneth no less than that our Nation hath been overcome by the *Egyptians*. For he saith, that in their gates, who yielded themselves up unto him without making opposition, as an eternal Reproach of their Cowardize and Luxury, he erected Pillars which were figured with the secret parts of a woman. For King *Rehoboam* was the only Prince that ever yielded up the City without opposition. It is said that the *Ethiopians* have learnt of the *Egyptians* the use of circumcision of the Prepuce. For the *Phanicians* and *Syrians* that are in *Palestine*, confess that they have learnt it of the *Egyptians*. But it is very manifest, that no other are circumcised in *Palestina* or *Syria*, but our selves. But let each one speak of these things, according as he pleaseth.

A

What *Herodotus* wrote of this expedition.

B

After the Retreat of *Susac*, King *Rehoboam* made shields and bucklers of brass, instead of those of gold, and gave the like number unto his guard: and instead of living in a brave Army, in a Royal and Princely state, he reigned after a servile manner, being all his life-time an enemy to *Jeroboam*. He dyed after he had lived fifty seven years, whereof he Reigned seventeen. He was a haughty and undiscreat man, and lost his estate, because he would not give credit to his Fathers friends. He was buried in *Jerusalem* in the Sepulchre of the Kings, and his son *Abias* succeeded him in the Kingdom, at such time as *Jeroboham* had already Reigned eighteen years over the Ten Tribes.

Ver. 9, 10. *Rehoboam* for the golden shields and bucklers, maketh new of brass.

C

Ver. 13, 14. *Rehoboam* dyeth, and *Abias* reigneth after him.

After having related the end of *Rehoboam*, we must give an account likewise of that of *Jeroboam*. He observing no mean or end of his impiety, imployed himself continually in making of Altars and high places, and presumed to ordain Priests of the meanest of the People. But God with-held not long to heap the punishment of those his impieties, on the head of him, and of all his posterity. Whereas therefore his son *Obimes* was sick, about that time he commanded his Wife to lay aside her Royal garment, and to apparel her self like a common Woman, and afterwards to go to *Achias* the Prophet, assuring her that he was admirable for his knowledge in foretelling things to come, and had foretold him that he should be King: Wherefore he advised her to go to him after the maner of a stranger, and enquire of him if her son should escape that sickness. Whereupon she disguised her self according as her husband had commanded her, and came unto the City of *Silo* where *Achias* dwelt; and as she was upon entring his house, (notwithstanding he had lost his sight through Age) God appeared unto him, and told him that *Jeroboams* Wife came unto him, and all that he should answer to her demands. At such time therefore as she entered into his House, after the Guise of a common and strange Woman, *Achias* cryed with a loud voice;

Hedio & Rufinus, cap. 11. 1 *Reg.* 14. 2, *ad* 18. *Jeroboams* impiety.

Jeroboams son falleth sick, his mother is sent to *Achias* the Prophet.

D

Enter, thou Wife of Jeroboam, *wherefore hidest thou thy self? Thou canst not hide thy self from God, who had certified me of thy coming, and hath informed me what answer I shall give unto thee. He therefore said unto her, that she should return unto her husband, and certifie him of Gods answer to this effect: Of little and nothing that thou wert, I have made thee great; and having dismembred the Kingdom of* Davids *posterity, I have given it unto thee: But thou hast forgotten me; and having forsaken my service, hast molten down new gods, whom thou honourest: Wherefore will I exterminate thee, and abolish all thy posterity, and cast them off for a prey unto the Dogs, and the Fowls of the Air. For I will constitute a King over my people, that shall leave no one of* Jeroboams *Race alive. The people also shall have part of this punishment, and shall be deprived of this their fruitful Countrey, and be scattered amongst the Regions on the other side of* Euphrates, *because they have followed the impieties of their King, and adoring those gods that were forged by him, have omitted to offer sacrifice unto me. And as concerning thy self (O Woman) haste thee, and certifie thy husband of these thing; for thou shalt find thy son dead: for no sooner shalt thou enter into the City, but he shall finish his dayes. He shall be buried with the lamentation of the whole people in general. For he only was good of all the Race of* Jeroboam.

Ver. 10, &c. The punishment of *Jeroboam*, and the misery of the people foreprophesied.

E

F

When *Achias* had finished his Prophesie, the Woman started back, sore troubled and dismayed, through the danger of her son, and went lamenting onward on her way, to find out the King, not considering that the more haste she made, the more she hastened the death of her son, who was not to expire till she arrived, and (according to the prediction of the Prophet) she was not to expect to see him any more alive. When as therefore she was arrived, she found her son dead, as the Prophet had foretold her, and recited the rest unto *Jeroboam*.

Ver. 17.

G

CHAP.

CHAP. V.

Jeroboams *Expedition against the son of* Rehoboam, *the overthrow of his Army,* Basanes *rooteth out the whole posterity of* Jeroboam, *and maketh himself King.*

The year of the World, 2988. before Christ's Nativity, 976.

Alias chap. 6. The expedition of Jeroboam against Abias King of Juda.

BUT *Jeroboam* nothing moved therewith, levied a great Army, with an intent to make War against *Abias*, the son of *Rehoboam*, who had obtained his Fathers Kingdom over the two Tribes. For he despised him, because he was young. Notwithstanding the young King, who was no whit dismay'd, (although he was inform'd of *Jeroboams* coming) with greater wisdom than was common to his years, and beyond all expectation of his forward adversary, levied an Army out of the two Tribes, with which he encountred *Jeroboam* at the Mountain of *Samaria*; where incamping his Host near unto him, he provided all things in a readiness that were requisite for the Battel, and had with him four hundred thousand fighting Men, but *Jeroboam* had twice as many. Now when the Armies were ranged, and expected orders to charge, *Abias* stood up in a certain high place from whence he might be seen and heard, and making a sign with his hand, he required that *Jeroboam* and the people would first of all here him peaceably; which granted, and each one attending in silence, he brake out into these words: *There is none of you but knoweth that God hath promised the Kingdom to* David, *and his posterity for ever; I therefore greatly admire how you have revolted, from my Father, to submit your selves to* Jeroboam *his servant, whom at this present you accompany, to war against those whom God had ordained to Reign, and to take the Kingdom from them; the greater part whereof* Jeroboam *usurpeth unjustly even at this day, and which, as I suppose, he shall not enjoy long. For God shall certainly punish him for those Crimes which he hath committed, and which he continues daily to commit, and to the imitation of which he endeavoreth to seduce you that follow him. You have received no injury at my Fathers hands; but by reason that he was misled by the sinister counsels of certain wicked persons, and speak unto you certain words which seemed harsh in your ears, you have forsaken him in your displeasure: but, in effect, you have separated your selves from God and his Commandments. Truly you should have pardoned a young man untrained and untaught in Oratory, not onely for the rude words which he used, but although his youth and ignorance should have moved him to commit some churlish and indiscreet action and error, yet should you have endured the same. For the obligations which you had received from my Grandfather* Solomon, *ought to have prevail'd with you, to pass by the defects of his son my father. But you have had no regard of all this, neither then nor at this present, but led forth a great Army against us. But whereupon ground you the hope of your victory? It is on your Calves of gold? Is it on your Altars on the mountains, which are witnesses of your impiety and irreligion? Is it your great number that surpasseth ours by far, that maketh you confident? Truly, the force of many thousands is of no value, where the Army fighteth in an unjust quarrel. For in justice only and piety towards God, consisteth the most assured hope of obtaining victory over a mans enemies; which must needs be on our side, who observe at all times the ordinances of our God, whom mens hands have not fashioned of corruptible matter, nor the subtlety of a cunning King could forge to deceive a Commonalty, but such an one, whose work is the beginning and ending of all things. I therefore advise you, that presently you repent your selves, and that taking a better way, you desist from your War, and acknowledge the Laws of your Forefathers, and those Ordinances which have advanced you to so great felicity.*

Alias levied an Army against *Jeroboam.* 2 *Chron.* 13. 1, *ad* 4.

Ver. 5, *ad* 12. *Abias* oration to the *Hebrews* wherein he upbraideth them of their superstition, and forsaking of their Religion.

Thus speake *Abias* to the people. But whil'st he yet continued his discourse, *Jeroboam* sent certain of his Soldiers by by-wayes to inclose *Abias* within two straits, before his followers could discover them. Now when *Abias* was thus incloséd in the midst of his enemies, his Army began to be discomforted, and to lose their courage: but he encouraged them, and exhorted them to put their trust in God, who could not be incloséd by his enemies: so that altogether having called upon God to assist them, and after that the Priests had sounded the Trumpet, they thrust in amongst their enemies with a great shout, and God so blinded the understanding, and abated the force of *Jeroboams* Soldiers, that they fled, and those on *Abias* side obtained the victory. Never was there war recorded by the *Historians*, either amongst the *Greeks* or *Barbarians*, that was persued with so great a slaughter as the Army of *Jeroboam*: whereby it appeared, that this wonderful and admirable victory came from God. For they discomfited five hundred thousand of their enemies, and took their most defenced places by force, and spoiled them. *Bethel* and *Ithan* also, with their lands and signiories belonging unto them: so that as long as *Abias* lived, *Jeroboam* was never after able to raise any power since the loss he received. *Abias* survived after this his victory, onely for the space of three years; and was buried in *Jerusalem*, in the Sepulchre of his Ancestors, leaving twenty two sons, and sixteen daughters behind him, all which he begat on sixteen Women. His son *Asa* succeeded him in the

Ver. 13.

The death of *Abias.* 1 *Reg.* 15. 9. *Asa* King of *Juda.*

the Kingdom, whose Mother was called *Maacha*: under his Government the Countrey H
the year of the World, 2991. before Christ's Nativity, 973. of *Israel* enjoyed a firm peace for the space of ten years. This is that which we have observed of *Abias*, son of *Rehoboam*, the son of *Solomon*: *Jeroboam* the King of the ten Tribes dyed likewise, after he had reigned twenty two years, and *Nadab* his son succeeded him, at such time as *Asa* had already reigned two years. The son of *Jeroboam* governed two years, resembling his father in impiety and wickedness. During these two years, he made War against *Gaban*, a City of the *Philistines*, and encamped thereabout
Hegesippus de Rebus Iudaicis cap. 12. ad. 8. to surprize it by force: But being betrayed by the treachery of a certain friend of his called *Baasa*, the son of *Machil*, he dyed. This *Baasa* taking possession of the Kingdom,
Asa's piety. 1 Kings 15. 9. ad 24. 2 Corin. 14. 1, ad finem. exterminated all the posterity of *Jeroboam*: and it came to pass, that they of *Jeroboams* Race that dyed in the City, were torn in pieces, and devoured by Dogs; and they that I were in the fields, were made a prey unto Birds, according as God had foretold by his Prophet. By this means the house of *Jeroboam* sufferered a deserved punishment for their impiety and wickedness.

CHAP. VI.

The Ethiopians *besiege* Jerusalem *during the Reign of* Asa, *and are repulsed.*

BUT *Asa* King of *Jerusalem*, was a man of an upright and honest life, and one that feared God; neither proposed he to himself any other rule of his Actions, than the Divine Law. He corrected whatsoever was vicious and irregular in his Kingdom, purging it from all impiety. He had an Army of three hundred thousand men of the Tribe K
of *Juda*, armed with Buclers and Javelins, and two hundred and fifty thousand of the Tribe of *Benjamin*, bearing Bucklers and Bowes. After he had reigned ten years, *Zaraus* King of *Ethiopia* came out against him, with a great Army of nine hundred thousand footmen, and one hundred thousand horsemen, with three hundred chariots, and destroyed all the Land as far as *Maresa*, a City of *Juda*: in which place *Asa* met him, and set his
The Ethiopians war against Asa. Army in aray against him, in the valley of *Saphath*, not far from the City. Where seeing the great number of the *Ethiopians*, he besought God that he would give him the victory over his enemies: because he had not come forth against so formidable a power but in confidence of his assistance, who had the power to make a few men superior unto many, and the feeble to overcome the mighty. L

2 Chron. 14. 9. ad 14. Whil'st *Asa* prayed thus unto God, a certain sign of victory was given him; so being confirmed in that God had given him a token that he would assist him, he assailed his enemies, and slew a great number of the *Ethiopians*: as for the rest that were put to flight, he pursued them as far as the Countrey of *Gerar*; and after they had conquered their Enemies, they sacked the City of *Gerar*, and brought from thence a great mass of gold, and much spoil, with Camels, Dromedaries, and Herds of divers kinds of Cattel.

Asa's victory. Ver. 12. When *Asa* had obtained at Gods hands such a victory, and so great riches, he returned back again to *Jerusalem*: and when he drew near unto the City, the Prophet *Azarias* came out to meet them, who stayed him, and spake after this manner: *That sith they had obtained from God so notable a victory, they ought to behave themselves like virtuous men, and* M
The exhortation of Azarias the Prophet. *such as feared God, conforming themselves unto his will in all things; assuring them that if they persisted in the same, God would give them victory over their enemies, and all the happiness of this life: but if they forsook the service of God, they should fall into so great extremity, that neither true Prophet or Priest should be found amongst them, that should instruct them in righte-*
2 Chron. 15. ver. 3, 4. *ousness; that their Cities should be overthrown, and their Nation should be scattered over the face of the whole earth, that they should live like Wanderers and Vagabonds. In the mean while therefore, while they had time, he counselled them to live uprightly, wishing them that they would not deprive themselves of that favour which God bare unto them.* When the King and all the people heard these words, they were very joyful, and every one was careful to serve God. The King also sent out certatin Deputies over the Countrey, who were command- N
ed to see the laws duly executed. In this state were the affairs of *Asa* King of the two Tribes.

Religion renewed in *Israel.* Now will I return to *Basa* King of *Israel*, who (having slain *Nadab* the son of *Jeroboam*) usurped the Kingdom. He made his abode in the City of *Thersa*, and reigned four and twenty years, shewing himself more wicked, than either *Jeroboam* or his son had been. He miserably oppressed his Subjects, and by his blasphemies dishonoured the
Basa's impiety. 1 Reg. 16. 1, ad. 5. Name of God, who sent the Prophet *Gimon* unto him, to foretell him, that his whole race should perish, and that his house should be persecuted with as many miseries as himself had inflicted on *Jeroboams* posterity: because that having received the government
A Prophecy against Basa. from God, he shewed himself ungrateful unto him for his goodness, and governed his O
people impiously and unjustly: whereas justice and piety are both profitable unto those that practise them, and well-pleasing unto God. Moreover, in that he had conformed

him-

H himself in his life, to the dissolute course that *Jeroboam* used, and had given himself over to follow the same vices, he might deservedly expect to suffer the same punishment. Although *Baasa* heard all those evils (that should shortly fall on him and his posterity, by reason of his wickedness) yet he redemed not the time, nor endeavoured to obtain pardon of God, by repenting himself of his sins: but he continued still to engage himself further than before in all sorts of wickedness, and became worse and worse, to the utter ruine and confusion both of him and his household. In the end he assembled an Army, and assailed *Ramath* once more, which was a great City, some four Leagues distant from *Jerusalem*; which he took, placed a Garison therein, and fortifi'd it, with a resolu-
I tion, from thence to make his inrodes into *Asa*'s Kindom. But *Asa* fearing the invasion of his Enemy, and considering that the Soldiers who were left in *Ramath*, did grievously, pillage the adjacent Countries, sent Ambassadors to the King of *Damascus* with gold and silver, to induce him to become an Associate in the War, and to renew that amity between them, which was begun betwixt their Fathers. The King graciously received those treasures that were sent him, and made a league with him, and break the truce which he had made with *Baasa*: so that he sent the Governours of his Dominions against those Cities that were under *Baasa*'s subjection, with a commandment that they should destroy them.

The year of the World, 3006. before Christ's Nativity, 958.

1 Kings 15. 17, 21. Baasa surprized Ramath, and fortifi'd it.

Asa inciteth those of *Damascus* to invade *Baasa*.

Of these they burnt some, and ransackt others, amongst which were *Gelam*, *Dan*, and *Abelma*. Which when the King of *Israel* understood, he gave over the fortifyng of *Ra-*
K *math*, and with all expedition turn'd to yield those of his subjects his assistance, who were assaulted by the Enemy. But *Asa* in the mean while built two strong Towns, *Gabath* and *Maspha*, of the materials which *Baasa* had prepared to build withal. *Baasa* afterwards (prevented by death) had no more opportunity to make War against *Asa*. He was buried in the City of *Arsane*, and his Son *Ela* succeeded him in his Kingdom: who, after he had reigned two years, was traiterously slain by *Zamri*, a Captain of half his Horsemen. For whil'st *Ela* banquetted with *Osa*, who was the steward of his house, *Zamri* wrought so effectually, that he perswaded some of his horsemen to assault *Ela*, who at that time was alone, and destitute of his Guards, because all his Soldiers were at the siege of *Gabathan*, a City of the *Philistines*.

Alias, chap. 9. The death of *Baasa*.

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CHAP. VII.

Baasa's *Off-spring being extinct*, Zamri *reigned in* Israel; *and after him* Amri, *and his son* Achab.

After that *Ela* was slain, *Zamri* took the Kingdom upon him, and wholly rooted out *Baasa*'s posterity (according as the Prophet *Gimon* had foretold.) For after the same manner was his Family utterly overthrown for their impiety; as *Jeroboams* progeny was extinguish'd for their iniquity (as we have before declar'd.) For the Army which besieged *Gabathan*, hearing news of the Kings death, and that *Zamri* had murther'd him,
M and seized the Kingdom, they made *Amri* General of the Army, and anointed him for their King: who raising the siege before *Gabathan*, came before the Royal City of *Thersa*, which he besieged, and took by force. *Zamri* seeing the City destitute of defence, had retired himself into the most secret place of the Palace; where setting it on fire, he burnt both himself and it, after he had reigned seven days. Suddenly after this, the *Israelites* fell at variance amongst themselves, because some of them thought to prefer *Thaman* to the Kingdom, and others were wholly addicted to *Amri*; but they of *Amri*'s side had the better: and being of the better sort, slew *Thaman*, and made *Amri* Sovereign over the people The thirteenth year of *Asa*, *Amri* began his Reign, and was King for twelve years space; six years govern'd he in *Thersa*, and six in *Mareon*, (which the *Greeks*
N call *Samaria*) himself imposed this name of *Samaria*, from the name of him whom he purchased the Mountain, on which he built this City. He differ'd in nothing from the other Kings his predecessors, but in that he was worser than any of them; for there was nothing which he left unattempted, that by daily impieties he might alienate the people from God. For which cause God being displeas'd, exterminated him and his posterity from the face of the Earth. This *Amri* dyed in *Samaria*, and *Achab* his Son was his Successor.

Baasa's stock destroyed. *Ver.* 11, 12.

Divers factions of the people. *Ver.* 16. *Amri* King of *Israel*.

Ver. 28. *Amri* dyeth, and *Achab* his son succeeded him.

Hereby a Man may easily perceive, what care the Divine Majesty hath of humane affairs, and how he loveth the virtuous, and utterly rooteth out the vicious. For the Kings of *Israel*, through their impiety, in a short and successive course, the one after the other
O were cut off, and confounded with all their Families. But *Asa* (King of *Jerusalem*, and the two Tribes) living happily in the favour of God, for his piety and justice, attained to a reverend and old age: and after he had reigned one and forty years, he dyed a good death;

death: and after his death, *Jehoſhaphat* his ſon (whom he begat on his Wife *Abida*) ſucceeded him; who, in all things that concern'd piety or fortitude, ſeem'd to emulate and equal his Grandfather *David*, according as it ſhall be declar'd hereafter. But *Achab*, King of *Iſrael*, made his abode in *Samaria*, and govern'd the Kingdom for the ſpace of 22 years, without any alteration of thoſe ordinances which his progenitors, Kings of *Iſrael*, had eſtabliſhed; but that he exceeded them daily in wickedneſs. For he imitated all their impieties, (but eſpecially the Apoſtaſie of *Jeroboam*) for he adored thoſe Calves that were erected by him; and beſides that, he added far worſe impieties than the former. He took to wife *Jezabel* the daughter of *Ithobal* King of the *Tyrians* and *Sidonians*, of whom he learnt to adore the Gods of her Nation: for ſhe was a buſie and audacious woman, and ſo inſolent, that ſhe feared not to build a Temple in honour of *Bell*, the God of the *Tyrians*, and to plant a Grove furniſh'd with all kind of Trees, and to ordain Prieſts and falſe Prophets alſo, in honour of that God. The King alſo took delight to have theſe Men oftentimes about him, exceeding all other Kings before him in madneſs and malice. To him came a certain Prophet named *Elias*, ſent by Almighty God, that was born in *Theſbon* in *Galaad*, telling him that he fore-propheſied, that neither dew nor rain ſhould fall on the Earth a long time, until that himſelf, who was prepar'd to depart from him, ſhould appear again unto him: And binding the ſame with an oath, (for the better confirmation therof) he retir'd himſelf to the Southward, where he liv'd by a certain River, from whence he fetcht his drink: for his meat was daily brought him by Ravens.

The year of the World, 3028. *before Chriſt's Nativity*, 936.

alias, chap. 10. *Aſa* dieth. *Jehoſhaphat* ſucceedeth him. 2 *Chron.* 17. 1, 2. 1 *Kings* 16. 30, 31.

Jezabel 1 *Reg.* 17. 1, *ad* 4. The dearth of victuals propheſied to the *Iſraelites*.

Now when the River, through want of rain, was grown dry, God commanded him to repair unto *Sareptha*, (a City not far from *Sidon* and *Tyre*, and ſcituate in the midſt between them both) where he ſhould find a Widow-woman, who would furniſh him with food. As ſoon therefore as he drew near unto the gate, he ſaw a Woman that lived by her labour, gathering of ſticks, and God gave him to underſtand that it was ſhe to whom he was ſent. Whereupon he came unto her and ſaluted her, praying her that ſhe would bring him ſome water to cool his thirſt; and as ſhe was ready to depart, he called her back again, and willed her to bring him ſome bread alſo. Whereupon ſhe ſware unto him, that ſhe had nothing in her houſe but an handful of flowre, and a little oyl, and that ſhe was come forth to gather ſticks, to the end ſhe might bake the ſame, and make bread for her Self and her Son; and when they had eaten the ſame, they muſt needs periſh through famine, becauſe they had not any thing more left. *Go*, ſaid the Prophet, *and be of good courage, and conceive better hopes; and when thou haſt prepared meat for me, bring it; for I tell thee, that thy flowre ſhall not fail, nor thy pot of oyl be empty, until God ſend rain upon the earth.* When the Prophet had ſpoken thus, ſhe approach'd unto him, and performed that which he commanded, and ſhe her ſelf had ſufficient to feed upon, and ſhe gave the reſt unto her ſon, and to the Prophet: ſo that they wanted nothing, ſo long as the drought continued.

Ver. 4, 5. Crows feed *Elias*. *Ver.* 9, *ad* 16. The Widow of *Sareptha* entertaining *Elias*, neither flowre nor oyl fail.

Menander maketh mention of this great drought, in the acts of *Ithobal* King of the *Tyrians*, ſpeaking after this manner: In this time there was a ſeaſon without rain, from the Month of *October*, until *October* in the next year after; whereupon the Prince cauſed prayers and ſupplications to be made, which were follow'd with great ſtore of Thunder. He built the City of *Botris* in *Phœnicia*, and *Auzate* in *Lybia*. Doubtleſs he expreſſed hereby the drought that hapned in *Achab*'s time: for about that time, *Ithobal* reigned over the *Tytians*, as *Menander* teſtifieth in his Hiſtory. The Woman (of whom we have ſpoken heretofore, that entertained the Prophet) ſeeing her ſon fallen ſick, and lying ſenſleſs, as if he had been already dead, or yielding up the ghoſt, wept, and break out into ſo great a paſſion, that ſhe forbore not to ſay, that the cauſe of her misfortune was, in that the Prophet was come into her houſe, and had diſcover'd her ſins; and that he had been the cauſe, that God for her puniſhment, had taken away her onely ſon. But he comforted her, and willed her to be of good courage, and commanded her to bring the child unto him, aſſuring her that he would reſtore him to life,

Menander of the famine during the time of *Elias*.

Now when ſhe had brought him, he took the child, and carried him into his lodging, and laid him on his bed, and cryed unto God, ſaying, *That ſince the loſs of her onely ſon ſeem'd to be but an unequal recompence unto her that had ſo charitably received him, he therefore beſought him, that he would command the ſoul to return into the body, and reſtore life unto the Infant.* Whereupon, God having compaſſion on the Mother, and being willing to gratifie the Prophet, and to the intent that no man might ſuppoſe that he came unto her to prejudice her, he reſtored the child to life, beyond all expectation. For which, the mother gave thanks unto the Prophet, ſaying, *That by this means, ſhe was thorowly perſuaded, that God had ſpoken unto him.* Not long after, he ſought out *Achab*, according as God had commanded him, to let him know that he ſhould have rain. At that time the famine reigned

1 *Kings* 17. 17. *ad finem*. *Elias* reſtoreth the Widows ſon to life.

H reigned over the whole Countrey, and there was great want of necessary Victuals; so that men did not only faint for want of Bread, but the Earth also for want of Rain, could not bring forth that which was requisite for the sustenance of Horses, and other Cattel. The King therefore calling *Obadiah* unto him (who was the Master of his Herds) he commanded him that he should each way seek out for Fountains and Brooks, willing him, that if he found out any Grass, he should mow the same, and give it to his Cattel for their sustenance. And whereas by his command the Prophet *Elias* was sought in divers places, and could not be found, he appointed *Obadiah* also to follow him. So taking both of them several ways, the King followed one, and the Master of the Cattel another.

The year of the World, 3040. before Christ's Nativity, 924.

1 *King.* 18. 1, 2. *Elias* is sent by God to propheſie rain to *Achab.*

Achab seeketh for *Elias.*

I This *Obadiah* was a godly and virtuous man, who, when the Prophets were put to death, hid one hundred of them in Caves, and sustain'd them with Bread and Water. After this man departed from the King, *Elias* met him, and he ask'd *Elias* what he was? which when he had told him, he humbled himself on his face before him. *Elias* commanded him to go unto the King, and to let him know, that he was nigh at hand. *Obadiah* ask'd him, *Wherein he had offended him, that he should desire to put him upon on Action that might occasion the loss of his Life: For there was not any streight, whither he sent not some of his men to find out* Elias, *with charge, that if they found him, they should put him to death. Now it may be* (said he) *that whilst I repair unto the King, the Spirit of God shall carry thee away; the King not finding thee here, and frustrate of his desire, will revenge himself on me.*

Obadiah concealeth and sustaineth an 100 Prophets.

K *Nevertheless you may, if you please, save my life; and I conjure thee by the Kindness which I have shewn to an hundred Prophets, such as thou art, whom I have delivered from the fury of* Jezabel, *and taken care to preserve in Caves until this day.* Notwithstanding all these words, *Elias* commanded him to go unto the King, and to cast off all fear, swearing unto him by an oath, how that that day he would make himself known unto *Achab.*

When *Obadiah* had told the King that *Elias* was at hand, *Achab* went out to meet him, and being full of Indignation, said unto him, *Is it thou that heapest so much Mischief on the* Hebrews *heads? Art thou the man that art the cause of this sterility?* To whom *Elias* replied, *That it was he and his race that were the occasions of these Mischiefs, because they had brought strange Gods into their Countrey, whom they adored, and had forsaken the true God,*

v. 17. *Achab* accuseth *Elias* of impiety.

L *who was, and is only to be worshipped. He therefore willed him presently to assemble all the people on mount* Carmel, *and bring with him his wife and her Prophets, whose number he reckoned up: the Prophets likewise of the Woods, who were in number four hundred.* When therefore all of them being summoned by the King, were gathered together in that place, *Elias* stood up in the midst of them, and said, *How long will ye continue in this uncertainty, whom ye ought to follow? For if you think that the* Hebrews *God is the true and only God, why follow you him not, and why keep you not his Commandments: But if you think that the honour belongeth not to him, but to forreign Gods, follow them.* When *Elias* perceiv'd that the people replied nothing hereunto, he proceeded: *For an undeniable proof whereby ye may be*

v. 21. *Elias* reproveth the superstition of the people.

M *satisfied which is the most powerful, either that God which I worship, or those false ones which ye are perswaded to follow; and which is the true Religion, that which I profess, or that which is professed by these* 400 *Prophets, I will take an Ox and kill it, and lay it upon the wood, without putting any fire thereto to consume the Sacrifice; and they also shall do the like, and call upon their gods, and beseech them to send down fire to consume their sacrifice: which if they shall do, and confirm the same by a miracle, then shall we know that they are true gods.*

This Proposal of his was generally approved. Whereupon, *Elias* commanded the false Prophets first of all to chuse an Ox, and to kill it, and afterwards to call upon their gods; and when it manifestly appear'd, that their Prayer was of no force, *Elias* began to mock them, saying, *Why call you not out upon your Gods with a loud voice? for it may be they are on some voyage, or else haply they sleep.* Whilst thus they had invocated from

N the morning till mid-day (cutting themselves with Knives and Lances, according to the custom of their Countrey) *Elias* that was to make his Sacrifice, commanded the false Prophets to stand aside, and the people to draw near unto him, and observe, for fear lest secretly he should convey fire under the Wood. When the people approached, he took twelve stones, according to the number of the twelve Tribes of *Israel*, and made an Altar, and digged a deep trench round about it; and afterwards heaping Wood upon the Altar, and laying his Sacrifice thereon, he commanded them to fill four Tuns with fountain water, and to pour it upon the Altar, that the trench might receive and drink up the Water. Which done, he began to Pray, and call upon God, beseeching him, *That it might*

v. 34. *ad* 38. *Elias* Doctrine and Office confirmed by Miracle.

O *please him to manifest his power unto his people, who had so long run astray:* No sooner had he finished his Prayer, but fire fell from Heaven upon the Altar, in the sight of all the people, and consumed all the Sacrifice; so that the Water was dried up. Which when the *Israelites* beheld, they fell down on their Faces upon the Earth, adoring one only God:

v. 38. Fire from Heaven devoureth the sacrifice.

The year of the World, 3040. before Christ's Nativity, 924.

God: confessing him to be the most mighty and only true God, and that all other were A but vain and imaginary Names of Idols, which were without Holiness or Power; and laying hands themselves upon their false Prophets, they slew them by the Commandment of *Elias*. He willed the King also to depart, and take his refection, and to take care for nothing, because he should very shortly see that God would send him Rain; and thus departed *Achab* from him. But *Elias* went up to the top of Mount *Carmel* and sate him down on the ground, leaning his head upon his knees: whilst he thus sate, he commanded his Servant to get upon a certain Rock, and look toward the Sea, and to tell him if he saw any Clouds to arise in any part (for till that time the Air had been always clear.) His Servant having often gone up to the top of the Rock, and told that he saw nothing, at length going up the seventh time, in descending, he brought him this News, that he saw B some black appearance in the Air, not much unlike to a mans foot-step. When *Elias* understood this, he sent unto *Achab*, wishing him to retire himself within the City before the Rain fell; who had no sooner recover'd the City *Jezrael*, but that the Air was presently cover'd with thick Clouds, and a vehement Wind intermixt with Rain, fell upon the Earth, and the Prophet seized by the Spirit of God, ran with the Kings Chariot as far as *Jezrael* a City of *Asser*. When *Jezabel Achab*'s Wife, had notice what Miracles *Elias* had perform'd, and how he had slain her Prophets, she was displeased and sent Messengers unto him, threatning him in like sort to revenge her self on him, as he had slain her Prophets. Which *Elias* fearing, fled into the City of *Bersabe*, which is upon the Borders of the Tribe of *Judah*, bounding upon *Idumea*: in which place he left his Servant, and re- C tired himself into the Desart: where whilst he prayed God that he would take him out of the World, he fell asleep under a certain Tree, and after he was awaked, he arose, and found Bread and Water ready prepared by him. When he he had eaten, and was refreshed, he went unto Mount *Sinai* (where it is said that *Moses* received the Law from God) where finding out an hollow Cave, he entred into it, and remained therein. And being demanded by a certain Voice which spake unto him, he knew not from whence, *Wherefore he remained in that place and forsook the City?* He answer'd, *Because he had slain the Prophets of the false gods, and because he had perswaded the people, that there was but one only God, who ought to be honoured by all men; and that for this cause he was sought for by the Kings wife, that he might be put to death.* The Voice replyed again, and commanded him to shew D himself openly, assuring him, that he should understand that which it behooved him to perform.

Hereupon as soon it was day, he forsook the Cave, and perceiv'd the earth to tremble under his feet: and after all things were appeased, the Voice which proceeded he knew not from whence, willed him, *That he should in no ways be discomforted with that which he saw: for that no one of his Enemies should have power to hurt him, charging him to return unto his house, to the intent to proclaim* Jehu *the Son of* Nimsi *King of the People, and* Azael *of* Damascus *King of the* Syrians, *assuring him, that in his place,* Elizeus *of the City of* Abela *should be Prophet, and that the wicked People should be destroyed, the one by* Azael, *and the other by* Jehu. When *Elias* heard those things, he returned into the Country of the E *Hebrews*, and met *Elizeus* the Son of *Saphat* at the Cart, and with him divers others, driving before them twelve Couple of Oxen: he came near him, and cast upon him his Garment, and he instantly began thereupon to Prophetize, so that forsaking his Oxen, he followed *Elias*. Yet required he, that before his departure, he might take leave of his Parents; which when he had perform'd, he committed them unto God, and followed *Elias*, attending on him, during all his life, like his Disciple and Servant. This issue had the affairs of this so excellent a Prophet. But a certain Citizen, called *Naboth*, of the City of *Azar*, had a Vineyard near unto the Lands of *Achab*, who required him to sell him the same, at what price he thought convenient, to the intent he might annex it to his own Lands, and make them one possession; wishing him, that if he would not sell it him F for Silver, to choose in exchange thereof, any one field of his which he liked best. *Naboth* answer'd him, *That he would not do it, but that he intended to gather the fruit of his own Land himself, which he had received as an inheritance from his Father.* The King no less troubled with the repulse, than if he had lost his own Inheritance, would neither wash, nor receive any sustenance. Whereupon *Jezabel* his Wife inquired after the cause of his Discontent, and how it came to pass, that he neither wash't, nor eat: he told her of *Naboths* rude behaviour, and how having offer'd all just and reasonable Composition, he could not obtain what he requested. Hereupon *Jezabel* willed him to be of good cheer, advised him to continue his ordinary Entertainment, because she her self would take upon her to revenge him on *Naboth*. Whereupon she presently sent Letters in *Achabs* Name to the Go- G vernours of the Country, whereby she enjoyned them to celebrate a Fast, and to assemble the People, charging them, that in that place *Naboth* should have a seat prepared for him,

Ver. 40. Baals Priest slain.

Ver. 43. ad fin. Elias foreprophesieth rain.

1 Reg. 19. 1. ad 4. Elias fleeth from *Jezabel.*

Gods Care for his Servants.

V. 5, 6. God speaketh to *Elias* in the desart.

V. 16. Jehu King of Israel.

V. 19. Elizeus calling.

Hedio & Rufinus, cap 14. *ad* 11.

1 King. 21. 1. ad 16. The story of *Naboth*, who was stoned to death for denying *Achab* his Vineyard.

H him, by reaſon of his birth and quality; willing them afterwards, that ſuborning three falſe Witneſſes to depoſe againſt him, that he had blaſphemed God and the King, they ſhould by this means cauſe him to be ſtoned and put to death by the People. All which was performed according as the Queen had written, and *Naboth* (accuſed by falſe witneſs for ſcandalizing God and the King) was ſtoned by the People, and put to death. When *Jezabel* had tydings hereof, ſhe repaired to the King's preſence, and told him, *That he ſhould enjoy* Naboth's *Vineyard, and diſburſe nothing for it.*

The year of the World, 3040. before Chriſt's Nativity, 924.

But God diſpleaſed with this her wickedneſs, ſent the Prophet *Elias* purpoſely to meet with *Achab* in *Naboth*'s ground, and to tell him, *That he unjuſtly poſſeſſed the lawful inheritance of another, whom he had put to death.* As ſoon as the King perceived that he came I unto him, ſuppoſing it to be unſeemly for a King to be reproved, he firſt of all confeſſed his fault, and offer'd him to make reſtitution according as he ſhould think fit. Then did the Prophet foretel, *That in the ſame place where* Naboth's *Carcaſe was conſumed by Dogs, that both his and his Queen's blood ſhould be ſhed, and that all his Race ſhould be deſtroyed; for that they durſt commit ſuch an impiety, and ſo wickedly murder (againſt all Law) ſo good and innocent a Man.* Theſe words made ſo great an impreſſion upon *Achab*, that he repented him of the offence he had committed: ſo that apparelling himſelf in ſackcloth, and walking barefoot, he taſted not any meat, but confeſſed his ſins, with hopes to appeaſe God's wrath. Whereupon God certified him by the Prophet, *That during his life-time, the puniſhment of his Race ſhould be deferred, becauſe he had repented him of his miſdeeds: but* R *that the threats and menaces ſhould take effect in his ſons time.*

Ver. 17, *ad* 26. *Elias* propheſieth what revengeGod will take of *Achab* and *Jezabel*

Ver. 27, 28. *Achab*'s repentance.

CHAP. VIII.

Adad *King of* Damaſcus *and* Syria, *fighteth two ſeveral Battels with* Achab, *and is overthrown by him.*

WHilſt *Achab*'s affairs were after this manner diſpoſed, the ſon of *Adad* (that reigned over the *Syrians*, and thoſe of *Damaſcus*) aſſembled the Forces of his whole Country, and aſſociated with him two and thirty other Kings, with whom he came and made War againſt *Achab*. Who being far inferiour to him in power, came not into the E open field to bid him battel, but cloſing up his Soldiers in his ſtrongeſt Cities, he himſelf retired into *Samaria*, (which was begirt with a very ſtrong wall, and very hard to be taken.) For which cauſe the *Syrian* (taking his Army with him) came to *Samaria*, and encamping before it, intended to batter the City. But firſt of all he ſent a Herald to *Achab*, to require him to give audience to his Ambaſſadors which he would ſend unto him, by whom he ſhould be certified what his reſolution was. As ſoon as the King of *Iſrael* had granted them free acceſs, the Ambaſſadors came, and (according to the Kings directions) required that *Achab*'s Goods, his Children and Wife ſhould be at *Adad*'s command: which if he would yield to, and ſuffer him to take ſo many as he pleaſed, he would raiſe the ſiege, and batter the City no more. *Achab* gave the Ambaſſadors order M to certify the King of *Syria*, that both himſelf, and all whatſoever was his, was at his command. Upon which anſwer, the King ſent a ſecond Meſſage unto *Achab*, enjoining him the next day to admit ſuch of his Servants as he ſhould ſend unto him, to ſearch his Royal Palace, and the houſes of his friends and kinſmen, and take from thence that which they liked beſt.

1 Kings 20. 1, *ad* 13. *Adad*'s war againſt *Achab*.

The *Syrians* Embaſſage to *Achab*.

Achab amazed at this ſecond Embaſſage of the King of *Syria*, aſſembled his People, and ſet them know, that he was ready to deliver up into the Enemies hands his wives and children, for their ſafety and repoſe, and to abandon all that likewiſe which was in his poſſeſſion; (for the *Syrian* had demanded no leſs at his hands in his firſt Embaſſage:) But that now he required that his Servants might be admitted to ranſack all their hou- N ſes, to the end they may leave nothing therein that was of any value, making it hereby appear to the world, that he had no intent to make Peace, ſince that after the *Syrian* was ſenſible that *Achab*'s tenderneſs for his Subjects ſecurity, had prevail'd ſo far with him, as to grant him whatſoever belonged peculilarly to himſelf, he ſought nevertheleſs an occaſion of a breach, by demanding liberty to ſeize upon their Proprieties; notwithſtanding that he would do whatſoever they ſhould think good of. To this the People anſwer'd, *That they could not endure that any of his demands ſhould be liſtened unto, or reſpected; but that the King ſhould prepare for War.* Whereupon he called for the Ambaſſadors, and diſmiſſed them with this anſwer, *That they ſhould report unto their Maſter, that* Achab *agreed* O *unto thoſe things which were required, (becauſe he deſired the happineſs of his Subjects:) but touching his ſecond demand, that he would no ways condeſcend thereunto:* and thus ſent he them away. When *Adad* heard this anſwer, he was moved, and ſent unto *Achab* the third time, threatning him, *That his Soldiers ſhould make a bulwark higher than the walls (he*

Ver. 10, 11. His anſwer to the Legates.

so much trusted in) yea, though only each of them should bring but an handful of earth with them; (which boast he used to terrify him, and to express thereby how great a multitude of Men he had to oppose against him.) But *Achab* answered, *That he ought not to glory in his Army, but in those actions that should determine the War.* When the Ambassadors were returned back, they found the King at dinner with two and thirty Kings his Allies, to whom they made report of *Achab*'s answer. Hereupon *Adad* gave commandment to begirt the City with Palisadoes, and to raise bulwarks of earth, and to streighten the siege. Whil'st these things were in hand, *Achab* was grievously troubled, and all the People with him: but at length he grew confident, and cast off all his fear, through the arrival of a certain Prophet, who said unto him, *That God promised to deliver all those thousands of Soldiers, and his Enemies, which he beheld, into his hands.* The same Prophet being afterwards asked, *By whose means this victory might be gained?* He said, *That it should be by the Sons of the Governours, whom the King himself should lead forth. Achab* therefore calling unto him the Governours Sons, found that their number amounted to 232; and having notice that the *Syrians* intended nought else but pleasure and banquetting, he opened the City-gates, and sent these young Men out against them. Now when the Centinels of the adverse part had discovered them, they certified *Adad* thereof, who sent out certain Soldiers against them, commanding them, *That if they were come out in warlike sort to bid the battel, they should bring them unto him fast bound; and if they came in peace, they should do the like.* Now *Achab* had within the City ranged another Army, and kept them in a readiness. When therefore the young Men had charged the *Syrian* guard, and slain a great number of them, and had pursued the rest even unto their own Camp, *Achab* spying his present victory and advantage, caused his whole Army to sally forth; who giving an unexpected charge upon the Enemies, discomfited the *Syrians*, (who little expected such a stratagem from the *Hebrews*) and assailed them disarmed and drunken: so that they left both armour and weapons behind them, and fled from their Camp; and their King likewise was so hotly pursued, that he scarcely had opportunity to save himself by the swiftness of his Horse. *Achab* made a long chase in following the *Syrians*, and slaughtering them that fled; he spoiled their Camp likewise, and carried thence great riches, and an huge quantity of gold and silver. He took *Adad*'s Chariots and Horses also, and with them returned back into the City.

The year of the World, 3400. before Christ's Nativity, 924.

Ver. 12. *Adads* confidence in his Soldiers.

V. 13, 14, *&c.* The *Israelites* God promiseth victory against the *Syrians.*

Ver. 20. 21. *Achab*'s victory against the *Syrians.*

A B C D

But whereas by the advice of the said Prophet, he was perswaded to prepare and keep an Army in readiness against the next year, (for that the *Syrians* were resolved to assault him again) the King omitted no preparation that concerned the War. For *Adad* (being escaped from the fight with those few Forces that remained after the battel) consulted with his friends, how he might war against the *Israelites.* Who advised him from thenceforth, never more to fight with them in mountainous places, for that their God was powerful upon the Mountains, and for that cause they had been overcome by them: but if he fought with them in the Plain, both he and his should be assured to have the upper hand. Moreover, they counselled him, that he should dismiss those Kings that he had confederated with him, to the end that each of them might return into his own Country, and that in their stead he should retain their Forces, over which he should ordain Chieftains; besides, (to supply their places that were lost) they advised him to levy Horsemen and Chariots thorow all his Country. *Adad* supposing that they had discreetly counselled him in this matter, ordered his Army according as they had advised. And as soon as the Spring was come, he assembled his Army, and led them forth against the *Israelites*; and coming near unto the City of *Aphec*, he encamped in a plain field. But *Achab* with his Forces marching out to meet him, pitched his Tents near unto him, although he were far inferiour both in force and number. To him the Prophet appeared again, telling him, *That God would once more give him the victory, to make it known, that his power was not only in the Mountains* (*as the* Syrians *perswaded themselves*) *but in the Plains also.* Thus continued both the Armies, and encamped the one against the other, for the space of six days. On the seventh, when the Enemy forsook their Trenches early in the morning, and placed themselves in battel-array, *Achab* drew out his Army and faced them, and presently charged them: where after a long and dangerous fight between them, the Enemies were put to flight, and many of them slain in the chase. For some of them were intangled with their own Chariots, others slew those of their own party, and some few of them found the means to fly unto their City of *Aphec*, who perished likewise to the number of seven and twenty thousand (being slain by the walls that fell upon them) besides One hundred thousand Men that perished in the fight. But *Adad*, attended by some of his principal Officers, went and hid himself in a Cave under the ground; and they representing unto him, that the Kings of *Israel* were merciful, and that there was hope of pardon to be had (if after the manner of Suppliants they sent unto him) *Adad* permitted them. Whereupon they incontinently presented themselves to *Achab* cloathed in Sack-

Ver 23. *ad* 27. *Adad*'s second expedition against the *Israelites.*

E F G

H Sackcloth, with Ropes about their Necks, (according to the manner of Supplicants amongſt the *Syrians*) telling him, *That* Adad *beſought his Majeſty to grant him his Life; promiſing on his behalf, that from thenceforth he would always continue his Servant, and acknowledge his favour. Achab* anſwer'd them, *That he was very glad that their King was as yet alive, and had eſcaped from the fury of the fight, offering him, by them, that Kindneſs which one Brother ought to ſhew unto another. And ſware unto them, that he ſhould offer him no wrong, if he diſcover'd himſelf unto him.* Whereupon, they brought him from the place where he was hidden, and preſented him unto *Achab*, who was mounted upon a Chariot. *Adad* proſtrated himſelf before him: but *Achab* ſtretching out his hand, made him come up unto him into his Chariot, and kiſſed him, willing him to be of good Courage, aſſuring I him, *That he ſhould be no otherwiſe treated by him than as became the dignity of a King.* Hereupon *Adad* gave him thanks, proteſting, *That during his life-time, he would never be forgetful of his Favours:* promiſing him moreover, *to reſtore unto him thoſe Cities which his Predeceſſors, Kings of* Syria, *had taken from the* Iſraelites; *and that he ſhould have as free acceſs to* Damaſcus, *as to* Samaria. After this Treaty confirmed by oath, *Achab* gave him many worthy preſents, and ſent him back into his Kingdom. Thus ended the War betwixt *Adad* and the King of the *Iſraelites*. After this, a certain Prophet called *Micheas*, came unto another *Iſraelite*, commanding him to wound him upon the head, aſſuring him, *That God was ſo pleaſed, and had ſo commanded him.* When this *Iſraelite* would in no ſort condeſcend hereunto, he propheſied unto him, *That ſince he had diſobeyed God's Commandment, K he ſhould meet with a Lion, which ſhould rent him in pieces.* Which coming to paſs, according as it was foretold, the Prophet addreſſed himſelf again unto another, commanding him to do the like: and when he had wounded him in the head, he bound up the wound, and came unto the King, telling him, *That he had been in the Wars, and had received a Priſoner in charge from his Captain's hands, and that (his Priſoner being fled from him) he feared leſt he that had committed him to his charge, ſhould for that cauſe take his Life from him; the rather, for that he threatned no leſs. Achab* anſwer'd him, *That he was juſtly condemned.* Whereupon, *Micheas* diſcover'd his head, and made it known who he was. And to this intent uſed the Prophet this Artifice, that his Words might be of greater force and value. For he told the King, *That God would chaſtiſe him becauſe he had permitted the Blaſphemer L* Adad *to depart unpuniſh'd*; aſſuring him, *That God would cauſe him to be ſlain by* Adad, *and ſuffer the People of* Iſrael *to be ſlaughtered by the* Syrian *Army.* The King diſpleaſed with the liberty and free ſpeech of the Prophet, commanded him to be caſt into Priſon; and being vehemently affrighted with this his Prediction, he departed home unto his Houſe.

The year of the World, 3040. before Chriſt's Nativity, 923.

Ver. 31. ad 34. Adad is received into favour by *Achab*, and diſmiſſed upon condition.

Ver. 35, ad fin.

Achab was reproved for diſmiſſing *Adad.*

The reward of learned Preachers.

CHAP. IX.

The exemplary Piety of Jehoſhaphat *King of* Juda, *his Proſperity, his military Power. He marrieth* Joram *his Son, to a Daughter of* Ahab *King of* Iſrael, *and aſſiſteth him M with his Forces againſt* Adad *King of* Syria.

HItherto have we ſpoken of *Achab*, but now I muſt return unto *Jehoſhaphat* King of *Jeruſalem*; who having enlarged his Kingdom, and planted Gariſons in thoſe Cities that were ſubject unto him, (and in thoſe likewiſe which his Grandfather *Abiah* had poſſeſſed in the Tribe of *Ephraim*, at ſuch time as *Jeroboam* reigned over the ten Tribes) the King had perpetual aſſiſtance and favour at God's hands, in that he was a juſt and vertuous Prince, ſtudying day and night for nothing more than how he might pleaſe and honour God. The Kings, his Neighbours, round about him, honour'd him with Preſents: ſo that his Riches and Reputation were very great.

N In the third year of his Reign, he aſſembled the Governours and Prieſts of his Country, enjoining them to ride their Circuit about the Provinces, and to teach the Inhabitants of every City the Law of *Moſes*, training them up in the obſervance thereof, and in the ſtudy of Piety. Which all the Citizens embraced and entertained ſo willingly, that they ſeemed to emulate and ſtrive one with the other, which of them ſhould exceed the reſt in the Service of God. The Nations likewiſe that dwelt round about him, loved *Jehoſhaphat*, and were at peace with him. The *Philiſtines* alſo payed thoſe Tributes which were impoſed on them. And the *Arabians* furniſh'd him every year with ſix hundred and threeſcore Lambs, and the like number of Horſes. He fortified alſo other great Cities of importance, and made preparation of Munition of War and Arms againſt the O Enemy. He muſtered in the Tribe of *Juda* three hundred thouſand Men, over whom he placed *Eſrias* General, and two hundred thouſand under the Conduct of *Johanan*, who beſides theſe, had two hundred thouſand Archers on foot of the Tribe of *Benjamin*.

Jehoſhaphat's Piety. *2 Chron. 17. 1.*

The peace in *Jehoſhaphat's* time.

Jehoſhaphat's Army. *Ver. 13.*

Another Chieftain called *Ochobat*, levied and led for the King one hundred and four- A
The year of the World, 3047. before Christ's Nativity, 917. score thousand Men armed at all points, (besides those which he sent into fenced Cities.) He married his Son *Joram* to *Athalia* the Daughter of *Achab* King of the ten Tribes. And not long after (resorting to *Samaria*) *Achab* received him very courteously, and magnificently entertained his Army with bread, wine and flesh in abundance; desiring him to yield him his assistance against the King of *Syria*, to the intent he might recover the City of *Ramath* in the Country of *Galaad*, which *Adad*'s Father had won, and conquered from his Father. *Jehoshaphat* promised to assist him; and being no ways inferior unto him in force, he sent his Army from *Jerusalem* to *Samaria*. When these two Kings were departed out of the City, and each of them were seated upon their Thrones, they distributed their Pay to every one of their Soldiers. At that time *Jehoshaphat* commanded, *That if at that present there were as yet any Prophets amongst them, they might be sent for to give notice what the issue should be of this their War against the* Syrians: *and whether they thought it good to make War against them, by reason at that time there was amity and peace betwixt* Achab *and the* Syrians, *confirmed for the space of three years, since the time that he took* Adad *Prisoner, and delivered him.* B

Jehoshaphat's expedition with Achab against the Syrians.
1 Kings 22. 2, ad 8.
2 Chron. 18. 1, ad 8.

CHAP. X.

Achab *fighteth against the* Syrians, *and is overcome and slain in the battel.*

C

1 Kings 22. 6. 2 Chron. 18. 5. HEreupon *Achab* called for the Prophets, (who were in number four hundred) and commanded them to enquire of God, *Whether he would give him the victory in that War which he undertook against* Adad? *And whether he should recover the City which he entended to besiege?* Who answered and counselled him to hazard the Battel: *For he should overcome the* Syrian, *and should take him Prisoner as he had done before.* *Jehoshaphat* understanding by their words that they were false Prophets, asked *Achab*, *If he had not any other Prophet of God, who might more exactly certify him of that which should follow?* *Achab* answered, *That he had one as yet remaining, but that he hated him, because he propheſied nought else but mishap and misery unto him, and had foretold him, That if he should fight against the* Syrians, *he should be overcome and slain; and for that cause he held him at that time in* D
1 Kings 22. 14, ad 28. 2 Chron. 18. 13. ad fin *Prison, signifying unto him, that his name was* Micheas *the son of* Imlah. *Jehoshaphat* desired that he might be brought into his presence, which was accordingly performed by one of his Eunuchs; who by the way certified *Micheas*, *That all the other Prophets had propheſied to the King victory.* But *Micheas* told him, *That it was not lawful for him to lye against God, but that it concerned him to speak that which God should inform him of, concerning the King.* As soon as he came before *Achab*, and was adjured to speak the truth, he said, *That God had shewed him the* Israelites *put to flight, and dispersed by the* Syrians, *that pursued them no otherwise than Sheep without their Shepherd. All which signifieth no less,* (said he) *but that the rest of the people returning home in safety,* Achab *only should be slain in the battel.* When *Micheas* had spoken after this manner, *Achab* turning himself towards *Jehoshaphat*, E
said unto him, *I told you before, how this fellow was affected towards me.* But *Micheas* constantly avowed, *That he propheſied nothing but that which God had commanded him to speak, assuring* Achab *that he was solicited by the false Prophets unto War, under hope of victory, whereas he should assuredly perish in the battel.* These words of his made *Achab* much discomforted. But *Sedechias*, one of the false Prophets, stepped forth, and exhorted him *to set light by* Micheas's *words, because he spake untruly. And for confirmation of this, he appealed to* Elias, (*who was a far more skilful Prophet in foretelling things to come, than* Micheas *was*) *yet that the same* Elias *had foretold, that the Dogs should lick* Achab's *blood in the City of* Jezrael *in the field of* Naboth, *because* Naboth *had been stoned to death at the instance of* Achab. *Whereby it appeared manifestly, that since he contradicted a Prophet so* F
excellent as he was, he lied, in saying that the King should die within three days. Moreover, (said he) *it shall appear whether he be truly sent from God or no, if as soon as he shall receive a buffet from me, he cause my hand to wither, according as* Jadon *made* Jeroboam's *hand shrink, at such time as he thought to apprehend him. For I think* (said he) *O King, that thou art assuredly informed hereof:* which said, he struck him; and because no inconveniency fell upon him, by reason of that his audacious attempt, *Achab* assured himself, and recovered his Courage, and set forth against the *Assyrian* Army. For as it is to be supposed, the Will of God was such, that it caused the false Prophets to triumph over the true: which was the cause that the false Prophets were trusted more than the true, to the intent that God's preordained Will might be fulfilled. G
But *Sedechias* made him iron horns, and said unto *Achab*, that God by them signified unto him, that he should lay waste all *Syria*; but *Micheas* propheſied to the contrary, that within

H within very few days *Sedecias* ſhould walk from Cave to Cave to hide himſelf, and avoid the puniſhment of his falſhood. *Achab* diſpleaſed hereat, commanded that he ſhould be led thence, and kept Priſoner with *Achmon* the Governour of the City, allowing him nothing but bread and water for his ſuſtenance. Thus marched theſe two Kings with their Armies againſt *Ramath* which is in *Galaad*: which when the King of *Syria* underſtood, he drew his Army into the field, and came out to meet them, and encamped near unto *Ramath*. Now it was concluded betwixt theſe two confederate Kings, that *Achab* ſhould enter the battel in a private habit, and *Jehoſhaphat* ſhould be inveſted with the Royal ornaments, and ſupply *Achabs* place, to the intent that *Micheas* prediction might be made fruſtrate. But notwithſtanding this diſguiſe, Gods juſtice prevented him: for *Adad* King I of *Syria* commanded his Army, that they ſhould put no one of the Enemy to the ſword, but only the King of *Iſrael*.

The year of the World, 3047. before Chriſt's Nativity, 917.

Hedio & Ruffinus. cap. 15. *1 Kings* 22. 28, *ad* 38. *2 Chron.* 18. 28, *ad fin.*

Achab and *Jehoſhaphat* War againſt the *Syrians*.

As ſoon as the battel was begun, the *Syrians* perceiving *Jehoſhaphat* in the front of the Army, and conjecturing that it was *Achab*, they made head all together againſt him, and having invironed and preſſed him very nearly, they perceived that it was not he: for which cauſe they retired back again. But although they had fought from the Morning until the evening, and had the upper hand; yet ſlew they no man (becauſe they fought after no other but *Achab* to put him to the ſword) whom notwithſtanding they could by no means meet withal. At length, one of *Adads* ſervants called *Aman*, ſhot at random amongſt the Enemies, and hurt *Achab* in the breaſt, and ſhot him thorow the lungs. K This hurt of his concealed he from his Soldiers, for fear leſt they ſhould be diſcomforted. For which cauſe, he commanded his ſervant to drive his Chariot out of the Battel, for that he felt himſelf mortally wounded: and although he were in much pain, yet ſate he in his Chariot until Sun-ſet, at which time he gave up the ghoſt. When night came, the *Syrian* Army withdrew themſelves into their Camp, and receiving tydings by an Herald, that *Achab* was dead, every one retired home unto his houſe: but *Achabs* body was conveyed to *Samaria*, and interred in that place. As for his Chariot, it was waſhed in the fountain of *Jezrael*, becauſe it was bloody, by reaſon of the Kings hurt, whereby the truth of *Elias* Prediction was ratified and confirmed, for the Dogs lickt his blood, and from that time forward, the common women continually waſhed themſelves in that L fountain: he dyed alſo in *Ramath* (according as *Micheas* had propheſied.) Whereas therfore all things fell unto *Achab*, according as two Prophets had foretold him, it appeareth that we ought to honour and magnifie the Majeſty of God, and to reverence his Propheſies, and to aſcribe always more credit unto them, than to the vain and plauſible ſpeech of flatterers; and no leſs to reſpect them, than things of infinite profit, ſince by them we are divinely admoniſhed what we ought to take heed of. It behoveth us alſo to conſider what force the Decree of God is of, by examining thoſe things which befell *Achab*. For it is impoſſible to avoid what God has fore-ordain'd, notwithſtanding that Men flatter themſelves with vain hopes, which inveigle them ſo far, that finally they are overtaken in the ſnares thereof. For this careleſs inconſideration was fatal to King *Achab*, M in that he believed not his death which was foretold him; but being deceived by the flattering perſuaſions of falſe Prophets, ran headlong upon his own danger and ruine. After him ſucceeded his ſon *Ochozias*.

Ver. 34. *Achab*, wounded by an arrow in the Battel, dyeth.

Ver. 38. The dogs lick *Achab's* blood according to *Elias* prediction. *1 King.* 22, 28. *2 Chron.* 18. 27.

The oracles of the Prophets are to be reverenced.

The matchleſs neceſſity of fate.

N

O

The year of the World, 3048. before Christ's Nativity, 956.

The Ninth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Ninth Book.

1. Joram, Achabs *Son, overcometh the* Moabites *in battel.*
2. Joram *King of* Jeruſalem *obtaining the Crown, killeth his brothers and his fathers friends.*
3. Jorams *Army is overthrown by his enemies, and his ſons are ſlain, only one excepted, at length he himſelf dieth a miſerable death,*
4. *The King of* Damaſcus *warreth againſt the King of* Iſrael.
5. Joram *with all his poſterity is ſlain by* Jehu. Ochozias *King of* Jeruſalem *is ſlain alſo.*
6. Jehu *reigneth amongſt the* Iſraelites *in* Samaria, *and his poſterity after him till the fourth generation.*
7. Athalia *reigneth five years in* Jeruſalem; *and is ſlain by the High Prieſt* Joas. Ochozias *Son is Proclaimed King.*
8. Azael, *King of* Damaſcus, *gathereth an Army, firſt againſt the* Iſraelites, *and afterwards againſt* Jeruſalem.
9. Amaſias, *King of* Jeruſalem, *maketh War againſt the* Indumæans, *and* Amalechites, *and obtaineth the victory.*
10. Amaſias *making War againſt* Joas, *King of the* Iſraelites, *is overcome.*
11. Ozias *overcometh the Nations round about him.*
12. Raſin, *or* Rabe, *King of* Damaſcus, *vexeth the inhabitants of* Jeruſalem *with War.* Achar *their King is compelled to call the King of* Aſſyria *to aſſiſt him.*
13. *The King of* Aſſyria *taketh* Damaſcus *by force, and ſlayeth the King, and tranſlateth the people into* Media, *and planteth other Colonies in their City.*
14. Salmanazar *taking the King of* Iſrael *captive, tranſlateth ten of the twelve Tribes into* Media, *and cauſeth the* Cuthæans *to inhabit their Countrey.*

CHAP. I.

Joram, Achabs *Son, overcometh the* Moabites *in battel.*

2 Chron. 19. 2. *Ver.* 2. *Jehu* the Prophet reprehended *Jehoſhaphat* for helping *Achab.*

AS ſoon as King *Jehoſhaphat* was returned back again to *Jeruſalem* (from the war wherein he had aſſiſted *Achab* againſt *Adad* the King of *Syria*, as we have before related) the Prophet *Jehu* (in his return) came forth and met him, and reproved him, becauſe he had given *Achab* who had been an impious man) his aſſiſtance, aſſuring him that God was diſpleaſed with that his confederacy; yet notwithſtanding that he of his goodneſs had delivered him from his Enemies, although he had provoked him to anger. After this admonition, *Jehoſhaphat* began to offer ſacrifices, and thankſgivings, and peace offerings unto God: Which done, he rode in progreſs about thoſe Countries that were under his Dominion, giving order that the people ſhould be inſtructed in thoſe ordinances which were delivered from God by the hands of *Moſes*, and exhorted his Subjects to the Practice of Piety. He placed Judges likewiſe in every City, commanding them to execute juſtice without reſpect of perſons. He charged them likewiſe, that they ſhould not be corrupted with rewards, or ſeduced by Dignity, Riches, or Nobility; but that they ſhould do juſtice indifferently to all men, knowing that God ſeeth all things, how ſecretly ſoever they be carried or contrived. Having in this ſort ordered every thing in each City of the two Tribes, he returned again to *Jeruſalem*, where he likewiſe choſe Judges from amongſt the Prieſts and Levites, and the Elders among the people; exhorting them in all things to give upright and juſt judgement. And if they of other Cities had any cauſes of greater conſequence (which ſhould be referred to their final determination) he charged them induſtriouſly to decide them: for that it was very convenient that the moſt uncorrupt ſentences ſhould be delivered in that City, where God had his temple, and the King made his ordinary abode. Over all theſe he placed his two friends, *Amaſias* the Prieſt, and *Zabadias*, of the Tribe of *Juda*. After this manner did the King order his affairs.

Ver. 5. *Jehoſhaphat* placed Judges and Magiſtrates in every City.

2 Chron. 20. 1, 2. The *Moabites* and *Ammonites* War againſt *Jehoſhaphat.*

About this time the *Moabites* and *Ammonites* (with their confederates, a great number of *Arabians*) aſſaulted and aſſembled themſelves againſt him, and incamped themſelves near unto *Engaddi* (a City ſituate near unto the Lake *Aſphaltites*, and diſtant from *Jeruſalem* three hundred furlongs) in which place flouriſhed thoſe goodly and wholeſome

H some Palm-trees, whence diſtilleth the pure and perfect Balm. When *Jehoſhaphat* had intelligence that the Enemies had paſt the Lake, and were already far entred into his Countrey, he was afraid and aſſembled the people of *Jeruſalem* in the Temple, and ſtanding up, and turning his face toward the Propriatory, he beſought and requeſted God that he would give him power to overcome his Enemies. For ſuch had been the form of their ſupplication, who in times paſt built the Temple: namely, that it might pleaſe him to fight for that City, and oppoſe himſelf againſt thoſe that durſt attempt or aſſault that place, to diſpoſſeſs them of that Countrey which he himſelf had given them in poſſeſſion; and in pronouncing this prayer he wept; and all the people likewiſe, both men, women, and children, made their requeſt unto God. Preſently upon this, a certain Pro-
I phet called *Jaziel* aroſe up in the midſt of the Congregation, and cryed out, and aſſured the people and the King, that God had heard their prayers, and promiſed them to fight for them againſt their enemies, enjoyning them the next day to ſally out in Arms, and to make head againſt their adverſaries, whom they ſhould encounter in the mountain ſituate betwixt *Jeruſalem* and *Engaddi*, in a place called the hillock of *Sis* (which place in *Hebrew*, ſignifieth *Eminency*) willing them not to fight againſt them, but only to ſtay in that place, and ſee how God would fight for them. When the Prophet had ſpoken theſe words, the King and all the people proſtrated themſelves upon their faces giving thanks unto God; in the mean while the Levites ſung Hymns, with inſtruments and voyces. About the beginning of the day, the King departed into the deſart that is under the City
K of *Thecoa*, adviſing the people to believe all that which the Prophet had ſaid unto them, and not to range themſelves in battel-array: he commanded the Prieſts to march before them with their Trumpets, and the Levites that they ſhould ſing Hymns of thankſgiving unto God, as if their Countrey were already delivered from their enemies.

This advice of the Kings pleaſed them all; ſo that they performed whatſoever he counſelled them. But God ſent a great terror and diſorder among the *Barbarians*: ſo that ſuppoſing themſelves to be enemies one againſt the other, they ſlew one another in ſuch ſort, that of ſo great an hoſt, there was not one that eſcaped. But *Jehoſhaphat* looking down into the valley (wherein the enemies had pitcht their tents) and ſeeing it full of dead men, rejoyced greatly at the unexpected ſuccours that God had ſent him, who
L had given them the Victory, not by the dint of their own Swords, but by his providence and power only. He therefore permitted his Army to pillage the enemies Camp, and to ſpoil the dead; and ſo great was the multitude of them that were ſlain, that they could ſcarcely take the ſpoils of them in three dayes ſpace. On the fourth day, the people aſſembled together in a valley, where they bleſſed God for the ſuccours he had ſent them, by reaſon whereof the place was called *the valley of Benediction*. From thence the King led back his Army into *Jeruſalem*, and for divers dayes he ſpent the time in offering ſacrifices and making feaſts. After this diſcomfiture of his enemies was publiſhed amongſt foreign Nations they were all of them afraid, ſuppoſing that God did manifeſtly expreſs his power, and extend his favour towards him. And from that time forward,
M *Jehoſhaphat* lived in great glory; he likewiſe was a friend to the King of *Iſrael* that reigned at that time, who was *Achabs* Son, with whom he adventured in a voyage by Sea, intending to traffique with certain Merchants of *Tarſis*, but he received great loſs: for his ſhips were caſt away becauſe they were ſo large, that they could not be eaſily governed; and for this cauſe he had never more mind to exerciſe Navigation. Hitherto have we ſpoken of *Jehoſhaphat* King of *Jeruſalem*.

But as touching *Ochozias*, *Achab*'s Son, who reigned over *Iſrael*, and reſided at *Samaria*, he was a wicked man, and reſembled his father and mother every way in his impieties, and was nothing inferiour to *Jeroboam* in wickedneſs, who firſt fell from God, and made the *Iſraelites* revolt from him. The tenth year of his Reign, the King of the
N *Moabites* rebelled againſt him, and denied to pay him thoſe tributes which he was wont to pay unto *Achab* his Father. But it came to paſs that as *Ochozias* aſcended the ſtairs of his Palace, he fell down from the top thereof, and being indiſpoſed by the fall, he ſent to *Accaron* unto the god called *Myiodes, or the Flie*, to enquire whether he ſhould recover of that ſickneſs or no. But the God of the *Hebrews* appeared to *Elias* the Prophet, and commanded him to go and meet thoſe Meſſengers that were ſent by *Ochozias*, and to ask them if the people of the *Iſraelites* had not a God, that the King ſent to forreign gods to enquire of his health? and to charge them to return and declare unto their King, *That he ſhould not eſcape that ſickneſs*. *Elias* did that which God had commanded, and the
O Meſſengers of the King having underſtood that which was declared unto them, returned back again with all expedition.

Ochozias marvelling much at their ſudden return, aſked them the cauſe, whereupon they anſwered him, *that a certain man came unto them, and forbad them to paſs any further, but*

The year of the World, 3048. before Chriſt's Nativity, 916.

v. 5. ad 13. Jehoſhaphat's prayer in the Temple of Jeruſalem for victory.

v. 14, 15, &c. Jaziel the Prophet aſſureth them of victory.

v. 16, 17. The manner and weapons whereby Jehoſhaphat over came his enemies.

v. 22. ad 24. The Ammonites and their confederates kill one another.

The ſpoils of the Ammonites.

v. 25. 26. The fame and praiſe of Jehoſhaphat in every place.

Hegeſippus & Ruffinus, chap. 2. *Ochozias Achabs* Son King of *Iſrael*.

2 Kings 1. 1, 2, 3, &c.

Ver. 2. 3. &c. Ochozias having a grievous fall, ſeeketh to be informed of a falſe Oracle, and is reproved by Elias.

but to return, and let their Master know from God, that his sickness should wax worse and worse. A
The year of the World, 3048. before Christ's Nativity, 915. Hereupon the King commanded them to describe what manner of Man he was that spake these words unto them: who answer'd, *That he was an hairy Man, girded with a leathern girdle.* And understanding hereby that it was *Elias*, he sent a Captain with 50 Soldiers unto him, commanding him to bring the Prophet prisoner unto him. This Captain that was sent, perceiving *Elias* sitting on the top of a Mountain, commanded him to come down and repair unto the King, who had sent for him; which if he performed not presently, he threatned him to make him do it by force. *Elias* answer'd him, *To the end thou mayest know by thine own experience that I am a true Prophet, I will pray that fire may fall from Heaven, and consume both thee and thy Soldiers.* And incontinently after *Elias* had prayed, lightning fell down from heaven, and consumed both the Captain and his Soldiers. B

Ver. 8. Elias form and habit.

Ver. 9. 10. Ochozias's Soldiers sent to fetch *Elias*, are consumed with lightning.

When the King had tydings of this loss, he was sore displeased, and sent another Captain to *Elias*, with the like number of Soldiers, who threatned the Prophet, that if he would not willingly come down, he would violently pull him thence: but *Elias* prayed that fire might fall from Heaven, and incontinently both he and his were consumed in like manner as the first. When the King had understood likewise how his second messenger had sped, he sent a third; but he being a discreet Man, when he came to the place where *Elias* was, he saluted him very courteously, and said unto him, *That contrary to his own will, and to no other purpose but to fulfill the King's pleasure, he was come unto him; and that they that were sent with him, came not thither voluntarily, but by the same command: He therefore required him to have compassion both of him and his Soldiers, and to vouchsafe to come down, and to come after them to the King.* *Elias* being moved by his discreet and courteous demeanour, came down and followed him. As soon as he came into the King's presence, he propheſied, and told him that God said, *That since he had despised him, and so lightly accounted of him, as if he had been no God, or else such an one as had no power to foretell him any truth touching his sickness; but that he had sent to the gods of* Accaron, *to enquire after the success of his sickness: know* (said he) *that thou shalt dye.* And not long after (according to the Propliecy) he dyed, as *Elias* had fortold him, and his brother *Joram* succeeded him in the Kingdom, because he departed without issue. C D

Ver. 17. Ochozias dying without issue, *Joram* his Brother reigned in his stead.

This *Joram* was a wicked man also, and as impious as his father: for abondoning the service of the true God, he set up strange gods. In all things else he was a man fit for government. In this time *Elias* was no more seen amongst men, and until this day no man knoweth what his end was. But he left a Disciple behind him called *Elizeus* (as we have heretofore declared.) It is written in Holy writ touching *Elias*, and *Enoch* who was before the Deluge, that they disappeared: for no man hath known the manner of their deaths. After that *Joram* had taken possession of the Kingdom, he resolved to make war upon *Misa* the King of the *Moabites*, (who paid *Achab* his father before him the tribute of two hundred thousand sheep bearing wooll.) When he had assembled his Forces, he sent unto *Jehoshaphat*, requiring him, *That since he had been his fathers friend, he would likewise second him, and send him aid in his War intended against the* Moabites, *who had then newly revolted from his government.* *Jehoshaphat* not onely promised him to afford him succours, but moreover he assured him, *That he would draw the King of* Idumæa (*who depended on him*) *into their association.* When *Joram* understood these things by those whom he had sent unto *Jehoshaphat*, he took his Army with him, and repaired to *Jerusalem*, where he was magnificently received and entertained by the King of that City: where, after they had concluded to march thorow the Desart of *Idumæa*, and that way to charge the Enemy, (in that they expected nothing less than to be endangered on that side) these three Kings departed together from *Jerusalem*, namely the King of *Jerusalem*, the King of *Samaria*, and the King of *Idumæa*. When they had marched seven dayes journey, they found a great scarcity of water amongst them, both to water their Horses, and to refresh their whole Army, by reason that their Guides had led them astray out of the High-way: so that they were in great want, and especially *Joram*, who, by reason of the necessity wherewith he was prested, cryed unto God, expostulating with him for what offence of his he would deliver up three such Kings into the hands of the King of *Moab*. But *Jehoshaphat*, who was a vertuous man, encouraged him, and sent into the Army, to know *whether there were any Prophet of God that had followed them to the battel, to the intent* (said he) *that we may understand from God what we ought to do:* and whereas one of the servants of *Joram* said, that he had seen *Elizeus* the Son of *Saphat*, the Disciple of *Elias*, all the three Kings (by the persuasion of *Jehoshaphat*) resorted unto him. When they drew near unto the Prophets Tent (which he had pitched apart from the rest of the company) they asked him, *what should become of the Army, and* Joram *especially?* To whom *Elizeus* answered, *That he had no reason to sollicite him in this sort, but to repair unto his fathers and mothers Prophets, who would certifie him the truth.* Notwithstanding, E F G

Ver. 11, 13. Joram asketh aid against the *Moabites.*

Ver. 17. Want of water in the *Hebrews* Army.

Ver. 13. The Kings seek for counsel at *Elizeus's* hand.

Joram

H *Joram* intreated him, *that he would propheſie, and preſerve the Army, and his Life:* but *Eli-*
zeus ſware by the living God, *That he would anſwer him nothing, except for* Jehoſhaphat's
ſake, who was an upright Man, and one that feared God. Afterwards calling unto them a
certain Man that could cunningly play upon Inſtruments (for ſo had the Prophet com-
manded) whilſt he ſung, *Elizeus* was fill'd with the Spirit of God, and enjoined the
Kings to make certain Trenches in the Channel of the River: *For* (ſaid he) *you ſhall*
ſee the River full of Water, without either wind, cloud or rain; ſo that both the whole Army
and all their Cattel ſhall be ſaved, and ſufficiently ſuſtained: and God will not only beſtow
theſe Benefits on you, but will give you the upper hand of your Enemies alſo; and you ſhall ſur-
prize the faireſt and ſtrongeſt Cities of the Moabites; *and you ſhall cut down their Trees, ru-*
I *nate their Country, and fill up their Fountains and Rivers.* When the Prophet had ſpoken
thus, the next day before Sun-riſe, the River flowed abundantly with Water: for three
days journey off, God had ſuffered a very violent rain to fall in *Idumæa*, ſo that both the
Soldiers and their Horſes were ſufficiently refreſhed and watered. When the *Moabites*
were informed that the three Kings came out againſt them, and took their way thorow
the Deſart, their King aſſembled his Army, and commanded them to keep the paſſages of
the Mountains, to the end they might hinder the Enemy from entering their Country
unawares. But beholding about the Sun-riſe, that the Water of the River was blood-
red, (for at that time it aroſe in the Country of *Moab*, and at this hour the Water is
red) they conceived a falſe Opinion, that the three Kings being preſſed by thirſt, had
K ſlain one another, and that the River flowed with their Blood. Being in this ſort ſedu-
ced with this imagination, they beſought the King to give them leave to gather their Ene-
mies Spoils: which when they had obtained, they altogether inconſiderately marched
forth, as if to a Prey already prepar'd for them, and came unto the Kings Camps, with
hope to find no Man to reſiſt them. But their hope deceived them; for their Enemies
environed them round about, and ſome of them were cut in pieces, the reſt turned their
backs, and fled towards their own Country; and the three Kings entering into the
Territories of the *Moabites*, deſtroyed their Cities, pillaged the Country, broke down
their Incloſures, filling them with ſtones and mud taken out of the River; cut down their
faireſt Trees, ſtopped up the ſources of their Waters, and levelled their Walls with the
L ground. The King of the *Moabites* himſelf, ſeeing himſelf purſued and beſieged, and
that his City was in danger to be taken by force, ſallied out very valiantly with 700 Men,
hoping by the ſwiftneſs of his Horſe, to break thorow the *Iſraelites* Camp on that ſide
where he thought it was leaſt guarded. Which when he had attempted, and could not
execute, becauſe he charged on that ſide which was beſt defended, he returned back
again into the City, and committed a deſperate action: for he took his eldeſt Son, who
ought in right to ſucceed him in the Kingdom, and ſet him on the Wall of the City, and
in the ſight of all his Enemies, offered him for a burnt Sacrifice unto God. The Kings
beholding this woful Spectacle, were moved with compaſſion and overcome with huma-
nity, left the ſiege, and returned back again to their Countries. After that *Jehoſhaphat*
M was returned into *Jeruſalem*, he enjoyed a peaceable Government, but lived not long af-
ter, but died when he was 60 years old, in the 25*th* year of his Reign, and was magni-
ficently buried in *Jeruſalem*, according as the Succeſſor to *David*'s virtues and his King-
dom ought to be interred.

The year of the World, 3049. before Chriſt's Nativity, 915.

Ver. 17. Elizeus fore-propheſieth ſtore of water, and their victory.

Ver. 22, 23. A wonderful blindneſs of the Enemy, grounded on the redneſs of the water that flowed.

Ver. 24. The victory of the *Hebrews* againſt the *Moabites*.

Ver. 27. The King of the *Moabites* ſacrificeth his own ſon.

Jehoſhaphat's Death.

CHAP. II.

Joram *obtaining the Kingdom of* Jeruſalem, *ſlayeth his Brothers and his Father's Friends.*

JEhoſhaphat, King of *Juda*, left behind him divers Children, the eldeſt of whom he ap-
pointed his Succeſſor in the kingdom, who was called *Joram* (as his Uncle was, who
N was his Mother's Brother, and *Achab*'s Son, lately king of *Iſrael*.) The king of the ten
Tribes turning back unto *Samaria*, kept with him the Prophet *Elizeus*, whoſe actions I
will here recite, becauſe they are notable, and deſerve to be regiſtred in writing, accor-
ding as we have gathered them out of the Holy Scripture. The Widow of *Obadiah*,
(who was ſometime Steward of *Achab*'s Houſe) came unto him, and told him, *That he*
was not ignorant that in that perſecution wherein Jezabel *ſought to murther the Prophets, her*
Husband ſaved one hundred of them, for whoſe private maintenance he had borrowed much mo-
ney of other Men; and that now being dead, his Creditors ſtrove to draw both her and her chil-
dren into bondage: For which cauſe ſhe beſought him, in conſideration of this act, to have com-
paſſion on her, and to yield her ſome ſuccour. Hereupon *Elizeus* ask'd her, *If ſhe had any thing*
O *in her Houſe?* ſhe anſwer'd him, *That ſhe had nothing but a very little oyl left her in an earthen*
Pot. Whereupon the Prophet commanded her to depart, and to borrow divers empty
Veſſels of her Neighbours: that done, he willed her to lock up her doors, and to pour
Oyl

Joram, Jehoſhaphat's ſon, King of *Jeruſalem*.

2 Kings 4. 1. ad. 7. Elizeus commandeth the widow to fill her empty veſſels with oyl.

Oyl into the Veſſels, becauſe it was God's Pleaſure to fill them all. The Woman did ac- A
The year of the World, 3050. *before Chriſt's Nativity*, 914. cording as he had commanded her, and all the Veſſels were found full, ſo as none of them were empty: whereof when ſhe had certified the Prophet, he adviſed her to go and ſell her Oyl, and pay her Debts; and when all was paid, he aſſured her that there would be ſome remainder, that might ſerve to ſuſtain both her and her Children.

2 *Kings* 6. 9, *ad* 12. *Elizeus* adviſeth *Joram* to avoid *Adad's* Ambuſh, who lay in wait to kill him.

By this means *Elizeus* diſcharged the Widow of her Debts, and that Trouble which her Creditors intended againſt her. He admoniſhed *Joram* likewiſe by certain Meſſengers, that he ſhould take heed of a certain Place wherein the *Syrians* lay in ambuſh, intending to ſlay him: by means of which Admonition, the King went not out an hunting. But *Adad* being ſore diſpleaſed, becauſe his ambuſhment was diſcovered, began to ſuſpect his own Followers: whereupon, calling unto him his Houſhold-Servants, he maliciouſly B
termed them Traitors; and furthermore, threatned them with Death, for that they had diſcovered a Matter, which was only committed to their truſt, unto his Enemy. Whereupon one of the Aſſiſtants told him, *That he ought not to conceive that falſe Opinion of them, neither ſuſpect that they had diſcovered his intended Ambuſh to cut off his Enemy: but rather that he ought to conceive, that the Prophet* Elizeus *had diſcovered all that which was intended againſt him.*

V. 13, 14, 15. *Elizeus* beſieged in *Dothaim* by his Enemy.

Whereupon, he ſent out his Soldiers with an expreſs charge, to know in what City *Elizeus* made his ordinary abode; who returning back, brought him news that he remained in *Dothaim*: For which cauſe, *Adad* ſent a great number of Horſemen and Chariots to *Dothaim*, to lay hold on *Elizeus*, who begirt the City by Night, and laid Watch round about the Walls, that no Man might eſcape them. Early in the Morning, C
when the Prophet's Servant had notice hereof, and was advertiſed that the Enemies ſought to ſurprize *Elizeus*, he fearfully haſted, and diſcovered their intent to his Maſter, who encouraged him, and commanded him not to be afraid, becauſe he was aſſured of God's help: whereupon, he prayed to God that at that preſent he would ſhew his Power and Aſſiſtance both toward the relief of his neceſſity, and the confirmation and encouragement of his Servant. At that time God hearing his Prayer, repreſented to the Prophet's Servant a great number of Chariots and Horſemen that invironed *Elizeus*; ſo that he laid his Fear aſide, and was aſſured, when he perceived theſe Succors. That done, *Elizeus* beſought God again, *That he would blind his Enemies eyes, and cauſe a thick Cloud to fall upon them, to the end they might not diſcover him.* Which done, he preſently thruſt him- D
ſelf amongſt the thickeſt of his Enemies, demanding of them, *Whom they came to ſeek for?*

Ver. 16. 17. The Angels about *Elizeus* the Prophet.

Ver. 18, 19. *Elizeus* leadeth the *Syrians* blinded into *Samaria*, where by his perſuaſion they are courteouſly entertained and preſented by *Joram*, and ſent home.

They anſwer'd him, *That they ſought for the Prophet* Elizeus: he promiſ'd them to deliver him into their hands, if ſo be they would come with him into the City where he was. They being blinded in Eyes, and depraved in their Underſtanding, followed the Prophet willingly, who marched before them. When therefore *Elizeus* had brought them into *Samaria*, he willed King *Joram* to lock the Gates, and to inviron the *Syrians* with his Soldiers. This done, he prayed God that he would open the Eyes of the *Syrians*; and they being delivered from their Blindneſs, perceived that they were in the midſt of their Enemies. Whereat being ſore aſtoniſh'd, and uncertain whence this divine and unexpected Act had befallen them, King *Joram* asked the Prophet, *Whether he ſhould kill them* E
with Darts? But *Elizeus* forbid him to do ſo: *For* (ſaid he) *it is a juſt and convenient Matter, that they who are taken in War ſhould loſe their Life; but that they had done no Evil unto his Country, but by God's Providence came thither, without their own Knowledge: for which cauſe, he counſelled him to give them Preſents, and refreſh them, and afterwards to ſuffer them to depart without any Injury.*

Joram giving ear to the Prophet's Words, entertained the *Syrians* magnificently, and with great Humanity, and ſent them back unto *Adad* their King; to whom, upon their arrival, they declared all that which had hapned unto them. *Adad* aſtoniſhed at this un-
Hedio & Ruffinus, cap. 4. expected Event, and wondering at the Power of the God of the *Iſraelites*, and admiring the Prophet whom God ſo wonderouſly aſſiſted, he concluded from that time forward, F
never more to attempt the King of *Iſrael* in ſecret, becauſe he feared *Elizeus*; but concluded to make open War againſt him, hoping to have the upper hand of his Enemies, by means of the great number and force of his Army: ſo that he iſſued out with a mighty Power againſt *Joram*, who ſuppoſing himſelf to be overmatched by the *Syrian* Army, lock'd himſelf up within *Samaria*, putting his truſt and confidence in the Fortification and Strength of the Walls thereof.

Ver. 24. *Samaria* beſieged by the *Syrians*.

Adad hoping to take the City, if not by Force, at leaſt-wiſe by Famine, and default of things neceſſary, drew near unto *Samaria* to beſiege it. But *Joram* was ſo deſtitute of convenient Supplies, that by reaſon of the incredible want of Victuals, an Aſs's Head was ſold in *Samaria* for 80 pieces of Silver, and a meaſure of Pigeons dung at five pieces of Silver, which they uſed inſtead of Salt: neither G
was there any thing that more troubled the King, than that he feared leſt ſome one conſtrained by Famine, ſhould deliver or betray the City unto the Enemy. For which cauſe,

he

H he every day walked the round about the Walls, and visited the Centinals of the City, for fear least any one should lie hidden within: and with all care and diligence he gave order, *That if any one had such a sinister intent, the means to execute the same should be taken from him.* And whereas a certain Woman cried out unto him, *Have mercy upon me, O King*; he incensed with wrath, and supposing that she asked him some meat, began to rail on her, telling her, *That he had neither Grange nor Wine-press, whereby he might any ways supply her necessity.*

The year of the World, 3050. before Christ's Nativity, 914.

The Woman answer'd him, *That she had no need thereof, and that she was not troubled for want of food, but only desired that he would determine a debate betwixt her and another Woman:* whereupon he commanded her to express and declare what she required. Here-
I upon she said, *That she had made an agreement with another Woman her Neighbor and Friend, that since the famine and scarcity was such, as they could find no redress for the same, that they should kill their children, (for each of them had one) and in this sort should nourish one another. As for my self* (said she) *I have first of all strangled mine, and we have both of us yesterday eaten thereof: but now she will not do the like, but breaketh the accord betwixt us, and concealeth her child.* *Joram* was grievously tormented to hear these words, and rent his garments, and cried out with a loud voice, and afterwards wholly enraged against the Prophet, he devised in his heart to put him to death, because he prayed not unto God to grant him means to escape those evils that inviroued them round about: so that he sent a Man presently to cut off his head; who prepared himself with all expedition to
K the slaughter. But *Elizeus* was not ignorant of this resolution of the King's: for sitting at home with his Disciples in his house, he told them, *That* Joram *the murtherers son sent a Man to take away his head: but* (said he) *when he that hath the matter in charge shall come hither, suffer him not to enter, but make him attend and stay at the gate; for the King will follow him, and will resort to me in his own person, having altered his resolution*; and they, according as they were commanded shut him out of the doors whom the King had sent. *Joram* repenting himself of that displeasure which he had conceived against the Prophet, and fearing left he that had the commission to murther him, should speedily execute the same, hasted himself all that he might to hinder the slaughter, and save *Elizeus.* When therefore he came into his presence, he accused him, *For that he had not*
L *besought God to deliver them from those many evils which they suffered; considering that he himself was an eye-witness, they were miserably consumed by them.* *Elizeus* promised him the next day, (about the same hour that the King came unto him) *That he should have so great abundance of victuals, that two measures of barley should be sold in the market for a shekel, and a measure of flower for a shekel.*

Ver. 28. The famine so great in *Samaria*, that Women eat their own children.

Ver. 31. 32. *Joram* threatneth *Elizeus*'s death.

Ver. 33.

By these words of his, the King, with all his attendants, were wonderfully comforted, and made no difficulty to believe the Prophet, because that before-time they had been ascertained by their experience of the truth of his Propheſies; and the expectation of this day, was the cause that the necessity and misery of the present was more patiently endur'd. But a certain friend of the Kings, and the Governour of the third part of his Army (on
M whose shoulder the King at that time hapned familiarly to lean) spake unto him after this manner: *Prophet, thou tellest us incredible matters: for as it is impossible that God should rain down heaps of barley and flower from Heaven, so cannot that which thou speakest come to pass.* To whom the Prophet replied, *Thou thy self* (said he) *shalt see the issue hereof, but shalt not partake of it.* Which Prediction of his had a most certain effect, according as hereafter it appeareth.

1 *Kings* 7, 1, 2. 17, 18, 19.

It was a custom in *Samaria*, that they that were defiled with a leprosy, should live without the City-walls, for fear left their conversation might infect others: and at that time also there were some who for this cause had their dwelling without the gate. These, for that (by reason of the extreme famine that reigned within the City) they receiN ved no relief or sustenance out of it, and whether they had licence to return into the City, or whether they contained themselves in their houses, they knew that they should assuredly perish by famine, resolved amongst themselves to submit themselves to the enemies mercy, to the end that if they spared them, they might live; and if it hapned otherwise, that they might die with less torture. Now having agreed upon this amongst themselves, they repaired by night unto the Enemies Camp. At that time God began to terrify and trouble the *Syrians*, and to fill their ears with a noise of Chariots and Arms, as if an Army had violently charged them. Whereupon they grew suspicious, and were so moved, that they forsook their Tents, and ran unto *Adad*, and told him, *That* Joram *King of the* Israelites *had entertained the King of* Egypt, *and the King of the Isles*
O *for his Confederates, whom he let out against them, and how already they had heard the noise of them that approached to bid them the battel.* *Adad* (whose ears were filled with no less rumor than those of the People) was amazed at their sayings; so that all of them abandoned

Ver. 3, 4.

Ver. 5, 6, 7. The enemies flight, by reason of a terror that God sent among them.

The year of the World, 3050. before Christ's Nativity, 914.

doned their Camp, their Horses, Beasts of carriage, and riches, and betook them to flight, A with disorder and confusion. Those Lepers that were retired from *Samaria* into the Enemies Camp, (and of whom we have heretofore made some mention) being near unto the Camp, perceived that there was great silence in the same, and no less abundance of all things: for which cause approaching the same, and entering into a Tent, they found no body therein: whereupon they fell to eating and drinking, and that done, to bear away a quantity of the rayment and gold which they took and hid without the Camp. Afterward resorting to another Tent, they bare away likewise that which was therein, and did the like by four others, without any opposition: and conjecturing thereby that the Enemies were retired, they began to accuse themselves, because they had not given notice thereof to *Joram*, and the Inhabitants of *Samaria*. For which cause B drawing near unto the Walls of the City, they cried out unto the Watch, giving them to understand in what state they had found the Enemies Camp, who told it to *Joram*'s guard, so that at last it came unto his ears. Whereupon he presently sent for his Friends and Captains, and told them, *That the departure of the* Syrians, *made him suspect some stratagem or ambush: for they* (said he) *having lost their hope to surprize us by Famine, are retired, under an intent, that when we shall issue forth, and fall a spoiling of their Camp, they may come upon us, and kill us; and afterwards take our City, without any stroke struck. For which cause* (said he) *I advise you to keep good guard within the City, and let this retreat of our Enemies make us the more considerate.*

Ver. 8, 9, 10. The Lepers certify the *Samaritans* of the flight of their Enemies.

Some of his Council approved of this advice of his, and allowed his foresight, advi- C sing him to send out two Scouts on Horseback to search every quarter betwixt that and *Jordan*, to the end, that if they should be taken and slain by the Enemies ambush, their fall might give warning to the whole Army to stand upon their guard, (for fear lest they should be surprized in like manner) concluding that the loss of two Horsemen would not be very great, since perhaps they might otherwise have been cut off by famine. This advice was allowed by the King, and assented to by the rest: so that presently there were two Spies sent out, who rode along without encountering any Enemy; but they met with great quantity of victuals, and arms, cast away and abandoned by the *Syrians*, to the intent they might fly away with greater expedition. Which when the King understood, he suffered the People to issue out, and spoil the Camp; who took therein D things of no small value, much gold and silver, and troops of all sorts of Cattel; and besides that, they found so great a quantity of wheat and barley, that they could not hope or imagine the like. Thus were they delivered from all their precedent afflictions: for there was so great quantity of Corn, that two measures of barley were sold but for one sicle, and a measure of wheat-flower for a sicle, according as *Elizeus* had propheſied. Now the measure which we call *Sat*, containeth an Italian bushel and an half. But the Captain of the third part of the Army, was he only that enjoyed no part of this bene- fit; for being appointed by the King to have the keeping of the gate, and to restrain the multitude from headlong pressing out, for fear lest thrusting one another, some of them should be trodden under foot, and slain, he himself was trodden upon and slain, (accor- E ding as the Prophet had foretold) for that he only amongst the rest would not give credit to that which he had said, touching the great abundance of victuals that they should enjoy.

Ver. 11, 12, 13, 14. Spies sent abroad.

Ver. 15, 16. The Enemies Camp spoiled by the *Samaritans*.

Ver. 17, 18, 19. The truth of God's Oracle. The punishment of Incredulity.

When *Adad* King of the *Syrians* was safely returned to *Damascus*, and knew that God had suffered such a confusion and fear to fall both on him and his Army, and that it had not hapned by reason that the Enemy sallied out upon him; he was much discouraged, to see that God was so displeased with him, and through anguish and agony of mind, fell sick: and for that (at that very time) *Elizeus* was come unto *Damascus*, *Adad* being informed thereof, sent *Azael* (who was one of his most trusty servants) unto him, to present him, and consult with him concerning his sickness, whether he should recover or F no. Hereupon *Azael* loaded 40 Camels with the fairest and most honourable Presents, that either *Damascus*, or the Princes Royal Court afforded; and repairing to *Elizeus*, saluted him very courteously, telling him, *That he was sent unto him by King* Adad, *to present him, and to ask counsel of him touching his malady, Whether he should recover?* The Prophet told him, *That he should certainly die; but advised him not to carry the King any tydings thereof. Azael* hearing thereof, was much grieved; and *Elizeus* himself began to weep, so that the tears fell from his eyes abundantly, in that he foresaw how many evils the People should suffer after the decease of *Adad*. And when *Azael* demanded him the cause, wherefore he was so discomforted? *I weep* (said he) *for the compassion that I have of the People of* Israel, *by reason of those calamities which they shall endure by thy means. For thou* G *shalt kill the better sort of them, and shalt burn their strongest Cities: thou shalt murther their Infants, and dash them against the stones, and shalt open the Womens wombs that are with child.*

2 *Kings* 8, 7.

Ver. 8, 9. *Elizeus* is sent unto by *Adad*, to enquire counsel of him as touching his sickness.

Ver. 11, 12, 13. The Prophecy of *Adad*'s death, and *Azael*'s government. *Hedio & Ruffinus*, cap. 5.

Azael

H *Azael* answered, *What force is there in me to execute these things?* *Elizeus* said unto him, *That God had certified him that he should be King of* Syria. When *Azael* was returned back unto *Adad*, he signified nothing unto him but glad tydings, touching his sickness: but the next day he cast a wet cloth upon him, and strangled him, and seized the Kingdom into his own hands. This Prince was a Man fit for Government, and well-beloved among the *Syrians*, and common People of *Damascus*, who even until this day honour *Adad* and *Azael* his Successor as gods, by reason of their benefits, and those Temples which were built by them, which adorn the City of *Damascus*. For every day do they celebrate feasts in Memory of these Kings, and Honour of them, by reason of their Antiquity, not knowing that they were modern, and such as reigned not past 1100 years since. But *Jo-*
I *ram*, King of *Israel*, hearing of the death of *Adad*, began to give over his fear, and cast off that suspicion which he had conceived of him, rejoycing that yet at last he might have liberty to live in peace. The other *Joram* King of *Jerusalem*, (for he likewise was so called, as we have heretofore declared) by murthering of his Brethren and his Fathers Friends, who were Governors, obtained the Kingdom, and became so wicked and impious, as he differed in nothing from the Kings of *Israel*, who transgressed the first Laws and Ordinances of the *Hebrews*, and perverted the service of God. For *Athaliah Achabs* Daughter, (his Wife) taught him to execute divers mischiefs, and, amongst the rest, to adore strange gods. This notwithstanding, God would not altogether abolish his Race, by reason of his promise made unto *David*: yet he omitted not dayly to introduce new
K impieties, and corrupt the ancient Laws of his Fore-fathers. Mean-while it came to pass, that the *Idumæans* revolted, and slew their King, who had been before-time subject unto *Jehosaphat*, *Jorams* Father, and in his place established another to their own liking. For which cause, *Joram* invaded *Idumæa* by Night with his Horses and Chariots, and spoiled the Country round about his Kingdom, without passing any further: yet profited he nothing in so doing; for all of them revolted from him, and, amongst the rest, the Inhabitants of the Country of *Lahia*. But so great was the fury of this Man, that he constrained the People to ascend the high mountains, and adore strange gods. Yet whilst he behaved himself in this manner, and utterly rooted out of his thoughts the Laws of his Fore-fathers, there was a Letter brought unto him from the Prophet *Elias*, which certi-
L fied him that God would do justice upon him, because he had forsaken the ways of his Fore-fathers, and followed the impieties of the Kings of *Israel*, constraining the Tribe of *Juda*, and the Inhabitants of *Jerusalem*, to forsake the service of their God, to serve Idols, as *Achab* had constrained the *Israelites* to do: Furthermore, because he had murthered his Brethren, and slain upright and virtuous Men. The Prophet likewise certified him by Letters, what punishment he should suffer; namely, the ruine of his People, the death of his Wives and Children, and lastly his own death: which should happen unto him by a sickness in his belly, wherewith he should be so tormented, that his intrails strangely rotting within him, should drop out, and that he himself should see his misery, which should be such, as neither might be recover'd by medicine, or should ever leave him, until
M he had finished his days. These things did *Elias* denounce unto him by his Letters.

The year of the World, 3207. before Christ's Nativity, 757.

Ver. 18. *Joram's* impiety.

The *Idumæans* revolting. *Ver.* 22.

2 *Chron.* 21. 12. *Joram's* wickedness reproved by *Elias's* Letters.

CHAP. III.

Joram's *Army is discomfited, all his Sons are slain, except one: and himself, finally, dyeth a miserable Death.*

N OT long after, the *Arabians* that dwell towards *Ethiopia*, confederating themselves with other *Barbarians*, invaded *Joram's* Country, and spoyled the same, and ransacked the Kings House, and slew his Sons and Daughters, and left him but one onely Son called *Ochozias*, who escaped from his Enemies hands. After this adversity, he himself was strucken with a long sickness, according as the Prophet had foretold him; and God
N visited him with a disease in his bowels, whereof he dyed miserably: the People likewise handled his body ignominiously; supposing, that being cut off in that sort by Gods displeasure, he was unworthy of a Royal Funeral, for he was not buryed in the sepulchre of the Kings, neither was any honor done unto him. He lived 40 years, and reigned eight: they made *Ochozias* King.

The expedition of the *Arabians* against *Joram*. 2 *Chron.* 21. 16, 17, 18. *Ver.* 19, 20.

CHAP. IV.

The King of Damascus *maketh War against the King of* Israel.

J *Oram* King of *Israel*, hoping to recover *Ramath* in *Galaad* from the *Assyrians*; after he had made great preparations for War, led his Army against it. In this siege he was hurt
O by an Arrow shot by a certain *Syrian*, and retir'd himself into the City of *Jezrael*, until he should recover of his wound, (leaving *Jehu* with his Army at *Ramath*, who took the City) intending to make War against the *Syrians*. But *Elizeus* sent one of his disciples to *Ramath*,

2 *Kings* 8. 25. *ad finem. Hedio & Rufinus*, cap. 6. *Joram's* expedition against *Ramath*.

The year of the World, 3060. before Christ's Nativity. 904.

gave him holy oyl, willed him to anoint *Jehu*, and to say, *That God had chosen and anointed him for King*: and after he had given him some other instructions, he commanded him to depart, as one that flieth, making no man privy to it. When this disciple of his came to the City, he found *Jehu* in the midst of the Captains of War, (as *Elizeus* had told him) and drawing near, he told him, *That he would communicate certain secrets unto him*, for which cause he arose and follow'd him. Whereupon the young man taking out the oyl, poured it on his head, saying, *That God had chosen him to exterminate the race of* Achab, *and revenge the blood of the Prophets unjustly murthered by* Jezabel: *and that both he and his house might be brought to nought in like sort, as the sons of* Jeroboam, *the son of* Nebat, *and the children of* Basa, *were extinguished for their impiety; so that no one of the race of* Achab *might survive in the world.* As soon as he had spoken thus, he issued out of the chamber, that he might not be discovered by any of the Army. Now when *Jehu* came out, he returned to his place to his Captains, who besought him to declare unto them, wherefore the young man came unto him? (alledging, that they supposed him to be out of his wits.) *Truly* (said he) *you have divined well; for he hath talked unto me after the manner of a mad man*; wherein he told them what he had said unto him, namely, *how God had chosen him to be King over the people.*

2 *King.* 9. 1. *ad* 6. *Jehu*, by Gods commandment anointed King.

Ver. 11.

Ver. 13.

As soon as he had spoke, every one of them cast off their Garments, and spread them before him, and sounding a Trumpet, they proclaimed *Jehu* King; who assembling his Army, determined to conduct them toward the City of *Jezrael* against *Joram* (who lay there to recover his Wound which he had received at the siege of *Ramath*, in *Galaad*, as we have heretofore declared.) Thither also resorted in the way of friendship and consanguinity, *Ochozias* King of *Jerusalem* to visit *Joram*, and to see how he was recovered of his Wound: for he was his Nephew, and Son unto his Sister, as we have said before. *Jehu* desirous to surprize *Joram* and his followers, on the sudden gave command, that none of the Souldiers should run before, to give any intelligence of his repair unto *Joram*, alledging, that it should be a demonstration of their good will towards him: whereas contrariwise, they that did otherwise, declared that they held him not for their King.

CHAP. V.

Joram *with all his Race is slain by* Jehu: Ochozias *King of* Jerusalem *is likewise slain.*

Ver. 17. *ad* 23.

THE Men of War were very joyful to execute this his command, and guarded the ways, that no Man might secretly steal into *Jezrael*, and bear tydings of that which had hapned. Mean-while, *Jehu*, attended by his choicest Horsemen, and mounted in his Chariot, marched towards *Jezrael*. And when he drew near unto the City, the Centinel that was appointed by *Joram* to discover those that repaired to the City, perceived *Jehu* resorting thither with a multitude of attendants, and told *Joram* that a Troop of Horsemen were at hand. Whereupon a Scout was sent out to discover who they were; who drawing near unto *Jehu*, asked him what News there was in the Army? telling him, that the King was desirous to know the same. *Jehu* willed him to take no care thereof, but to follow after him. The Centinel perceiving this, certified *Joram*, that the Messenger whom he had sent, went along with them that came, and followed their General. Whereupon the King sent out a Messenger the second time, and *Jehu* commanded him to attend him, as he did at first: which the Centinel signified to *Joram* likewise, who thereupon took his Chariot to meet them, accompanyed with *Ochozias*, King of *Jerusalem*, who (as we have said) was come to the City, to see how the King was recovered of his hurt, because he was allied unto him. But *Jehu* marched on in good array, till *Joram* meeting him in the field of *Naboth*, asked him how the Army did? who instead of returning an Answer, reviled him bitterly, and called him *the Son of a Poysoner, and of an Harlot.* For which cause, *Joram* (fearing his turbulent spirit, and suspecting he designed some Treason against him) fled away as swiftly as his Chariot could be driven; telling *Ochozias*, *that they were both of them betrayed*: but *Jehu* flung a dart at him, and pierced him thorow the heart. Whereupon *Joram* instantly fell on his knees, and dyed. Hereupon *Jehu* commanded *Badac* to cast *Joram*'s Body into *Naboth*'s Field, remembring him of the Prophecy of *Elias* foretold to *Achab*, who murthered *Naboth*: namely, *That he and his Race should dye in that field.* For sitting behind *Achabs* Chariot, he heard these words pronounced by the Prophet: in effect it so fell out as he had propheſied. When *Joram* was fallen down, *Ochozias* was afraid to be slain: for which cause, he turned his Chariot to take another way, hoping that *Jehu* would not discover him. But he was overtaken in a steep way, and was hurt with an Arrow: whereupon he forsook his Chariot, and being mounted on a swift horse, posted to *Maggedo*, where, after his wounds had been dressed some few days, he deceased, and was carryed to *Jerusalem*, and buryed there, after he had reigned one year, and surpassed his Father in wickedness.

Ver. 24. *Joram's* slaughter.

Ver. 25, 26. The truth of *Elias* Prophesie.

Ver. 27. The death of *Ochozias* King of *Jerusalem*, and his burial.

CHAP.

H

CHAP. VI.

Jehu *reigneth over* Israel, *and keepeth his Court in* Samaria; *and after him, his Progeny, to the Fourth Generation.*

The year of the World, 3080. before Christ's Nativity, 940.

AT such Time as *Jehu* arrived at *Jezrael*, *Jezabel* being on the Top of a Tower in her Princely Robes, cryed out; *O trusty Servant*, (said she) *that hath slain his Master!* He looking upward, asked her what she was, commanding her to come down unto him: at length he charged her Eunuchs to cast her down from the Top of the Tower: in her Fall she bespringled the Walls with her Blood, and as soon as she came to
I ground her body was trampled under the horses feet, until she dyed. That done, *Jehu* repaired to the Palace with his Friends, and reposed himself there, commanding his servants that they should bury *Jezabel*; (in respect of the Royal Race from whence she was descended) but they to whom the Charge of the Obsequies were committed, found no part of her body, but her hands and head, for all the rest was devoured by dogs. *Jehu* certified hereof, wondred at the Prophecy of *Elias*, who had foretold that *Jezabel* should dye in that sort in *Jezrael*.

v. 10.30, 31. A famous Example of Gods Judgment.

Now *Achabs* seventy Sons being brought up in *Samaria*, *Jehu* sent two Letters, the one unto the Masters of the Infants, the other to the Governours of the City, giving them to understand, that they should choose one of the most Vertuous amongst *Achabs* Chil-
K dren, to reign as King over them, because they had a multitude of strong Chariots, Horses, Armor, Men, and strong Cities; to the end, that in so doing, they might take revenge on those that slew their Lord and Master. (This did he under a colour to sound how the *Samaritans* were affected towards him.) When the Governors and Tutors had received these Letters, they were afraid, and made account that they could prevail nothing against him, who had prevailed already against two mighty Kings. For which cause they wrote back unto him; acknowledging him for their Soveraign; and offering themselves in all duty, to be under his subjection. Whereupon *Jehu* sent back unto them again, commanding them, that (to express their obedience) they should send him the heads of *Achabs* Children, divided from their shoulders. Which command of his they
L failed not to execute, but presently packed up the heads in panniers, and sent them unto him to *Jezrael*. As soon as they were brought thither, tydings thereof were carryed to *Jehu*, as he sat at Supper with his Friends, who commanded that they should be laid in two heaps, at the City Gates, on either side thereof. Which done, he issued out as soon as it was day, to see them; and beholding them, he began to tell those, that accompanyed him, that he had voluntarily armed himself against his Master, and slew him: but as touching those whom they saw there, he had no ways layd hands on them. His only intent was, that all men should know, that all that which hapned unto *Achabs* Race, was done by the Ordinance of God, and that his house was destroyed according as *Elias* had foretold. And after he had slain and dispatched both these and all those that were
M found to be of *Achabs* Race amongst the *Israelites*, he went unto *Samaria*: and meeting by the way with *Ochozias* houshold Servants (who was King of *Jerusalem*) he asked them, *whither they went?* Who answered him, *That they went to salute* Joram *and their King* Ochozias, (*for they knew not as yet that they were both of them slain.*) Hereupon *Jehu* commanded his Servants to lay hands on them, and put them to the Sword, notwithstanding, they were forty two in number. After them, he met with a Vertuous Man called *Jonadab*, (who in times past had been his ancient Friend) who embracing him, praised his forwardness, in that he had performed all things according to the Will of God, in abolishing *Achabs* house. *Jehu* caused him to come up to him, into his Chariot, and accompany him to *Samaria*, telling him, *That he should see that he would spare no wicked man,*
N *but would punish all the false Prophets, and tellers of lyes, and abusers of the people, who had made them forsake the true service of God, and adore strange gods: because that which is most acceptable to a good man is to behold the punishment of the wicked.* *Jonadab* perswaded by these words, mounted up into his Chariot, and went with him to *Samaria*; and after *Jehu* had sought out *Achabs* kindred, he put them to death; and intending that no one of his false Prophets and Priests should escape his hands, he assembled them together by a subtle policy. For gathering the People together, he protested that he would have twice as many gods as *Achab* had: willing that all the Priests that belonged unto them, should present themselves, for that he intended to celebrate most magnificent Sacrifices to *Achabs* gods; protesting that whatsoever Priest should be absent, he should lose his
O head. Now this god whom *Achab* honoured, was called *Baal*. Having in this sort assigned a day wherein he would offer Sacrifice, he sent thorow all the County of *Israel*, charging all *Baals* Priests to repair unto him, and commanding that each of them

Achabs 70 Children slain in *Samaria*.

The rooting out of *Achabs* Line.

v. 12. 13, 14. The slaughter of *Ochozias* servants.

Jonadab.

The year of the World 3061. before Christ's Nativity. 939.

should have their Vestments given them. As soon as they were apparelled, he resorted A to his Lodging, accompanyed with his Friend *Jonadab*, and commanded that a search should be made amongst them, to espy whether any one of a contrary quality, or condition were mixed with them; for that he intended that no stranger should be amongst the Priests. When therefore he understood that none but the Priests were in that assembly, even at such time as they began to offer Sacrifice, he caused them to be inclosed by four-score Souldiers (whom he esteemed to be most trusty) commanding them to kill the false Prophets, and to punish them according to the custom of their Fore-fathers, which had already too long been neglected; dreadfully threatning all those, who should any ways omit to root out the Name and Memory of these Wretches out of the world. They therefore slew all those Priests, and guarded the Kings Palace; and in so doing, cleared B *Samaria* of foreign gods. This *Baal* was the god of the *Tyrians* (for whom *Achab* built a Temple in *Samaria*, intending thereby to content *Ithobaal* the King of the *Tyrians* and *Sidonians*) to whom he assigned Priests. and honoured him with all sorts of Sacrifice. After this Idol was extirminated, *Jehu* suffered the *Israelites* to adore golden Calves. When this Execution was performed in punishing the wicked, God (to whom this Action of his was acceptable) told *Jehu*, by his Prophet, that his Children should enjoy the Kingdom of *Israel* to the fourth Generation. This was *Jehu*'s state.

v. 18. ad 28. The slaughter of *Baals* Priests.

v. 30. *Baal* god of the *Tyrians*. The Kingdom promised to *Jehu*'s posterity.

CHAP. VII.

Athalia *reigned five years in* Jerusalem: *and after she was slain by the High Priest*, Joas C *is proclaimed King.*

Hedio & Ruffinus, cap 7. 2 *King.* 12. 1, 2, 3. *Athalia* rooteth out all the Royal Blood, only *Joas Ochozias* Son is saved.

Athalia, *Achabs* Daughter, hearing News of the death of her Brother *Joram*, and her Son *Ochozias*, together with the utter ruine of all the Royal Posterity, bethought her self to extinguish *David*'s Memory, and in such sort to root it out, that no one of that Line should remain alive to enjoy the Kingdom hereafter: which when she had concluded in her heart, she began to put in execution. Yet notwithstanding, one of *Ochozias* Sons escaped her bloody hands, by this means. *Ochozias* had a Sister by his Fathers side, whose Name was *Josabetha*, who was married to *Joiada* the High-Priest; who entring into the Kings Palace, and finding *Joas* at that time but one year of age, hidden with D his Nurse among the dead, she took both him and his Nurse, and locked them up in a closet within the Temple, where *Joiada* her Husband and she did secretly preserve them for the space of five years, during which time *Athalia* reigned in *Jerusalem* over the two Tribes.

v. 4. ad 12. *Joas* by *Joiada*'s means, who was the High-Priest, is created King.

About the seventh year, *Joiada* conferred with five Centurions, and perswaded them to oppose themselves with mutual consent against *Athalias* proceedings, and to secure the Kingdom for little *Joas*. Whereupon giving and receiving promises of secrecy the one unto the other, they confidently addressed themselves to execute their intended purposes, after this manner. They whom the High-Priest had chosen to execute this fact, went thorow all the Country, and gathered the Priests and Levites together, with all the Governors of the Tribes, and afterwards returned and brought them to *Jerusalem* E to the High-Priest, who made them take an Oath, that they would keep secret that which he should inform them of, as a thing that required secrecy, and men of courage and resolution to perform the same. As soon as he had assured them by Oath, he brought forth the little Child whom he had till that time preserved, and said unto them: Behold your King, who is of that Race, which (as you know) was chosen by God to reign over you for ever: I therefore think it fit that the third part of your Guard shall keep him within the Temple, and that the fourth make their watch round about the same. Another Company shall have the Guard of the great Gate that leadeth to the Palace: as for the rest of the People, let them remain disarmed within the Temple, and suffer no armed men to enter thereinto, except the Priest only. He appointed also another Company F of Priests and Levites to be about the King, with Javelins and drawn Swords, charging them that whosoever durst be so bold to enter the Temple armed, they should presently put him to the sword, and laying all fear aside, to attend the safety and guard of the Kings Person. They being obedient to that which the High-Priest had commanded them in effect expressed their readiness: whereupon *Joiada* opening the Arsenal, (which in times past was prepared by *David*) distributed amongst the Centurions, Levites and Priests, all the javelins, quivers, and all other sort of Arms that were therein, and disposed all them that were armed, round about the People, joyned hand in hand to hinder any one from entering in amongst them that were not of that faction. Afterwards bringing out the Infant *Joas* into the midst of the Company, they set the Royal Crown on his head; and G *Joiada*, after he had anointed him with Oyl, proclaimed him King: whereupon all the people rejoyced, and clapping their hands, cryed out, *God save the King.*

H *Athalia* hearing this Noise and Applause, beyond all hope, was greatly troubled, and with those Soldiers which she had about her, she hastily issued out of the Palace; and coming to the Temple, the Priests admitted her: as for the rest of the Men of War that followed her, they that by the High Priest's Ordinance begirt the Temple, would not suffer them to enter with her. Now when *Athalia* saw the Child standing before the Tabernacle with the Royal Crown on his head, she rent her Garments, and storming through Despite, she cried out, and commanded that the Traitor should be slain, that had thus betrayed her, and sought to dispossess her of her Kingdom. But *Joiada* called the Centurions, and commanded them to carry *Athalia* out to the Brook *Cedron*, and there to kill her, (because he would not permit that the Temple should be defiled with her I cursed Bloud:) Moreover, he charged them, that if any one should attempt to rescue her, they should kill them likewise. Hereupon, they (that were appointed to execute this his Command) took her, and led her without the Gates of the King's Mules, and there slew her. After that *Athalia* was in this manner executed, *Joiada* assembled the people, and the Men of War in the Temple, binding them all by an Oath, to yield the King their faithful Service, and to procure the prosperity of the Kingdom. Secondly, He made the King swear in like manner, that he would maintain the service of God, and in no manner disannul *Moses*'s Laws. That done, they ran unto *Baal*'s Temple (which *Athalia* and her Husband *Joram* had built to the Dishonour of God, and their Forefathers, and for the Honour of *Achab*,) and levelled it with the ground, and put to death their High K Priest called *Mathan*. The Charge and Guard of the Temple, *Joiada* committed to the Priests and Levites, according to the other establisht by *David*, with commandment twice a day to offer their ordinary Burnt-offerings, and to make Perfumes, according to the Law. He appointed also certain of the Levites to be Porters to guard the Temple, to the intent that no unclean Thing should enter the same unespied. And after he had ordained these things, with the Centurions and Governours, and with all the People, he took *Joas* and led him out of the Temple, and attended him to the Palace, and having placed him on the Royal Throne, all the People cried, *God save the King*; and banquetted and feasted for divers days. Thus after the death of *Athalia*, the City was at quiet. *Joas* was seven Years old at such time as he was made King, his Mother L was call'd *Sabia*, and was of the Town *Bersabe*. He carefully observed the Laws, and highly affected the Service of God all his Life-time: and when he grew to Man's estate, he married two Wives which the High Priest gave him, by whom he had Sons and Daughters, This is all that I have thought good to declare as concerning *Joas*, both how he escaped *Athalia*'s treasons, and obtained the Kingdom.

The Year of the World 3069, before Christ's Nativity 933.

V. 13. And when she. *Athalia's punishment.*

V. 17. The King and the People joyned by Oath to serve God.

V. 18. The restoring of God's service.

2 Kings 12. 1, ad 16. *Joas's piety during Joiada's time.*

CHAP. VIII.

Azael *King of* Damascus, *levieth an Army, and first of all assaulteth the* Israelites; *and after marcheth forward against* Jerusalem.

M BUt *Azael* King of *Syria* making War against the *Israelites*, and against their King *Jehu*, destroyed the Country on the other side of *Jordan*, and all the *Eastern* tract inhabited by the *Reubenites*, *Gadites*, and *Manassites*: Furthermore, he burnt and spoil'd *Galaad* and *Bathanæa*, violating and outraging all those he met withal. For *Jehu* went not out against him to resist him, but (being become a Contemner of God, and his Laws) he died after he had reigned seven and twenty Years over the *Israelites*: he was buried in *Samaria*, and left behind him *Joas* his Son to succeed him in his Kingdom. But *Joas* King of *Jerusalem* was desirous to Repair the Temple; for which cause, calling unto him *Joiada* the High Priest, he commanded him to send thorow all the Country the Levites and Priests, and to levy upon every one of their Heads half a Sicle of Silver, for N the Building and Reparation of the Temple, which was fallen to decay in *Joram*, *Athalia*, and her Successors times. But the High Priest would not obey him herein, knowing well no Man would willingly disburs Mony. But in the three and twentieth Year of his Reign, the King sent both for *Joiada*, and the Levites also, and expostulated with them for disobeying his Commandment, enjoyning them from that time forth to provide for the Building of the Temple. Whereupon the High Priest used present dispatch in levying the Mony, wherewith the People were well pleased: He therefore made a Chest of Wood closed on every side (except that on the upper Lid thereof, there was a little Cranny left open,) which he placed near unto the Altar, commanding that every one should offer according to his Devotion, and put in his Offering thorow the Cranny into O the Coffer, to be imployed in the Repairing of the Temple; whereunto all the People shewed themselves affectionate: so that they gathered together a great quantity of Gold and Silver, with great Zeal; and when the Coffer was filled it was emptied, and the account

2 King. 12. 18. Hedio & Rufinus, cap. 8. The War between *Azael* and *Jehu*.

2 Chr. 24. 4, ad 14. The restoring of the *Temple*.

thereof taken and ſumm'd up by the Secretary and High Prieſt in the King's preſence, and afterwards was brought together into one place aſſigned for it; which order was obſerved every Day. And when it was ſuppoſed that there was ſufficient Money gathered, the High Prieſt *Joiada*, and King *Joas* hired Maſons and Carpenters, and prepared great Beams of excellent Timber. A

The Year of the World 3089. before Chriſt's Nativity 911.

After that the Temple was repair'd, they employed the remainder of Gold and Silver (which was of no ſmall quantity) to make Cups, Pots, and Veſſels, and other Utenſils; and every day offered they Sacrifice of great value upon the Altar; and this Cuſtom was continu'd ſo long as *Joiada* lived: But after his deceaſe (which hapned in the hundred and thirtieth Year of his Age, after he had lived a juſt and upright Life, and was interred in the Sepulchre of *David*, in *Jeruſalem*, becauſe he had eſtabliſhed the Kingdom in *David*'s Poſterity:) K. *Joas* had no more care to ſerve God, and with him the reſt of the Governors of the People were corrupted, ſo that they broke the Laws and Ordinances of their Forefathers. For which cauſe God being provoked by this Change, and incens'd againſt the King and the reſt, ſent his Prophets unto them, to proteſt againſt them, and expoſtulate with them for their Offences, and to withdraw them from their Iniquity. But they purſued Sin the more vehemently; ſo that neither the Puniſhments by which they, who had offended God before-times, had been plagu'd, with all their Poſterities, neither all the Advertiſements given them by the Prophets, could induce them to amend; or to forſake thoſe Sins wherein they were engag'd: but, that which is worſt, K. *Joas* ſtoned *Zachary*, *Joiada*'s Son, and put him to death in the Temple, forgetting himſelf moſt ungratefully of the Benefits he had receiv'd from his Father. And the occaſion was, for that *Zachary* having received a Charge from God to propheſie, came into the midſt of the People, and counſelled both them and him to follow Juſtice, foretelling them, that they ſhould be grievouſly puniſhed, except they did believe. This *Zachary* did at his death call God to witneſs to judge of thoſe Calamities he endured, ſuffering a violent Death for the good Counſel which he had given them, and the Benefits which his Father had in times paſt done unto *Joas*. But many days paſſed not, before the King ſuffered due Puniſhment for theſe Miſdeeds: For *Azael*, King of the *Syrians*, invaded his Country, and after he had firſt of all ruinated *Girta*, he marched forward with an intent to beſiege him at laſt in *Jeruſalem*. *Joas* deſperate of all Succors, emptied all the Treaſures of the Temple, and thoſe of the Kings, and took away the Preſents that were hung up in the Temple, and ſent them to the *Syrians*, raiſing the Siege by this means, leſt he ſhould be drawn into hazard to loſe all. The *Syrians*, pacified with ſo great Riches, and abundant Treaſure, ſuffered not his Army to paſs to *Jeruſalem*. After this, *Joas* was ſeized with a grievous Sickneſs, and (to the intent that the Death of *Zachary*, the Son of *Joiada* might not eſcape unrevenged,) his Friends conſpired againſt him, and he died by their hands. He was entombed in *Jeruſalem*, but not in the Sepulchre of his Anceſtors, becauſe he had faln from God: He lived ſeven and forty Years.

Joas's Impiety after *Joiada*'s death, and how he was reproved by the Prophet. *2 Chron. 24, 17, ad 20.*

B

V. 21. Zachary ſtoned to death.

C

The Spoil of the Temple. *Joas*'s death.

D

CHAP. IX. E

Amaſias, *King of* Jeruſalem, *made War againſt the* Idumæans *and* Amalechites, *and obtained the Victory.*

2 Kings 14. 1. ad 15. Amaſias King of *Jeruſalem.*

AMaſias his Son ſucceeded him in the Kingdom. But in the 21ſt Year of *Joas*'s reign *Joachas*, the Son of *Jehu*, took poſſeſſion of the Kingdom of *Iſrael* in *Samaria*, and reign'd for the ſpace of ſeventeen Years: but he followed not his Father's ſteps, but rather behaving himſelf impiouſly, according as his Predeceſſors in the Kingdom, and Contemners of God had done: For which cauſe the King of *Syria* ſubdued him, and cut off a great part of his Dominions, and took his greateſt Cities from him, and defeated his Armies; ſo that at length he had but ten thouſand Footmen, and five hundred Horſemen. All which hapned to the *Iſraelites* according to the Prophecy of *Elizeus*, which he foretold unto *Azael*, at ſuch time as he propheſied unto him, that he ſhould reign over the *Syrians*, and them of *Damaſcus*, after that he had murthered his Maſter. *Joachas* being in this Extremity, had his recourſe to God in Prayer and Supplication, beſeeching him that it might pleaſe him to deliver him from the hands of *Azael*, and not ſuffer him to be under Subjection and Thraldom unto him,

The Forces of *Iſrael* weakned and reſtored by God.

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God (that regardeth the Penitent as if they had been innocent, and that gently chaſtiſeth thoſe whom he might utterly exterminate, if he ſo pleaſed) gave him Aſſurance againſt the War and Danger, ſo that the Country (having obtained Peace) recovered her former State and Proſperity. When *Joachas* was dead, his Son ſucceeded him in the Government, and began to reign over the *Iſraelites* in *Samaria* in the 37th Year of *Joas* King of *Juda*. (For this King of *Iſrael* was called *Joas*, as well as he that reigned in *Jeruſa-*

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H *Jeruſalem*:) he governed the Kingdom ſixteen Years. He was a good Man, and was not like unto *Joachas* his Father. About this time *Elizeus* the Prophet was very old, and fell ſick; the King of *Iſrael* came to viſit him, and finding him in the Extremity, and paſt hope of Recovery, he began to weep and lament, calling him his Father, and his Armour; becauſe that during his Life, he had never occaſion to uſe the Sword againſt the Enemy; but that by means of his Predictions he had always the upper hand of them without fighting: that now he departed this Life, and left him diſarmed to the Mercy of the *Syrians*, and other his Enemies; ſo that he was not ſecure of Liberty nor Life, but that he rather wiſhed to die with him than live in thoſe Dangers.

The Year of the World 3089, before Chriſt's Nativity 911.

Joas King of *Iſrael* and *Samaria.*

Elizeus being mov'd with theſe Complaints, comforted the King that lamented in this I ſort, and commanding him to draw his Bow that he had brought with him (for the King had bent the ſame,) *Elizeus* ſaid unto him, *Draw*; and he ſhot three Arrows, and gave over at the fourth: *Oh*, ſaid *Elizeus*, *if thou hadſt ſhot more Arrows, thou hadſt utterly ruined the Kingdom of the* Syrians; *and ſince thou haſt contented thy ſelf with ſhooting thrice only, thou ſhalt overthrow the* Syrians *in three Battels, which thou ſhalt fight againſt them, and ſhalt recover the Country they have taken from thy Father.* After the King underſtood theſe things, he departed, (and not long after the Prophet died) who was renown'd for his Juſtice, and beloved of God, who ſhew'd miraculous and incredible Works by his Prophecies; and ſuch as the *Hebrews* ought to keep in perpetual remembrance, and was buried magnificently, according as it behov'd a Man who was ſo highly favoured by K God.

Elizeus foretelleth that *Joas* ſhould overcome the *Syrians* thrice. *2 Kings* 13, 20, 21. *2 Chron.* 25, 18, *ad* 25. *Joas* trebble Victory.

Elizeus's death and the raiſing of a dead Man to life, that was caſt into his Tomb.

It chanced about that time, that certain Thieves having caſt the Body of a Man that was murthered by them, upon the Body of the Prophet where he lay buried, the dead Body returned to life: Which made it appear, that God had given him a Power of working Miracles not only in his Life-time, but alſo after his Death. After the Death of *Azael* King of *Syria*, *Adad* his Son obtained the Kingdom, againſt whom *Joas* King of *Iſrael* made War, and having overcome him three times, he recovered all that Country, and thoſe Cities and Towns, that *Azael* his Father had conquered before him. (All which came to paſs according as *Elizeus* had propheſied.) After that *Joas* was dead, the Kingdom fell to *Jeroboam* his Son.

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CHAP. X.

Amaſias *making War againſt* Joas *King of* Iſrael, *is overcome.*

THE tenth Year of the Reign of *Joas* King of *Iſrael*, *Amaſias* reigned over the Tribe of *Juda*, in *Jeruſalem*; his Mother was called *Judah*, and was a Citizen of *Jeruſalem*. He was very careful to maintain Juſtice, (notwithſtanding he was very young;) and having taken upon him the Government of the Kingdom, he reſolved with himſelf, that he ought firſt of all to revenge the Death of his Father *Joas*, who was traiterouſly ſlain by his Friends: he therefore laid hands on them, and put them M all to the Sword, (yet extended he not his Diſpleaſure to their Children, but conformed his Actions according to the Laws of *Moſes*; which ſaith, that it is not lawful to puniſh their Children for their Fathers Offences.) He afterwards levied an Army of the Tribes of *Juda* and *Benjamin*, and choſe ſuch as were in the flower of their Years, and about twenty Years of Age; the number of which amounted to three hundred thouſand Men, whom he divided into Centuries. He ſent alſo to the King of *Iſrael*, and hired an hundred thouſand of his arm'd Men for an hundred Talents of Silver, becauſe he intended to make War upon the *Amalechites*, *Idumæans*, and *Gabelites*. Now while he made this Preparation, and was in a Readineſs to undertake this Exploit, a certain Prophet counſelled him to diſmiſs the *Iſraelites* that he had with him, becauſe they were wicked Men, N ſignifying unto him, from God, That if he were followed by them in that War, he ſhould be overcome: and on the other ſide, That he ſhould have the upper hand over his Enemies if he fought with a few Men, according to God's Direction. Hereupon the King was moved (becauſe he had already paid the *Iſraelites* their Wages) but the Prophet ceaſed not to exhort him to do that which was pleaſing in God's ſight, who would give him Silver in abundance. Hereupon he diſmiſſed them, telling them, that he freely gave them their Pay; and he with the Forces of his own Kingdom march'd out againſt thoſe Nations, and fought with them, and overcame them, and ſlew ten thouſand of them, and took no leſs number of Priſoners, (whom he afterwards cauſed to be led to a high Rock that bounded upon *Arabia*, and from thence caſt them down headlong;) and from O all theſe Nations he recover'd a great Booty, and brought home much Riches.

Hedio & Ruffinus, cap. 9. *Amaſias* King of *Jeruſalem*. *2 Kin.* 14. 1, 2.

2 Kings 14. *Deut.* 24. 16.

The Diſmiſſion of the *Iſraelites*. *2 Chron.* 25. 11, 12, 13. *Amaſias*'s Victory over the *Amalechites*.

Whilſt *Amaſias* ſtood upon theſe terms, the *Iſraelites* (that had taken Wages of him, and were caſhiered by him,(conceived a diſpleaſure againſt him, ſuppoſing themſelves

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The year of the World, 3106. *before Christ's Nativity*, 894.

to be injured by him, as if he had dismissed them for want of Courage. For which cause they invaded his Country, and spoiled it as far as *Bethshemer*, and carried away a great quantity of Cattel, and slew three thousand Men. But the Victory and Success made *Amasias* proudy, so that he began to forget God, who was the Author thereof, and gave Honour to those Gods which he brought from the Country of the *Amalechites*. Whereupon a Prophet came unto him and said, That he wondred that he should esteem them for Gods, who had so little availed them who honoured them, and had delivered them into his hands, so that divers of them were put to Death, and divers led away Prisoners, which they themselves had brought unto *Jerusalem*, according to the Custom of War. These words moved the King unto displeasure, so that he commanded the Prophet to keep silence, threatning him to punish him, if he entermedled with his Affairs any more. Who answered him, That he would no farther urge him, yet withal he fore-propheſied unto him, That God would not suffer this his Innovation to rest unpunished. Anon after *Amasias* (not able to keep a Moderation amidst his Affluence and Prosperity, but waxing more insolent against Almighty God, by whom he possessed the Blessings he enjoyed,) in the height of his Pride wrote to *Joas* King of *Israel*, commanding him to yield him Homage according as in times past the *Israelites* were subject to *David* and *Solomon*; threatning him, that if he refused to do him Service, he would enforce him to decide the Controversy by Arms; to whom the *Israelite* replied thus: *King* Joas *to King* Amasias: *There was in the Mountain of* Libanus *a Cypres-tree of great height, to whom a little Thistle wrote, demanding of him his Daughter in Marriage, for his Son. But during this Treaty, there came a certain wild Beast that trod down the Thistle. Let this Example admonish and dissuade thee from attempting of too mighty Matters, neither grow proud of thy last Victory against the* Amalechites, *lest thro' thy Presumption, thou expose both thy Wife and Fortune to the uncertain hazard of War.* When *Amasias* had perused this Answer of his, he was more inraged: (God also as it seemed pricked him forward, to the intent to chastise those iniquities that were committed by him.) When therefore he had drawn his Army into the field, and both the Armies were upon the point to joyn Battel, a sudden fear and discouragement seized him (such as God in his displeasure is accustomed to inflict) which made *Amasias*'s Army turn their Backs: so that (by the apprehension they had conceived) they were scattered before they came to handy strokes; and *Amasias* being left alone, was taken prisoner. *Joas* threatned that except he persuaded the inhabitants of *Jerusalem* to open their gates, and to receive both him and his Army into the City, he would put him to Death. For which cause *Amasias* (constrained by necessity and fear of Death,) wrought so far that his enemies were received into *Jerusalem*, who made a breach of three hundred Cubits in their wall; thorow which *Amasias* was led captive into *Jerusalem*. In this manner *Joas* was made Master of the City, who afterwards carryed away the Treasures of the Temple, and took away the Gold and Silver that *Amasias* had in his Palace: and having in this sort ransomed him from captivity, he returned back again into *Samaria*. This hapned in the fourteenth year of the reign of *Amasias*, who afterwards fled into the City of *Lachis* to avoid the conspiracy of his domestick friends, by whom notwithstanding he was surprised, and slain: his Body was Royally intombed in *Jerusalem*. Thus died *Amasias*, for introducing innovations in contempt of God, he lived fifty four years, and reigned twenty and nine: and his Son *Ozias* succeeded him in the Kingdom.

v. 15, 16. *Amasias* is reprehended by a Prophet for his Idolatry.

Amasias expedition against *Joas* King of *Israel*. v. 17, 18.

v. 23. *Amasias* taken prisoner by the King of *Israel*. *Jerusalem* ruinated. The Temple spoiled.

v. 24.

Amasias slain. v. 27, 28.

CHAP. XI.

How Ozias *overcame the Neighbouring Nations.*

2 *King.* 14. 21. 2 *Chron.* 24. 1, 2, 3.

BUT in the fifteenth year of the reign of *Amasias*, *Jeroboam*, *Joas* Son, began to reign over the *Israelites* in *Samaria*, and enjoyed the Kingdom for the space of fourty years. This King dishonoured God, and offended him grievously by worshiping of Idols, and divers absurd and strange actions, by which he heaped many miseries on the *Israelites* heads. To him there came a certain prophet called *Jonas*, who propheciedunto him, that he should make War against the *Syrians*, and that he should overcome them, and enlarge his Kingdom to the Northward, as far as the City of *Amatha*; and to the Southward as far as the Lake *Asphaltites* (for these in times past were the limits of the Countrey of *Canaan*, according as *Joshua* had set the bounds thereof.) *Jeroboam*, encouraged by his Prophecy, led forth his Army against the *Syrians*, and spoiled all their Countrey (according to the Prophecy of *Jonas*.) And since I have promised to give an exact History in writing of all those things that hapned in our Nation, methinks it will not be amiss to declare that which I have found written of this Prophet in our *Hebrew* Chronicles. This man being commanded by God to repair unto the Kingdom

Hedio & Rufinus, cap. 11. The enlargement of the Kingdom of *Israel*.

H dom of *Ninus*, and proclaimed that which ſhould happen to the City of *Ninivie* (namely, that the Government thereof ſhould be aboliſhed:) through fear which he conceived repaired not thither, but fled from Gods preſence into a City called *Joppa*; where finding a Ship he entred the ſame, and ſailed towards *Tharſis* in *Cilreicia*. But their aroſe ſo vehement a tempeſt upon the Sea, that the Veſſel was ready to be drowned, and both the Mariners, Maſter and Owners of the Ship, made their Vow of Thankſgiving unto God, if they might eſcape from this Tempeſt: but *Jonas* hid himſelf and covered his face, taking no notice of the reſt. When therefore the turbulent waves, raiſed by violent winds, increaſed more and more; the Mariners and Paſſengers began to imagine amongſt themſelves, that ſome one of them in the Bark had cauſed that Tempeſt: Whereupon I they agreed amongſt themſelves to caſt Lots, to know which of them was the occaſion of their danger. Which done, the Lot fell upon *Jonas*: Who being demanded whence he was, and for what buſineſs he travelled? Anſwered them, that he was an *Hebrew* by Nation, and a Prophet of the moſt High God; and counſelled them, that if they would be ſecured from that danger, they ſhould caſt him into the Sea, becauſe it was he only that was the cauſe of that Tempeſt. Notwithſtanding this Confeſſion of his, they durſt not perform that which he deſired, ſuppoſing that it would be an act of great impiety, in that ſort, to thruſt a Stranger into that manifeſt Perdition, whoſe life had been committed to their truſt. But ſince the Storm more and more increaſed and grew ſo vehement, that they wanted very little of being Shipwrackt; and being beſides that, incited by R *Jonas* himſelf, and likwiſe by the fear they conceived, to loſe their lives, they caſt him into the Sea; whereupon ſuddainly the Storm ceaſed. It was likewiſe ſaid, that being ſwallowed up by a great Fiſh for the ſpace of three days and three nights, he was at the laſt vomited out, and caſt by the ſame Fiſh on Shore of the *Euxine* Sea alive, and without any maim in any of his members. There beſought he God, that he would pardon him the ſin which he had committed: And afterwards he went to the City of *Ninivie*, where going up to a place from whence he might be heard; he publiſhed, with a loud voice, unto them, that they ſhould loſe the Empire of *Aſia*: Which after he had pronounced, he returned back again. *This Recital have I made according as I have found it Regiſtred in Writing.*

The year of the World, 3120. *before Chriſt's Nativity*, 884.

2 *King* 14. 25. *Jonas* 1. *per totum.*

Jonas ſent unto *Ninivie*, flieth the preſence of God, and aſcending a Ship is caſt in a ſtorm into the Sea.

Jonah 2. *per totum.*

Jonas caſt into the Sea, is devoured by a Whale. And caſt upon the coaſt of *Ninivie*, foretelleth them of the loſs of their Empire.

A King *Jeroboam* having paſſed all his life time in Proſperity, and Reigned for the ſpace of forty Years departed this life, and was Intombed in *Samaria*, and *Zachary* his Son ſucceeded him in this Kingdom. At the ſame time, *Ozias* the Son of *Amaſias* Reigned in *Jeruſalem* over the two Tribes, after that *Jeroboam* had already Reigned fourteen Years; his Mother was called *Achia*, and was of the City of *Jeruſalem*. He was a man of good nature, and ſuch an one as loved juſtice, of a noble Courage, and very Laborious in providing for all occaſions: He made War againſt the *Philiſtines*, and after that he had overcome them in Battle, he took *Ita*, and *Amnia*, two of their ſtrong Forts, and razed them. This Exploit being paſt, he ſet upon the *Arabians* that bordered upon *Egypt*, and after that (having built a City upon the Red-Sea) he planted a Gariſon M therein. He afterwards diſcomfited the *Ammonites*, conſtraining them to pay him tribute, and ſubdued all as far as the marſhes of *Egypt*. After that he began to provide for the City of *Jeruſalem*: for he built it anew, and repaired the Walls thereof, that had been beaten down, or decayed either by continuance of time, or by negligence of thoſe Kings who were his Predeceſſors: He repaired thoſe alſo which the King of *Iſrael* had beaten down, at ſuch time as having taken *Amaſias* Priſoner, he rode in Triumph into the City. Beſides this, he erected a number of Towers, each of them one hundred and fifty Cubits high. Theſe incloſed he with walls to ſet Gariſons therein, and in divers barren places he cauſed divers Fountain-heads to be made: For he had an infinite multitude of beaſts of carriage and other cattel, in that the Countrey was fit for Paſture. N He took pleaſure alſo in Tillage, for which cauſe he was often buſied about his Land, in Sowing and Planting the ſame. He had about him a choſen Army, to the number of three hundred and ſeventy Thouſand Fighting Men, whoſe Generals, Conductors, and Captains, were Valiant and Invincible Men, and were in number two Thouſand.

2 *Reg.* 14. 23. *Jeroboams* death. *Ozias* King of *Juda.*

Ozias expedition, and the repairing of the City. 2 *Chron.* 26. 1, 2, 3, 4, 5.

Ozias Riches and Army. *v.* 8, 9, 10.

He taught his Soldiers to march in Square Battle (in manner of the *Macedonian Phalanx*) Arming each of them with Swords, Targets and Corſelets of Braſs, with Arrows and Darts. He made alſo great Preparation of divers Engines to batter Cities, and to ſhoot Stones and Darts, beſides divers Hooks, and other ſuch like Inſtruments. But whil'ſt he was intent on theſe ſtudies and preparations, he grew Inſolent and Proud, and being puffed up with Arrogance, he contemned that which endureth for ever (that is O piety towards God, and the obſervation of his Commandments.) For which cauſe he was overthrown by his proſperity, and fell into his Fathers ſins, through the happineſs and greatneſs of his Eſtate, wherein he could not moderately contain himſelf. So that upon

v. 6.

The year of the World 3120. before Christ's Nativity. 880.

upon a certain solemn Feast-day, wherein all the People were assembled together, he attired himself in the High-priests Vestments, and entred into the Temple, to offer sacrifice unto God upon the golden Altar; notwithstanding the High-priest *Azarias* (accompanyed with fourscore Priests) forbade him, telling him, *That it was not lawful for him to sacrifice, in that it was onely allowed in those that were of the posterity of the High-Priest* Aaron. A

Ver. 17,18,19. Whilst after this manner *Azarias* expostulated with him, commanding him to go out of the Temple, and not to contradict the Ordinances of God; the King waxed wroth, and threatned to take his Life from him, except he kept himself quiet. Whereupon there fell a great trembling, and earthquake, and the Temple cleft in twain, and a great light of the Sun entered thereinto, and reflected on the Kings face in such manner, that all his body was instantly covered with a Leprosie; and before the City (in a place called *Eroge*) the half of a Mountain (that stood to the Eastward) brake and fell, and removed for the space of four *stadia*, towards the Oriental Mountain, where it rested: so that the publick ways were shut up, and choaked, and the Kings Gardens of pleasure were wholly ruinated and disfigured. When the Priests beheld the Kings face covered with a Leprosie, they told him what inconvenience had happened unto him, and enjoyned him to depart out of the Town, according to the Custom of Men that were polluted. Whereupon he (wholly confused at so grievous an accident, and having no more courage to speak) obeyed the Commandment that was given him, enduring a lamentable punishment for his pride, and for that he committed such impiety against God. He therefore remained without the City for a certain time, and led a private life, and his Son *Jotham* succeeded him in the Kingdom. Finally, he dyed through grief and discontent, after he had accomplished 68 years, whereof he reigned 52, and was buryed in his Garden. B C

V. 20,21. *Ozias* transgresseth his vocation, and is punished with a leprosie and compelled to depart out of the City.

Zachary, Jeroboam's Son, having reigned six Months over the *Israelites*, was slain by Treason complotted against him by a familiar friend of his called *Sellum*, the Son of *Jabes*, who possessing the Kingdom after him, enjoyed not the same above 30 dayes. For the General *Manahem*, being at that time in the City of *Tharsa*, and understanding of that which had happened to *Zachary*, departed thence with all his Force, and came to *Samaria*, and in a Battle which he fought, he slew *Sellum*: And afterwards obtaining the Crown, he went from thence towards the City of *Tapsa*, the Inhabitants whereof locked and barred their Gates against him, and would not receive him: in revenge whereof, he spoyled all the Country round about, and took the City by force, and (being highly incensed against the *Tapsians* for their Insolence) he put them all to the Sword, not sparing their little Children (which was an incredible and barbarous Cruelty.) *Manahem* reigned in the manner for the space of ten years, continuing a most cruel and unbridled Tyranny over this People. Afterwards being assailed by *Phul* King of the *Syrians*, he went not out against him, neither practised to resist him, but procured his Peace for the Sum of 1000 Talents of Silver, which by way of composition he payd unto him. The people furnished *Manahem* with this Sum, by way of contribution, paying fifty Drachms a piece.

2 *King.* 25. 7,8,9. *Zacharias* slaughter.

2 *King.* 15,14. *Manahem* King of *Israel.*

The *Tapsians* slaughter.

Peace bought with Money. D

After his death, he was buryed in *Samaria*, leaving behind him a Son to succeed him in the Kingdom, whose Name was *Phaceias*, who imitating his Fathers Cruelty, enjoy'd the Soveraignty but two years: for he was slain at a Feast in the midst of his Friends, by a Treason practised against him by *Phaceias* the Son of *Romelius*, who enjoyed the Kingdom for the space of 20 years, addicting himself to all impiety and wickedness. But *Teglaphalasser* King of *Assyria*, led forth his Army against the *Israelites*, and spoyled all the Country of *Galaad*, and that beyond *Jordan* and *Galilee*, *Cidida* and *Asor* also, and made all the Inhabitants thereof Prisoners, and translated the Kingdom to himself. This is that which we have thought good to write, touching the King of *Assyria*. E

Phaceias. The translation of the *Israelites.*

Jotham the Son of *Ozias*, reigned in *Jerusalem* over the Tribe of *Juda*: he was the Son of a Daughter of *Jerusalem* called *Jerusa*. There was no Virtue wanting in this King, for he was devout towards God, just towards men, and careful to repair the City: for he willingly employed himself in restoring that which had need of Reparation and Ornament. He built Galleries and Porches about the Temple, and repaired the Walls that were fallen down: he erected huge and impregnable Towers: in a word, he restored all that which was deficient in his Kingdom. He made War upon the *Ammonites*; and overcoming them in Battle, he made all their Nations Tributary, and constrained them to pay him yearly 100 Talents, and 10000 Cores of Wheat, and as many of Barley: and his kingdom in such sort encreased, as he was redoubted abroad, and happy at home. Now about the same time there lived a certain Prophet called *Naum*, who propheſied the overthrow of the *Assyrians*, and of the City of *Ninivie*, and spake to this effect: *All the People thereof shall be troubled, and put to flight, and shall say the one unto the other, Stay and abide, take gold and silver, and there shall be none that will receive it. For they shall have more* F G

Jothams piety. *Ver.* 34.

Hedio & Rufinus, cap. 7. The prophesie of the destruction of *Ninivy.* *Naum.* 2. 8, 9. 10. *ad finem.*

care

H *care to ſave their bodies, than their goods: for there ſhall be a great debate amongſt them with lamentation: their Members ſhall loſe their vigor, and their faces ſhall be pale through fear: whither ſhall the Lyons retreat? or where ſhall the mother of the Lyons whelp reſt her ſelf? Ninivy* (God ſaith unto thee) *I will deſtroy thee, neither ſhall the Lyons that iſſue from thee, govern the World any more.* To this effect did he prophecy, and ſpake many other things to this intent, which it is not material to repeat. For I have omitted it purpoſely, becauſe I would not be troubleſome to the Readers. But all thoſe things which he foretold touching *Ninivy*, came to paſs 115 years after.

The year of the World, 3204. before Chriſt's Nativity, 760.

CHAP. XII.

I Raſin *King of* Damaſcus, *maketh War againſt* Jeruſalem: Achaz *ſendeth for the King of* Aſſyria *to aſſiſt him.*

AFter that *Jothan* had lived one and forty years, and reigned ſixteen, he dyed, and was buryed in the Sepulchre of the Kings; after him, the Kingdom fell to *Achaz* his Son, who was a Contemner of God and a Tranſgreſſor of the Ordinances of his Fore-fathers, and conformed himſelf to the Cuſtoms of the Kings of *Iſrael*; for he erected Altars in the City of *Jeruſalem*, and ſacrificed unto Idols; offering up his own Son unto them (after the manner of the *Canaanites*) and committed divers ſuch like Offences. During theſe impious Idolatries of his, *Raſin* King of *Syria* and *Damaſcus*, and *Phacetas* K King of *Iſrael*, made War againſt him (for theſe two were Confederates:) leading therefore both their Armies againſt *Jeruſalem*, they beſieged it a long time, yet without any ſucceſs, by reaſon the Walls were very ſtrong. But the King of *Syria* having ſeized the City of *Elath*, near unto the Red Sea, and ſlain all the Inhabitants thereof, planted *Syrians* therein; putting all the Garriſon likewiſe to the Sword, and all the *Jews* round about, and carryed away with him a great booty unto *Damaſcus*, and afterwards returned home with his Army. The King of *Jeruſalem* underſtanding that the *Syrians* were retired, and ſuppoſing himſelf to be ſufficient to fight againſt the King of *Iſrael*, led forth his Forces againſt him, and was overcome in battle (becauſe that God was incenſed againſt him for his impieties, which were without number.) For in that battle the *Iſralites* ſlew L about Sixſcore Thouſand Men; amongſt whom was *Zacharias* the Son of *Achiaz*, whom the General of the Army of the *Iſraelites* called *Amias*, ſlew, with *Ericam* the Governor of the whole Realm, and took *Elcan* the General of the Tribe of *Judah* Priſoner alſo. They led away likewiſe a great number of Women and Children, with a great booty, and afterwards returned to *Samaria*. At that time there was a certain Prophet living in *Samaria*, whoſe name was *Obel*, who coming out to meet the Army, cryed with a loud Voice unto the People, That the Victory which they had obtained, was not through their own Valor, but by reaſon of the wrath of God conceived againſt *Achaz* King of *Juda*. He further reproved them, for that not contenting themſelves with the good ſucceſs of that Victory, they had ſo far preſumed, as to make them of *Juda* and *Benjamin* Priſoners, who M were of their own alliance: he therefore counſelled them to ſend them back unto their houſes, without any injury offered unto them, threatning them, that if they omitted it, they might be aſſured that God would puniſh them.

Hedio & Raſſinus, cap. 13. *Achaz* impiety. 2 *King.* 15. 38. The ſacrifice of his ſon. 2 *Kings* 16. 1, 2, 3, 4.

The puniſhment of impiety. *Eſay* 7. 11.

2 *Chron.* 28. 18, 19. The ſlaughter of the Army of *Juda*.

After this Admonition, the *Iſraelites* aſſembled themſelves together to conſult upon this matter, at which time *Barachias*, one of the principal Governors of the State, and three others with him, alledged, *That it was not lawful for the Citizens to lead their Priſoners into the City, for fear* (as they ſaid) *that God ſhould utterly extinguiſh them all. For thoſe ſins* (ſaid they) *which we have already committed, and againſt which the Prophets have exclaimed, are cauſe enough to incenſe God; ſo that we have no cauſe to add new impieties to the precedent.* When the Souldiers heard theſe Words, they permitted them to execute N all that which they held convenient to be done. For which cauſe they took the Priſoners, and diſcharged them, and entertained them courteouſly, and gave them Money to furniſh them in their journey, and ſent them home without offence: and beſides that, theſe four perſons conducted them onward of their journey as far as *Jericho*, and when they drew near unto *Jeruſalem*, they returned back to *Samaria*.

2 *Chron.* 28. 9, *ad* 16. The *Iſraelites* by the Prophets advice, diſmiſs thoſe priſoners they had taken of the Tribes of *Juda* and *Benjamin*.

CHAP. XIII.

The King of Aſſyria *taketh* Damaſcus *by force, killeth their King, tranſplanteth the People into* Media, *and planteth New Colonies in* Damaſcus.

O WHen King *Achaz* had received this Overthrow by the *Iſraelites*, he ſent unto *Theglaphalazar*, King of *Aſſyria*, requiring him to aſſiſt him in the War, which he intended againſt the *Iſraelites*, *Syrians*, and them of *Damaſcus*, promiſing to give him great

The year of the World, 3055. before Christ's Nativity. 909.

great Sums of Money, and at that preſent alſo he ſent him very large Preſents. Who, after he had conſidered on the Embaſſage, came forth with his Army to aſſiſt *Achaz:* and ſpoyling *Syria*, and ſacking *Damaſcus*, he ſlew *Raſes* their King alſo, and tranſported them of *Damaſcus* into the higher *Media*, and ſent certain People of *Aſſyria* into *Damaſcus*. He wrought much miſchief likewiſe in the Country of *Iſrael*, and lead away a great number of Priſoners from thence. After that the *Syrians* had been ſubdued and weakned after this manner, *Achaz* took all the gold and ſilver that was in the Kings treaſury, and in the Temple of God, and carryed it unto *Damaſcus*, and gave it to the King of *Aſſyria*, according to the promiſe which he had made him; and after much rejoycing, he returned back again to *Jeruſalem*. A

2 Kings 16. 7, 8, ad 16. The tranſlation of the *Iſraelites.* *Achaz* giveth the gold and ſilver of the Temple to the King of the *Aſſyrians.*

This King was ſo ſenceleſs and ignorant of his own profit, that although he was vanquiſhed in War by the *Syrians*, yet ceaſed he not to adore their gods, but perſiſted to honour them, as if he expected the Victory by their means. And although he were overcome the ſecond time, yet he continued to worſhip the *Aſſyrian* gods; chooſing rather to reverence any, than the true God, whom his Fore-fathers worſhipped: yea, ſo far grew he in contempt, and neglect of all true piety, that at length he ſhut up the Temple-gates, and prohibited the ordinary Sacrifices, having before that, taken all the precious Preſents out of the ſame. After he had in this ſort committed theſe outrages againſt God, he dyed, when he was 36 years old, and after he had reigned 16 years, and left his Son *Ezechias* to ſucceed him in the Kingdom. At that very time dyed *Phaceias* King of the *Iſraelites*, by means of a certain Conſpiracy, which *Oſeas* his intended friend wrought againſt him: who held the Kingdom for the ſpace of nine years, ſhewing himſelf to be wicked, and a contemner of God. Againſt him *Salmanaſar* King of *Aſſyria* raiſed a War, and overcame him; becauſe God was not favourable unto him, neither aſſiſtant to his enterpriſes: he was therefore ſubdued, and conſtrained to pay a certain Tribute impoſed upon him. The fourth year of the Reign of *Oſeas*, *Ezechias* the Son of *Achaz*, and *Abia* a Citizen of *Jeruſalem*, reigned over the two Tribes. He was a man of a virtuous diſpoſition, and one that loved juſtice and piety; for as ſoon as he came unto the Kingdom, he reſolved with himſelf firſt of all, that there was nothing more neceſſary and advantageous, than the eſtabliſhment of the ſervice of God. When therefore he had aſſembled the People, the Prieſts, and the Levites, he began to diſcourſe with them in theſe or ſuch like words: B

Achaz ſhutteth the doors of Gods Temple, and honoureth ſtrange gods. *Ver.* 20. *Achaz* death.

2 Kings 17. 1, ad 6. *Oſeas*'s impiety and puniſhment. *Hedio & Ruffinus*, cap. 14, *2 Kings 18. 1, &c.* *2 Chron. 29. 1, &c.*

There is no one of you but knoweth, that for my Fathers Offences, and for your irreverence and diſregard to the ſervice of God, ye are fallen into many calamities, becauſe through your extreme madneſs, you have ſuffered your ſelves to be perſuaded to adore thoſe, whom he eſteemed to be no gods. Since therefore you have learnt (to your own miſery) how pernicious a thing impiety is, I exhort you, that you puriſie both your ſelves, your Prieſts and your Levites, from your former pollutions, that yet at length you may aſſemble together, and open the Temple, and cleanſe the ſame with ordinary Sacrifices, to the end it may be reſtored to the ancient honour which heretofore it enjoyed: for by this means God will be favourable unto us, when his wrath ſhall be appeaſed that was kindled againſt us. As ſoon as the King had ſpoken after this manner, the Prieſts opened the Temple, and after they had gathered the ſacred Veſſels, and caſt all uncleanneſs out of it, they offered Sacrifices upon the Altar, according to the Cuſtom. Afterwards the King ſent to all the Provinces under his Dominion, and gathered together the People of *Jeruſalem*, to celebrate the Feaſt of Unleavened Bread (which had been intermitted a long time, through the impiety of the Kings Predeceſſors.) He ſent alſo unto the *Iſraelites*, exhorting them to forſake the Cuſtoms which of a long time they had wickedly obſerved, and to return to the true and ancient manner of ſerving God, certifying them, that he would permit them to repair to *Jeruſalem*, to celebrate the Feaſt of Unleavened Bread, promiſing them that he himſelf would ſolemnize the ſame with them alſo; proteſting that he did this, not in reſpect of his own profit, but through the deſire he had to promote their felicity, who ſhould be happy, if they obeyed this his Counſel. C D E F

Ezechias Ambaſſadors that were ſent to the *Iſraelites* to exhort them to celebrate the feaſt of unleavened bread, are ſlain by them. *2 Chron. 29.* The Word of God is never without fruit.

When *Ezechias*'s Ambaſſadors came unto the *Iſraelites*, and had delivered unto them the Meſſage that they had in Charge; ſo far were they from complying with them, that they mocked them, and eſteemed them to be mad, and ſpit upon thoſe Prophets that exhorted them to piety, and foretold them the evils they ſhould ſuffer, if they ſerved not the true God: and finally they laid hold on them, and put them to the Sword. And not contenting themſelves with this preſumption, they attempted yet far worſer things, and never gave over, until that God (for a puniſhment of their impiety) ſubjected them to their Enemies, as ſhall appear hereafter: But divers of the Tribes of *Manaſſes*, *Zabulon*, and *Iſſachar*, (reſpecting the good Counſels of the Prophets) ſubmitted themſelves to the ſervice of God, and repaired all together to *Jeruſalem*, to King *Ezechias*, to honour God: As ſoon as they were arrived there, *Ezechias* went up into the Temple, accompanyed with the Governors and all the People, and offered there ſeven Bulls, ſeven Rams, and G

H and as many Goats: and after that he and all the Governors had laid their hands upon the heads of the Sacrifice, they deliver'd them to the Prieſt, according as it is appertained to them, and they ſacrificed, and made Burnt-offerings of them. The Levites alſo (aſſiſting round about with Inſtruments of Muſick) ſung Hymns and Songs unto God, according as they had been taught by the Ordinance of *David*: The other Prieſts had Trumpets, which they uſed in Conſort to the Tune of their Hymns. Which done, the King and all the People caſt themſelves proſtrate upon the Ground, and adored God; and afterwards ſacrificed 7 Oxen, an 100 Sheep, and 200 Lambs. The King likewiſe beſtow'd 600 Oxen, and 3000 Sheep upon the People, to feaſt withal. And when the Prieſts had joyfully perform'd all things (according to the Cuſtom contain'd in the Law) I the King ſate down and eat with the People, and gave Thanks unto God. And when the Feaſt of Unleaven'd Bread was come, they eat the Paſſover, and during the ſeven other Days, the) offer'd up their other Sacrifices. The King gave, in way of Gratuity, unto the People (beſides that which had been offer'd) 2000 Oxen, and 7000 Sheep. The Governors did the like, and gave the People a 1000 Bulls, and 1400 Sheep. And thus was the Feaſt ſolemniz'd, which had not been ſo magnificently and devoutly celebrated ſince *Solomon*'s time. When the Solemnity of this Feaſt was paſt, they journeyed, and went thorow the Country, and purifi'd it: They purged the City likewiſe of all Idols, and the King ordain'd that the Daily Sacrifices ſhould be made according to the Law, upon his Charge. He enacted alſo, *That the People ſhould pay the Tenths to the Prieſts and Le-*
K *vites, with the Firſt-fruits; to the intent they might wholly intend Piety, and never eſtrange themſelves from the Service of God.* By which means it came to paſs, that the People brought all kind of Fruit to the Prieſts and Levites: which the King put up in certain Store-houſes, which he had built, to be diſtributed to every one of them, their Wives and Children; and by this means they returned again to their former Purity in Religion. After the King had diſpoſed all things in this ſort, he made War upon the *Philiſtines*, and overcame them, and ſeiz'd all their Cities (between *Gaza* and *Geth.*) About this time the King of *Aſſyria* ſent unto him, and threatned him, *That if he would not pay thoſe Tributes which his Father before him had paid unto him, he would deſtroy all his Country.* Nevertheleſs, *Ezechias* ſet light by his Threats, aſſuring himſelf in that Piety and Zeal he
L bore towards God, and in the Prophet *Eſay*, by whom he was exactly inſtructed touching all thoſe things that were to ſucceed.

The year of the World, 3218. *before Chriſt's Nativity*, 746.

Ezechias's Sacrifice. 2 *Chron.* 29. 20, 21.

Ver. 30, 31. Reformation of God's Service.

The King overcometh the *Philiſtines.* 2 *Kings* 19. *Ezechias* forſaketh the ſervice of the King of *Aſſyria.*

CHAP. XIV.

Salmanaſar *ſlayeth the King of* Iſrael, *and leadeth the* Iſraelites *captive into the Country of* Media.

M WHen Tydings was brought to *Salmanaſar*, King of *Aſſyria*, that the King of *Iſrael* had privily ſent unto *Soan*, King of *Egypt*, to requeſt his Aſſiſtance againſt the *Aſſyrians*, he was ſore diſpleaſed, and drew forth his Army againſt *Samaria*, in the ſeventh Year of the Reign of *Oſeas*. But the King of *Iſrael* withſtood his entrance into the City, by which means he was beſieged therein for three Years ſpace, and finally *Samaria* was taken by force, in the ninth Year of *Oſeas*, and the ſeventh of *Ezechias*'s Reign; at which time all the Kingdom of *Iſrael* was deſtroy'd, and all the People tranſported into the Countries of *Media* and *Perſia*; and, amongſt the reſt, King *Oſeas* was taken Priſoner. The King of *Aſſyria* cauſed certain Nations of a Country called *Chut*, ſo ſtiled from a River of that name, to remove their Habitation, and to dwell in *Samaria*, and inhabit the Country of *Iſrael*. As for the ten Tribes of *Iſrael*, they were tranſported out of
N their Country 947 Years, ſince their Predeceſſors (departing out of *Egypt*) poſſeſſed the Country of *Cannan*, 800 Years after the Government of *Joſhua*, and 240 Years, ſeven Months, and ſeven Days, ſince they revolted from *Roboam*, *David*'s Nephew, to give the Kingdom to *Jeroboam.*) This was the end of the *Iſraelites*, who tranſgreſſed the Laws, and diſobeyed the Prophets, who foretold them of that Calamity which ſhould happen unto them, except they repented them of their Impieties. The Sedition that they rais'd againſt *Roboam*, in taking his Servant for their King, was the Original of their Miſchiefs; for *Jeroboam* committing Impiety againſt God, and they imitating his Wickedneſs, caus'd God to be diſpleas'd with them, ſo that he puniſh'd them according as they deſer'd. But the King of *Aſſyria* ravaged and ſpoiled all *Syria* and *Phœnicia* with his Army, and his
O Name is found written in the *Chronicles of the Tyrants*; for he made War againſt the *Tyrians*, at ſuch time as *Eulaleus* reigned in *Tyre*, whereof *Menander* maketh mention, who wrote the Hiſtory of *Tyre*, which hath been tranſlated into the *Greek* Tongue. *The King*

Hedio de Ruſſinus, cap. 5.

2 *Kin.* 17. 24.

The *Iſraelites* removed from their Poſſeſſions, are tranſlated into the Region of the *Chuthites.*

The Year of the World 3224. before Christ's Nativity 740.

Eluleus (saith he) *reigned thirty six Years, and pursued the* Chutheans *that were revolted from him by Sea, and made them subject. Against whom the King of* Assyria *sent forth his Army, and invaded all* Phœnecia, *and afterwards having made a Peace with them, he returned back again into the Cities of* Sydon, Acre, *and* Old Tyre, *and divers other Cities revolted from the* Tyrians, *and submitted themselves to the King of* Assyria. A

The *Tyrians* Chronicles touching the Wars of *Salmanazar* against the *Tyrians*, written by *Menander*.

For this Cause, and for that they of Tyre *did not obey him, he drew his Army forth once more against them; and he was furnished by the* Phœnicians *with* 60 *Ships, and* 800 *Rowers. The* Tyrians *charging their Ships with twelve of their Vessels, overthrew the Navy of the* Assyrians, *and took about* 500 *Men Prisoners: which Act of theirs wonderfully increased their Honour. But the King of* Assyria *returning back again, planted a Garison upon the River, set a Guard upon the Fountain heads, to the intent the* Tyrians *might draw no Water; which Act of his (continuing for the space of five Years) they were enforced to find and dig for new Springs to sustain themselves.* B

God's Displeasure against the idolatrous *Chuthites*.

These things are written in the Registers of the *Tyrians* themselves, as also the Exploits of the King of *Assyria* against them. But these *Chutheans* from the Region of *Chut*, which is in *Persia*, (where there is a River of that name) for that they were of five several Nations, they brought with them each of them the God whom they honour'd in their Nation, to the number of five Gods, whom they served after the manner of their Country. Whereupon the true God was displeas'd, and provok'd against them, for a Plague fell amongst them, that consumed them in such sort, that they could find no Remedy, until they were told that they ought to Adore the God of the *Hebrews*, and that therein consisted their Safety: They therefore sent unto the King of *Assyria*, requiring him to send them Priests from amongst the *Israelites*, whom he had led away Prisoners in War. By whose assistance they learnt the Law, and the Manner of God's Service, and began very diligently to observe both; by which means the Plague ceased. And now even unto this day continue they in the same Religion, and are called by the *Hebrews*, *Chutheans*, and *Samaritans* by the *Greeks*. These, as often as they find the *Jews* in Prosperity, call them their Cousins, (according to the variety and changes of Time,) but if they perceive their Fortunes to be on the declining hand, then abjure they Consanguinity, and renounce their Relation to them, and say, *That they were planted in the Country, and drawn thither from a foreign Nation.* But in time and place convenient, we will speak of them more largely. C

The *Chutheans* embrace the Service of God; and in Prosperity claim kinred of the *Jews*.

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The Tenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The year of the World, 3231. before Christ's Nativity, 733.

The Contents of the Chapters of the Tenth Book.

1. Senacherib *King of* Aſſyria, *beſiegeth* Ezechias *in* Jeruſalem.
2. Ezechias *having lived for a certain time in peace, dyeth, and leaveth his Son* Manaſſes *to ſucceed him.*

I 3. *The Kings of the* Chaldees, *and the King of* Babylon *make War againſt* Manaſſes, *and led him away Captive.*

4. *The Hiſtory of King* Joſias.
5. Joſias *death in battel; he hindereth the King of* Egypt *from leading his Army againſt the* Babylonians, *and the event thereof,*
6. *The Army of* Nabuchodonoſor *cometh into* Syria.
7. Nabuchodonoſor *putteth* Joachim *to death, and maketh* Joachin *King.*
8. Nabuchodonoſor *changeth his purpoſe, beſiegeth* Joachin, *and is reconciled upon compoſition.*
9. Sedechias *is appointed King over* Jeruſalem.

K 10. Jeruſalem *is taken, and the people tranſlated into* Babylon *by* Nabuchodonoſor.
11. *The Succeſſors of* Nabuchodonoſor: *the deſtruction of* Babylon *by* Cyrus, *King of* Perſia.

CHAP. I.

Senacherib *King of* Aſſyria, *beſiegeth* Ezechias *in* Jeruſalem.

L IN the Fourteenth year of the Reign of *Ezechias* King of the two Tribes, *Senacherib*, King of *Aſſyria*, drew forth a huge Army againſt him, and ſurprized all the Cities of *Judea* and *Benjamin* by ſtrong hand. To him *Ezechias* ſent Ambaſſadors, promiſing him obedience, and ſuch a Tribute as it ſhould pleaſe him to impoſe. When *Senacherib* had heard the Ambaſſadors, he reſolved on Peace, and accepted *Ezechias* offer, promiſing that he would depart, as ſoon as he ſhould have received Three hundred Talents of ſilver, and Thirty Talents of gold; ſwearing unto the Ambaſſadors, *That upon theſe conditions he would depart away, without comitting any outrage.* *Ezechias* giving credit to theſe words of his, emptied the Treaſuries, and ſent the prefixed ſum to *Senacherib*, hoping to be delivered from his enemy, and the hazard wherin his Countrey ſtood. But the *Aſſyrians* having received the money, ſet light by their promiſes, ſo that *Senacherib* went in perſon to make War againſt the *Egyptians* and *Ethiopians*, and left *Rapſaces* his General in *Judea* with a great power, accompanied with two of his chief Minions and Courtiers, with commiſſion to ſpoil *Jeruſalem*: The names of theſe two were *Tharata* and *Anacheris*. As ſoon as they were encamped near unto the Walls, they ſent unto *Ezechias*, and commanded him to come and ſpeak with them: But he through fear which he had conceived, went not unto them, but ſent three of his moſt familiar friends, *Eliacim* the Superindent of his Realm, *Sobna*, and *Joachas*, that had the commiſſion of his Regiſters.

2 *King.* 18, 19. The deſtruction of *Judea.*

The oath of *Senacherib*, and his breach thereof.

M

These three preſented themſelves before the Chieftains of the *Aſſyrian* Army, whom when *Rapſaces* beheld, he commanded them to return unto their Maſter, and to tell him,

N *That the great King* Senacherib *was deſirous to know, upon what hope he ſlighteth his Summons, and refuſeth to admit his Army into the City? It is perhaps, becauſe he hopeth the* Egyptians *will have the upper hand of the Kings Army? If that be his hope, doubtleſs he is deceived, ſhewing himſelf to be like unto a man that ſtayeth himſelf upon a broken reed; by which he is not only not ſupported, but in his fall hath his hand pierced therewith. He likewiſe wiſhed him to conceive, that this his expedition was not without the will of God, who, as in times paſt, hath given them the victory over the* Iſraelites, *ſo now alſo is pleaſed to humble* Ezechias, *and to make both him and his Subjects ſtoop under the* Aſſyrian *government.* Whil'ſt *Rapſaces* ſpake thus in the *Hebrew* language, (wherein he was very skilful) *Eliacim* (fearing leſt the multitude ſhould be ſtrucken with fear upon the hearing of theſe words) beſought him

Ver. 17. *Rapſaces* perſuaſion to cauſe *Ezechias* to ſubmit.

O to ſpake in the *Syriack* Tongue. But he ſufficiently inſtructed what it was that he feared, anſwer'd him with a louder voice in the *Hebrew* Tongue, and told them, *They ought to give ear unto the Kings commandment, and to yield themſelves to his mercy, becauſe it concerned*

The year of the World, 3231. before Christ's Nativity, 733.

their ſecurity. I am not ignorant (ſaid he) *that both you and your King do flatter the people with vain hopes, and fraudulently allure them to bear Arms againſt us. But if your Valour be ought at all, and you ſuppoſe that you can raiſe the ſiege from your walls, let us have ſome ſpecimen of your courage, and ſend out* 2000 *Horſe, to encounter the like number, which ſhall be drawn out of our Army: But alas! it is not to be expected, ſince you are not able to raiſe ſo great a Force. Why therefore delay you? Why yield you not to thoſe that are too ſtrong for you, and are able, even in ſpight of your reſiſtance, to ranſack you City? Whereas you know that a willing ſubmiſſion is always ſecure: Contrariwiſe, whereas duty is enforced, there wanteth no peril of calamity.* A

2 Kings 19. 1, 2. *Ezechias* in adverſity hath recourſe to God, he is comforted by *Eſay*.

When both the Ambaſſadors and the People had heard what the *Aſſyrian* had ſpoken, they reported the ſame to *Ezechias*, who incontinently caſt his Royal garments off, and cloathed himſelf in ſackcloth, diſcovering his trouble and ſorrow in his countenance; and caſting himſelf proſtrate upon the earth, after the manner of their Countrey, he beſought God to be aſſiſtant unto him, ſince all other hope was vain. He ſent alſo certain of his friends, and ſome Prieſts, unto the Prophet *Eſay*, requiring him to pray unto God, *That ſince Sacrifice was offered unto him for publick ſecurity, it might pleaſe him to fruſtrate the enemies hopes, and to have pity and compaſſion on his people.* When the Prophet had performed what was required, he received an anſwer from God, by which he aſſured the King, and all that were about him, feretelling them, that the enemies ſhould be overcome without ſtroke ſtrucken, and ſhould retire with ſhame, and not with that advantage which they promis'd to themſelves at preſent, becauſe God had already determined how they ſhould be overthrown. He foretold alſo, that *Senacherib* himſelf (the King of *Aſſyria*) ſhould fail of his enterprize in *Egypt*, and that upon his return to his own Court, he ſhould be ſlain. At that very time the *Aſſyrian* wrote Letters to *Ezechias*, in which he called him fool and mad-man, to think that he could ſecure himſelf from being his ſlave, yea, his ineſpecial, who had conquered divers and far greater Nations: threatning him with utter ruine at ſuch time as he ſhould ſurprize the City, if he opened not the gates of *Jeruſalem* willingly, to entertain his Army. When *Ezechias* had read theſe Letters, he ſet light by them, by reaſon of the confidence he had in God: and having opened them, he ſpread them in the Temple. And whil'ſt he renewed his prayers unto God for the ſalvation of the City and his Subjects, *Eſay* the Prophet told him, *That his prayer was heard: that hereafter likewiſe they ſhould manure their lands in peace and ſecurity, and ſhould enjoy their poſſeſſions without fear*. Not long after, the King of *Aſſyria* having but cold ſucceſs in his expedition againſt *Egypt*, turned back again without doing any thing, for this cauſe that enſueth. He had loſt much time in the ſiege of *Peluſium*: and at ſuch time as he had already raiſed certain Bulwarks as high as the Wall, ſo that he wanted nothing but to give the aſſault; News was brought him that *Targiſes*, King of *Ethiopia*, brought an Army to reſcue the *Egyptians*, with an intent to take his way thorow the Deſart, and ſuddenly to charge the *Aſſyrian* Army. *Senacherib* troubled with theſe tydings, ſpeedily departed thence with his Army. But *Herodotus* ſaith, *That he made War with* Vulcanus *Prieſts* (for ſo he ſtileth this King of *Egypt*, becauſe he was a Prieſt of that falſe God) and moreover addeth, *That beſieging* Peluſium, *for this cauſe he gave over the ſiege: The King of* Egypt *called to his God for aſſiſtance, by whoſe power the* Arabians *ſuffered much miſery. But in this alſo he erreth, in that he ſetteth down the* Arabian *for the* Aſſyrian. B C D E

Av. 20. ad fin. Herodotus of *Senacherib.*

Hedio & Ruffinus, cap. 11

There came one night ſo great a number of Rats into the Army, that they gnawed to pieces all their Bowe-ſtrings, and made the reſt of their Arms unſerviceable: Whence it came to paſs, that the King being diſarmed, withdrew his ſiege from Peluſium. *But* Beroſus, *a Writer amongſt the* Chaldees, *maketh mention of* Senacherib, *and how he reigned among the* Aſſyrians, *and troubled both* Aſia *and* Egypt *with War, and declareth the manner in theſe words: But* Senacherib *returning from the* Egyptian *War, came before* Jeruſalem, *and received the Army that was there, at the hands of the Governor* Rabſake, *and God cauſed a peſtilent ſickneſs to fall upon his Army, which was ſo violent, that the firſt night of the ſiege, there dyed an hundred fourſcore and five thouſand men, with the Governors and Chieftains. With which loſs he was ſo affrighted, and troubled, that fearing to loſe his Army, he fled with thoſe that remained, and retired himſelf into his Kingdom to the City called* Nineve, *where after he had lived for a time, he was trayterouſly ſlain by* Adramelech *and* Selenar *his two elder ſons; and being dead, was carried into his own Temple called* Aruſche, *and his children were driven out of the Kingdom for committing the Murther, and retired themſelves into* Armenia, *and* Aſſeradochus *his youngeſt ſon ſucceeded* Senacherib. *Such was the end of the* Aſſyrian *Army that came before* Jeruſalem. F G

Ver. 35, 36, 37 The puniſhment of *Senacherib*, for diſpleaſing God.

Patricides.

CHAP.

CHAP. II.

The year of the World, 3214. before Christ's Nativity, 733.

Ezechias *having for a time remained in peace, dieth: And leaveth his son* Manasses *to succeed him.*

H KIng *Ezechias* (being in this sort beyond all hope delivered from his fears) offered thanksgiving and sacrifices unto God, with all the People: Acknowledging that there was no other cause that had slain part of his enemies, and put the rest to mortal fear, nor delivered *Jerusalem* from thraldom, but only Gods succour and assistance. And whil'st he altogether intended and was occupied about the service of God, he fell sick I of a grievous disease, so as the Physicians despaired of his health, and his friends expected nothing but his death. But that which occasioned the greatest trouble, was, that he had no children, and saw that he was now to depart the world, and to leave his house without a successor, and his Kingdom desolate. In this affliction he besought God, *That it would please him to lengthen his life a little time, until he had children to succeed him; and that he would vouchsafe that his soul might not be taken from him, before he were the father of a son.* Hereupon God taking compassion of him, (and the rather, because he was not grieved for that the pleasures of his Kingdom were taken from him; but for that he sought for a lawful heir to succeed him) he sent the Prophet *Esay* unto him, to assure him, that after three days he should be recovered of his sickness; and that after he had lived K some fifteen years more, he should depart out of this life, and leave a lawful heir behind him. When the Prophet (according as he was commanded) had brought these tydings to the King, he doubted both the unexpected messenger, and the mightiness of his disease: For which cause, he required some prodigious sign at *Esaias*'s hands, to the intent that he might certainly believe, that he was sent as a messenger from God unto him: for the truth of those things which either exceed our hope, or reason, are wont to be confirmed by these means. Whereupon *Esay* asked him what sign he required, and it should be given him. He answered, that he desired to see the shadow of the Sun go back ten degrees upon his Quadrant. On this occasion the Prophet besought God, that it would please him to confirm the King by this miracle: Who seeing that which he desired, was L suddenly delivered from his sickness, and went up into the Temple to worship and praise God. At that time it hapned, that the Monarchy of the *Assyrians* was destroyed by the *Medes*, (whereof I will speak in another place.) Not long after, *Balad* King of *Babylon* sent an Ambassador to *Ezechias* with Presents, calling him his ally and friend: Who receiving his messengers, he feasted them, and shewed them his treasures, his arsenal, and all other magnificence that he had of gold and precious stones: and after he had given them Presents for *Balad*, he dismissed them. Whereupon the Prophet *Esay* came unto him, asking him from whence those Ambassadors came? To whom *Ezechias* answered, That they were of *Babylon*, and came unto him from their King; telling the Prophet how he had shewed them all that which he had, to the end that having seen and observed his M riches and power, they might afterwards certifie the King thereof. Whereunto the Prophet replied, saying, *Know thou, that within a little time thy riches shall be transported into* Babylon, *and thy children shall be made Eunuchs, and (being no more men) shall be slaves unto the King of* Babylon. All which God gave him to understand before it hapned. *Ezechias* was troubled to hear these tydings, saying, *That he desired that his people might not fall into those miseries: But since it was impossible to change the Decree of God, he required that he might have peace during his life-time.* Of this *Balad* King of *Babylon*, *Berosus* maketh mention. This Prophet truly divine and admirable for the verity of his Prophesies, is accounted to have spoken nothing that was untrue, but to have left in writing all that which he Prophesied: The truth whereof hath afterwards, in effect, appeared to po- N sterity. Neither did he alone perform thus much; but besides him, twelve others have done the like: and all that which is hapned unto us, either good or evil, hath fallen out truly according to their Prophecies. But hereafter we will speak of every one of them. Now when *Ezechias* had lived his prefixed time, (according as we have before related) and governed his kingdom in peace, he died when he was 54 years old, and in the 29 year of his Reign.

Hedio & Rufinus, cap. 3. 2 *King.* 20. 1, *ad* 11.

Ezechias sickness, and the prolongation of his life assured by miracle.

Ver. 14, 15. The *Assyrian* Monarchy destroyed. The ambassage of the King of *Babylon* to *Ezechias.*

Ver. 16, 17, 18. The captivity of *Babylon* foreprophesied by *Esay.*

Hedio & Rufinus, cap. 4.

Ver. 21. 2 *Chron.* 32. 33. *Ezechias* death.

CHAP. III.

The Kings of Chaldæa *and* Babylon *war against* Manasses, *and take him Prisoner.*

O HIS son *Manasses* (the son of *Achiba*, a Woman born in *Jerusalem*) succeeded him in the Kingdom. This Man forsook his fathers wayes, and abandoned himself to all manner of viciousness and debauchery; but addicting himself to all the iniquities of

The year of the World, 3247. before Christ's Nativity, 717.

the *Israelites*, who were destroyed, because of their heinous sins committed against God. He was so impudent, as he spared not to pollute the very Temple of God, the City, and the whole Countrey: and being no longer to be restrain'd by any fear of the just vengeance of God, he barbarously put to death many good and virtuous Men, and spared not the very Prophets; so that *Jerusalem* was overflown with blood. For which cause God being provoked unto wrath by his henious offences, sent divers Prophets, the one after the other, both to the King and the people, by whom he threatned to inflict the same calamities upon them; which (for contempt of Religion) the *Israelites* their Brethren had a little before suffered. But they not giving heed to their Predictions, (whose admonitions had they respected, they might have prevented their eminent evils) at length experimented the truth thereof. For whereas they persevered in their accustomed and dissolute manners, God stirred up the King of *Chaldæa* and *Babylon* against them; who sending their Armies into *Judæa*, and spoiling the whole Region, at length surprized and led away *Manasses* Prisoner, and made him liable to what punishment it should please them to inflict. Then this miserable Prince (taught by his own experience) acknowledged his sin, and humbly besought God to have compassion on him. His prayer was heard; and after some space of time, the *Babylonian* sending him home, restored him to his former government. As soon as he was returned back to *Jerusalem*, he made it appear, by the change of his life, that his repentance was sincere, and endeavoured nothing more, than to abolish the memory of his former actions, and employed his whole care to establish the service of God. He purged the Temple also, and cleansed the City; and from that time forward, he addicted himself wholly to think how he might give God thanks, for that he had thus delivered him from ruine, and how he might pass all the remnant of his life in his favour. He taught the People likewise to do the like, telling them what miseries they had endured within a few years, because they had demeaned themselves impiously. He repaired the Altar also, and according to *Moses* Prescript, offered thereon solemn Sacrifices: And after that he had provided those things that concerned the service of God, he took care likewise for the security of the City of *Jerusalem*, and repaired the old and ruined walls, and built some anew, for the enlarging of the City; he erected high Towers likewise, furnishing the same with munition, and victual sufficient for a City of defence. And so much was he changed during the rest of his life, that he was held most happy; and after that he began to serve God, he invited many to the imitation of his vertues. After he had lived 67 years, he dyed in the 55*th* year of his Reign, and was buried in his garden. His Kingdom came into the hands of his son *Amon*, the son of *Emalsema*, of the City of *Jabath*; who imitating the Impieties to which his father addicted himself in his youth, was slain in his own house, by a conspiracy plotted by his own household-servants, after he had lived 24 years, and reigned two. After his death, the people slew his murtherers, and he was buried with his Father, and the Kingdom was given to his son *Josias*, who was eight years old.

2 *Kings* 21. 1, *&c.*
2 *Chron.* 33. 1, *ad* 10.
Manasses impiety and cruelty.
Euseb. & Ruffinus. cap. 5. *alias* cap. 4.
2 *Chron.* 33. *A v.* 1. *ad* 13.
Manasses surprized, and led Prisoner into *Babylon*, and after his repentance restored to his Kingdom.
Ver. 14, 15, 16.
Manasses purifieth the City, and consecrateth the Temple again.
Manasses death.
2 *Kings* 21, 18.
2 *Chr.* 33. 20.
Amos King of *Juda*, a wicked Prince.
2 *Kings* 22. 1, *ad* 8.
1 *Chr.* 34. 1, *ad* 14.

CHAP. IV.

The History of Josias.

THE Mother of *Josias* King of *Judæa*, was of the City of *Bosceth*, and was called *Jeda*: This Prince was by nature so excellently disposed to all virtue, that during the whole course of his life, he proposed to himself no other example but that of his Predecessor King *David*. When he grew to be twelve years old, he gave a manifest proof of his piety and justice: For he drew the people to a conformable course of life, and to the detestation and abolishing of Idols, that were no gods, and to the service of the onely and true God of their forefathers. And considering the actions of his Predecessors, he began to rectifie them in that wherein they were deficient, with no less circumspection, than if he had been an old man; and that which he found to be advisedly done by them, he did promote and imitate. And besides this wisdom, which was innate to him, he made use also of the advice and counsel of the Elders: For following the laws, (both in respect of publick policy, as also in religion) he walked uprightly, in that by observing them, he could not err. He made a particular inquiry both in *Jerusalem*, and the Countrey round about, for those places where they had set up the worship of false gods, and overthrew their Altars; and all those gifts that had been offered to them by his Predecessors, were defaced: and in this manner caused he the People to return to the service of God, and to forsake the honour they did unto Idols. He offered likewise the ordinary sacrifices and burnt-offerings upon the altar, and established Judges and Magistrates to determine publick debates, and to do each man right; charging them to have no less respect of equity, than they had of their own lives. He sent also thorow all the Countrey, commanding that all those that would be Contributers, either in gold or silver,

Josias King of *Judæa*.
2 *Chron.* 34. 8.
Josias restoreth the true service of God.
2 *Kings* 22. *v.* 4. 24.
Josias rooteth out Idolatry.

H silver, towards the reparation of the Temple, ſhould bring in their benevolence, according to their abilities. And when all the money was gathered together, he appointed Superintendents, both over the Temple, as alſo over the charges that were defrayed in the reparation thereof: Namely, *Amaſias*, who was Governour of the City, and *Saphan* the Secretary, and *Joata*, who was over the Regiſters, with the High-Prieſt *Elcia*: who with all expedition and diligence provided workmen, and all that which was requiſite for the building, and began the work. This ſudden and ſpeedy reparation of the Temple, gave a manifeſt teſtimony of the Kings piety: who, when he had attained to the 18*th* year of his age, ſent *Elcia* the High-Prieſt, and cauſed him to melt down the remainder of the money that was given towards the building of the Temple, and to make veſſels, cups and

The year of the World, 3321. before Chriſt's Nativity, 643.

2 Chron. 34. 5. ad 14.

The zeal of the people in the reparation of the Temple.

I ewers for the ſervice of the Altar. He commanded alſo, that all the Gold and Silver that was in the Treaſury, ſhould be brought forth, and employed after the like manner, in cups and other veſſels. Now whil'ſt the High-Prieſt ſearch'd the Treaſury, he found the ſacred Books of *Moſes* in the Temple, which he brought and deliver'd to the Scribe *Saphan*; who, after he had peruſed the ſame, preſented them unto the King, giving him to underſtand, that all that which he had commanded, was accompliſhed: beſides that, he read the Books unto him, which when the King heard, he rent his cloaths, and called *Elcia* the High-Prieſt unto him, and the Scribe *Saphan*, with certain other of his inward friends and ſent them unto the Propheteſs *Olda*, the wife of *Sallum*, a man in high dignity, and famous for his Nobility, commanding them, *That when they came unto her,*

2 King. 22. 8. 2 Chr. 14, 15.

Moſes ſacred books found in the Temple.

2 King. 32. 13. 2 Chr. 34. 2.

Olda the Propheteſs ſent unto by *Joſias*.

2 Kings 22. 15. ad finem.

K *they ſhould endeavour to appeaſe Gods wrath, and labour to recover his favour, becauſe it was to be feared, that by reaſon their Anceſtors had tranſgreſſed the Laws of* Moſes, *they ſhould be in danger to be diſpoſſeſſed of their Countrey, and abandoned by all men, ſhould at length periſh miſerably,*

2 Chron. 34. 23. ad 28.

The Prophecy of the *Jews* miſeries.

When the Propheteſs had heard the Kings commandment, ſhe willed thoſe that were ſent unto her, to return unto the King, and to certifie him from her, *That God had given ſentence againſt them, which might not be revoked by any prayers whatſoever; namely, that ſince they had tranſgreſſed the Law of* Moſes, *the people ſhould periſh, and ſhould be caſt out of their Countrey, and deprived of all their goods, becauſe they had not repented of the violation of his moſt holy Laws; notwithſtanding the Prophets had exhorted them to repentance, and had fore-*

L *told the puniſhment of their impieties, which ſhould happen unto them, to the end that they might believe that God is God, and that he fails not in any thing that he hath foretold by his Prophets.* Furthermore ſhe ſaid, *That he forbore as yet to ſend theſe afflictions upon them for* Joſias *ſake, who was a vertuous man, but that after his deceaſe, God would pour out his wrath upon the people.* This Prophecy of the Woman they ſignifi'd unto the King, who ſent into all parts, and aſſembled the people in *Jeruſalem*, commanding the Prieſts and Levites, and generally all men, without diſtinction of age or perſon, to be preſent in that Convention. Now when they were aſſembled, he firſt of all cauſed the ſacred books to be read, and afterwards ſtanding aloft upon his Throne, he cauſed all the people to ſwear and promiſe, that

2 Chron. 34. 29. ad finem.

A lively image of a godly Prince.

M they ſhould ſerve God, and keep *Moſes* Laws. Whereupon all of them did willingly approve of whatſoever he ſaid (promiſing to do that whereunto they were exhorted.) And therewithal offering up Sacrifices unto God, they beſought him to ſhew himſelf favourable and merciful towards them. The King likewiſe commanded the High-Prieſt, that if there were any veſſels in the Temple which were made by his Predeceſſors, in honour of Idols, and ſtrange gods, he ſhould caſt them out; and after that a great number were found therein, all of them were gather'd together and burnt, and the aſhes afterwards were ſcatter'd abroad. And as touching the Prieſts (that appertained to Idols that were not of the Race of *Aaron*) he put them to death. When theſe things were thus executed in *Jeruſalem*, he came afterwards to the plain Countrey; and all that which

The truth of the divine Oracles.

1 Kings 13. 1. ad 4.

N *Jeroboam* had erected there in honour of Idols, he utterly defaced it, and the bones of the falſe Prophets were burnt upon the Altar that *Jeroboam* had built. This had the Prophet foretold that came to *Jeroboam* at ſuch time as he offered Sacrifice, and told him in the preſence of all the people, all that which ſhould happen: Namely, *That one of* Davids *poſterity called* Joſias, *ſhould do theſe things*: which Prophecy took effect 361 years after. After this, King *Joſias* applied himſelf to the *Iſraelites*, (who had avoided the captivity and ſervitude of the *Aſſyrians*) and perſuaded them to forſake their Impieties, and the ſervices they had performed to ſtrange gods, and to honour the ſovereign and true God of their fathers, and to cleave unto him. He made a ſearch alſo thorow every houſe, borough and city, fearing leſt as yet there ſhould be an Idol hidden. He

O likewiſe ſought out the Chariots that were made by his Anceſtors, in honour of the Sun, and all that which was adored, whatſoever it were, and utterly aboliſhed the ſame. After he had in this ſort purged the Countrey, he aſſembled all the people in *Jeruſalem*, where he celebrated the Feaſt of unleavened bread, which we call *Eaſter*. Towards the performance

formance whereof, he gave the people young kids and lambs, to the number of 30000, and 3000 Bullocks, for burnt-offerings; and the chief among the Levites, distributed amongst the other Levites 500 Lambs, and 500 Bullocks. Having therefore such an abundance of Beasts, they sacrificed according to the Law of *Moses*, (the Priests taking charge thereof, and confirming the rest of the people by their example.) Neither was there ever such a solemnity kept by the *Hebrews*, since the time of *Samuel* the Prophet; because all things were done according to the Laws, and the ancient Customs, which were observed in the time of their Fathers. After this, *Josias* lived in peace, riches, honour, and estimation amongst all men: and thus ended his life.

The year of the World, 3321. before Christ's Nativity, 643.

2 Kings 23. 5, 11. The celebration of the Passeover. Ver. 21 &c. Hedio & Rufinus. cap. 9. alias cap. 5.

CHAP. V.

Divers exploits of Nechao.

NEchao, King of *Egypt*, having gathered great forces, conducted his Army towards the River *Euphrates*, to war against the *Medes* and *Babylonians*, who had destroyed the Empire of *Assyria*: For *Nechao* affected the government of all *Asia*. Now when he drew near unto the City of *Mende*, (which was under *Josias* subjection) King *Josias* denied him passage, and would not suffer his Army to march thorow his Countrey. For which cause *Nechao* sent an Herald unto him, to let him understand, That it was not against him that he made War, but that he bent his course towards *Euphrates*: For which cause he wished him in no sort to hinder his intended journey, lest thereby he should be constrained to make war upon him. But *Josias* regarded not this demand of his, but resolved himself to hinder his passage thorow his Countrey: And I am perswaded that his evil Genius put him upon making this resistance, to the end that he might have some occasion to do something against *Nechao*. For whil'st he set in order his Army, and rode from one Band to another, being mounted upon his Chariot, he was strucken with an arrow that was shot by a certain *Egyptian*, which put a stop to his proceedings: For feeling himself oppressed with pain, by reason of his wound, he commanded his Army to retire, and returned himself to *Jerusalem*, where he dyed of his wound, and was buried with his Fathers with great Magnificence, after he had lived 39 years, and Reigned 31. For him the people mourned with great heavinesse, lamenting for many days. The Prophet *Jeremy* also made an Elegy upon him in verse, which is as yet extant even in these days. This Prophet foretold in writing those evils which should afterwards happen unto the City, and the Captivity werewith we are entangled at this present, and the surprisal of *Babylon*. Neither hath he alone foretold the same, but the Prophet *Ezekiel* hath likewise done the like, who first left two Books written of the same Argument. These two Prophets were of the race of the Priests. But *Jeremy* kept in *Jerusalem*, from the 14*th* year of the Reign of *Josias*, until the destruction of the City and Temple, as in time and place convenient we will declare, setting down those occurances that hapned to this Prophet. After the death of *Josias* (hitherto mentioned) his son *Joaz* succeeded him in the Kingdom, at such time as he was 23 years old, he reigned in *Jerusalem*, and his mothers name was *Ametala*: He was a man full of impiety, and of a malignant and perverse nature. The King of *Egypt* returning from the War, sent unto *Joaz*, commanding him to meet him in *Samath* a City of *Syria*, where he was no sooner arrived, but he kept him Prisoner, committing the Kingdom to *Eliachim* his brother, (on the Fathers side) who was his elder brother likewise. He changed his name likewise, and call'd him *Joachim*: he impos'd a Tribute also on *Judæa*, of 100 Talents of Silver, and a Talent of Gold, which *Joachim* paid; and as touching *Joaz*, he led him into *Egypt*, where he finished his days, after he had been King three months, and ten days. Now *Joachims* mother was called *Zabuda*, of the City of *Abuma*. He was a wicked person, and of a malignant nature, having neither piety towards God, nor respect towards Men.

The Egyptians work their passage thorow Judea.

2 King. 23. 29. Josias death. 2 Chron. 35, 22, 23, 24. An Epitaph written by Jeremy on Josias. Ver. 25. Which was the Lamentations of Jeremiah. Jeremiah Prophesieth the captivity of Babylon. In what time Jeremy lived. Joas King of Juda. 2 King. 23. 30, ad finem. 2 Chron. 36. 1, ad 5. Hedio & Rufinus, cap. 7. alias cap. 6. Eliachim called Joachim, made King of Judea.

CHAP. VI.

Nabuchodonosors *Army cometh into* Syria.

IN the fourth year of the Reign of *Joachim*, a certain man called *Nabuchodonosor*, possessed the Kingdom of *Babylon*, who at that time went out with a great Army against *Carchabesa*, (a City scituate near unto *Euphrates*) resolving with himself to fight against *Nechao* King of *Egypt*, under whose power all *Syria* was subject. *Nechao* understanding of the *Babylonians* intent, and how great his Army was, made very little account thereof, but with a huge Army advanced towards *Euphrates*, with an intent to repulse *Nabuchodonosor*,

2 King. 25. per totum. 2 Chron. 36. 6, 7, ad 21. Nabuchodonosor, King of Babylon warreth against the Egyptians.

H *chodonoſor*. But he was overcome in battel, and loſt divers thouſands of his men. Whereupon, the *Babylonian* (paſſing *Euphrates*) ſeized all *Syria*, as far as *Peluſium*, (*Judæa* only excepted.) The fourth year that *Nabuchodonoſor* reigned over theſe Conquered Countries, and in the eight year of the Reign of *Joachim* over the *Hebrews*, the *Babylonian* led forth his Army againſt the *Jews* with a mighty power, threatning them to uſe all hoſtility, except *Joachim* would pay him Tribute. *Joachim* fearing his threats, bought his peace with ſilver, and payed for three years ſpace the Tributes that were impoſed on him. But in the third year (underſtanding that the *Egyptian* was up in Arms againſt the *Babylonian*) he denyed the payment of the Tribute, notwihtſtanding he was fruſtrated of his hope, for the *Egyptians* were not ſo hardy as to make War. All which the

I Prophet *Jeremy* daily foretold him ſignifying unto him, *That he built his hope in vain upon the* Egyptians; *and that it would fall out, that the City ſhould be overthrown by the King of* Babylon, *and* Joachim *himſelf ſhould be delivered Priſoner into his hands*. But becauſe there was no means for them to eſcape this juſtice, all that which he ſaid, was nothing available. For notwithſtanding the People and Governours heard thereof yet made they no reckoning of the ſame, but were diſpleaſed with thoſe counſels which he propoſed unto them, accuſing *Jeremy*, as if he took pleaſure to utter and publiſh ominous and adverſe Preſages againſt the King; they likewiſe called him in queſtion before the Kings Council, and requir'd that he might be condemn'd. Whereupon ſome of them gave ſentence againſt him: But others took a more diſcreet courſe, and perſuaded them to cauſe

K the Prophet to depart out of the Kings houſe, forbidding his Adverſaries to do him any miſchief: Since that he had not only foretold the future calamities of the City, but that many before him had done the like, as *Micheas*, and divers others; and yet that no one of them had ſuffer'd any evil by the Kings of their time, but that contrariwiſe *Micheas* had been honour'd as a Prophet ſent from God. By theſe words they appeaſed the People, and deliver'd *Jeremy* from the death intended againſt him. This Man wrote all his Propheſies, and read them to the People in their Faſts, when they were aſſembled in the Temple in the ninth month of the fifth year of the Reign of *Joachim*, which book he had compoſed touching that which ſhould happen unto the City, the Temple, and the People. When the Governors heard the ſame, they took the book from him, and commanded

L that both he and his Secretary *Baruch* ſhould withdraw themſelves out of the ſight of men: And they took the book, and preſented it unto the King; who, in the preſence of his freinds, commanded his Secretary to read the ſame: and after he had heard the contents thereof, he waxeth wroth, and renting it in pieces, caſt it into the fire, intending that it ſhould never be ſeen. He ſent out likewiſe a ſtrict Commiſſion to ſeek out *Jeremy*, and his Secretary *Baruch*, and to lead them out to be puniſhed. But they were already fled, that they might prevent his indignation.

The year of the World, 3316. before Chriſt's Nativity, 628.

2 *Kings* 24. 11. *ad* 20. *Joachim* payeth *Nabuchadnezzar* tribute.

Hedio & Ruffinus. cap. 8. *Joachim* revolteth from the King of *Babylon*.

Jeremy foretelleth the deſtruction of *Jeruſalem*. *Jer*. 22. 24.

CHAP. VII

M Nabuchodonoſor *putteth* Joachim *to death, and eſtabliſheth* Joachin *in the Kingdom*.

NOT long after this, he went out to meet the King of *Babylon*, who was marched out to make War againſt him: and being incredulous and careleſs of the Prophets Predictions he opened the gates unto him, ſuppoſing that he intended him no evil. But when the *Babylonians* were entered into the City, the King obſerved not his promiſes, but put all ſuch to death as were in the flower and ſtrength of their years, and ſpared none of the Inhabitants of *Jeruſalem*, with them alſo he ſlew their King *Joachim*, and cauſed his body to be caſt from the top of the walls, and vouchſafed him no Sepulchre, eſtabliſhing *Joachin* his ſon King of the Countrey, and of the City. Moreover, he took 3000 of

N the moſt honourable Citizens of *Jeruſalem* Priſoners, and led them to *Babylon* with him, amongſt whom was the Prophet *Ezekiel*, at that time very young in years. This was the end of King *Joachim*; who lived 36. years, and reigned 11. *Joachin* that ſucceeded him in the Kingdom, was the ſon of *Noſta* of *Jeruſalem*, and reigned three months and ten days.

Nabuchadnezzars entertainment into the city and cruelty. 2 *Kings* 24. 1, *ad* 11. *Joachin* of *Jechonias* King of *Juda*.

O

CHAP.

The year of the World, 3346. before Christ's Nativity, 618.

CHAP. VIII.

Nabuchodonosor *changeth his purpose, and besiegeth* Joachin, *and receiveth him upon composition.*

AS soon as the *Babylonian* had bestowed the Kingdom of *Judea* on *Joachin*, he was seized with a sudden fear, which made him suspect lest *Joachin* remembring himself of the injuries he had done unto him by the murder of his father, might draw the Countrey into rebellion, and revolt against him. For which cause he sent out certain Forces, and besieged *Joachin* in *Jerusalem:* who being a man of good nature, and of an upright heart, was loth to forsake the City in that danger without a Governour, considering that it was for his cause that the Common-weal was in that hazard. For which cause, taking his wife, and his neerest akin with him, he delivered them into the hands of the Captains that were sent against him, receiving an oath from them, that neither they nor the City should receive any harm. But this promise continued not a year: For the King of *Babylon* observed it not, but commanded his Captains to imprison all the youth and artificers that where in the City, and to bring them bound unto him. The number of them was 10832 persons, besides *Joachin*, his Mother, and his near Allies, whom they took Prisoners.

Hedio & Rufinus, cap. 9. 2 *King.* 25, 27.

Nabuchodonosor a Truce-breaker.

CHAP. IX.

Sedechias *is made King over* Jerusalem, *by the* Babylonians.

INstead of *Joachin*, he appointed *Sedechias* his Uncle King of *Jerusalem*, whom he bound by an oath that he should govern the Countrey without any innovation, and that he should hold no intelligence with the *Egyptians*. This *Sedechias* was 21 years old, at such time as he came unto the Kingdom, and was *Joachims* brother by the Mothers side: He was a contemner of all laws, and perverter of Ordinances. For the young men that were about him, were without the fear of God, and all the people under his dominions, committed whatsoever outrages were best liking unto them. For this cause the Prophet *Jeremy* came unto him, protesting oftentimes against him, and denouncing, *That if he would not forsake his impieties, and addict himself to that which was just, (but gave ear unto his Governours, amongst which there were many wicked men, and to those false Prophets that misled him, trusting that the* Babylonians *should not make War against his City, but that the* Egyptians *should levy an Army, and overcome them) that then he should suffer much misery, For* (said he) *they have no truth in their sayings, and they will always mislead you by false reports.* Whil'st *Sedechias* gave ear to these discourses of the Prophet, he was persuaded, and acknowledg'd all that to be true which he had spoken, and very profitable both for him, and his people; but anon after, his friends corrupted him, and diverted him according to their own opinions. *Ezekiel* also at the same time had prophesied in *Babylon* concerning all those calamities which were to fall upon the Temple, and sent notice to *Jerusalem* of that which he had received from God. Notwithstanding *Sedechias* gave no credit to his Prophesies, by reason that all the Prophets were accustomed to accord in all things the one with the other, as touching the surprisal of the City, and the imprisonment of *Sedechias*: But *Ezekiel* differed in this, that he said that *Sedechias* should not see *Babylon*; notwithstanding that *Jeremy* had prophesied, that the King of *Babylon* should lead him away Prisoner in bonds: Because therefore these two accorded not in all their sayings, he concluded that the matter wherein they agreed, was of no consequence, Notwithstanding all things hapned unto him according as the Prophets had pronounced, as we will declare hereafter. After that he had continued his alliance and friendship with the King of *Babylon* for the space of eight years, he break the league that was between them, and confederated with the *Egyptians* (under hope that they should overcome the *Babylonians*) Which when the King of *Babylon* understood, he led forth his Army against him, and destroy'd his Countrey to the uttermost; So that after he had taken his Cities of defence, he brought his Army before *Jerusalem*, and besieged it. The *Egyptian* perceiving the state wherein his Ally *Sedechias* was, levied an huge Army, and came into *Judea*, with an intent to raise the siege. Whereupon the *Babylonian* withdrew his Army from *Jerusalem*, to encounter with the *Egyptian*, and fought with him, and overcame him in Battel, and pressed on him with such courage, that he put him to flight, and drave him out of *Syria*. As soon as the *Babylonian* was dislodged from *Jerusalem*, the false Prophets deceived *Sedechias*, telling him, *That the* Babylonian *should never more return to make War either*

2 *King* 24. 17. *Sedechias* King of *Jerusalem*, seduced by his Courtiers and false Prophets, giveth no ear to *Jeremy*.

Ezekiel propheseth the destruction of the Temple.

ver. 25. *Sedechias* revolts from the *Babylonian*. *Hedio & Rufsinus*, cap. 10. 2 *Kings* 25. 4, ad 12.

The King of *Egypt* coming to rescue the King of *Jerusalem*, is overthrown by *Nabuchodonosor*, with all his Army, and driven out of *Syria*.

H *than against him, or his Nation, and that he ſhould never any more depart from his Houſe in* Babylon; *and that they who had been led away Captives, ſhould return home again, loaden with thoſe Veſſels of the Temple which the King of* Babylon *had taken from them.*

The Year of the World 3346, before Chriſt's Nativity 618.

But the Prophet *Jeremy* preſenting himſelf before the King, propheſied the contrary to theſe Impoſtors, aſſuring both him and the People, *That no Profit could befal them by means of the* Egyptians, *for that the* Babylonians *ſhould overcome them, and ſhould return and encamp before* Jeruſalem, *and beſiege the ſame, and deſtroy the People by Famine, and lead them away Priſoners that were remaining, and carry away all their Subſtance; and that after they were ſeized of the Riches of their Temple, they ſhould finally burn the ſame: As for the City, they ſhould raze it; and* (ſaid he) *they ſhall keep us captive for the ſpace of* 70 *Years: And* I *from this Servitude the* Perſians *and* Medes *ſhall deliver us, at ſuch time as they have gotten the Empire out of the hands of the* Babylonians; *then ſhall they ſend us back again into our Country, and we ſhall build our Temple anew, and eſtabliſh the City of* Jeruſalem.

Zedechias ſeduced by falſe Prophets. The Prophecy of the Captivity of *Babylon*, and the Delivery. *Jer.* 25. *v.* 1. *ad* 12. *Jer.* 29. 1, *ad* 10. *C.* 37. *per. tot.*

Divers Men gave credit to theſe Words of *Jeremy*; but the Governours, and ſuch as contemned God, intreated him very cruelly, as if he had been a Man beſide himſelf. And whereas he had an intent to viſit his Native Country *Anathoth*, ſome 20 Furlongs from *Jeruſalem*, one of the Magiſtrates encountring him in his Journey, and laying hold on him, retained him, loading him with this Slander, *That he ſtole away to ſubmit himſelf to the* Babylonians. But *Jeremy* anſwer'd, *That he was falſly accuſed, and that he repaired onely to the place where he was born.* This Prince giving him no credit, arreſted him K and brought him before the Judgment-ſeat, where he ſuſtained all ſorts of Outrages and Torments, and was ſhut up in Priſon to be puniſh'd, and remain there for a time, ſuffering the extremity of Wrong and Injury. The ninth Year of the Reign of *Zedechias*, and on the tenth Day of the ninth Month, the King of *Babylon* came and encamped the ſecond time before *Jeruſalem*, and intrenched himſelf round about the ſame, for the ſpace of eighteen Months, and laid ſiege thereto, uſing his utmoſt endeavour to make himſelf Maſter of the Place: And they that were beſieged therein, were afflicted with two of the greateſt Calamities, Famine and a moſt grievous Peſtilence. At this time the Prophet *Jeremy* being in Priſon, held not his peace, but cried with a loud voice, and preached and exhorted the People, willing them *to entertain the* Babylonians, *and open their* L *Gates unto them; becauſe that in ſo doing, they might ſecure themſelves with their Families, whereas otherways they were aſſured of Deſtruction.*

Jeruſalem beſieged. 2 *Kings* 25. 1, *ad* 10. *Jer.* 39. 1 *ad* 19. Two mighty Enemies, Famine and Peſtilence. *Jeremy* perſuadeth them to yield.

He foretold them alſo, *That if any one remained in the City, he ſhould moſt aſſuredly either periſh by Famine, or the Enemies Fury; but if ſo be they ſubmitted themſelves to the Enemies Mercy, they ſhould eſcape from Death.* But thoſe Governors that heard him ſpeak after this ſort, gave him no credit, in that they were not as yet preſſed with the Danger; for which cauſe they came unto the King, and after a deſpiteful manner, told him all that which had been ſpoken, accuſing *Jeremy*, and reproving him for a mad Man; urging this, *That he had abated their Courage, and by his woful Predictions, had weakned the hearts of the People, which were otherways ready to fight for him and their Country, by reaſon that he flying* M *unto the Enemy, menac'd them with the ſurprizal and utter ruine of their City.*

Jer. 39. 11, 12. The Reward of godly Preachers in this Life.

The King, in regard of the natural Humanity and Juſtice that was in him, was not any ways hereby provok'd againſt *Jeremy*; yet to the intent that he might not ſeem utterly to oppoſe the Governors, he deliver'd the Prophet into their hands, to deal with him howſoever they pleaſed: Who, having obtained this liberty from the King, entred the Priſon on the ſudden, and laying hold on *Jeremy*, they let him down into a Pit full of Mud, to the intent he might die in that place, and be ſtrangled by the Filth; in effect, he was ſet therein up to the neck: But one of the King's Servants (an *Ethiopian* by Nation) certifi'd the King of the Prophet's Affliction, aſſuring him, *That his Friends and Governors did not juſtly, ſo to thruſt and bury the Prophet in the Mud, and curſedly to conſpire againſt* N *him, tiring him with Bonds and Tortures worſe than Death.* Whereupon the King hearing this, was ſorry that he had deliver'd the Prophet to the Governors, and commanded the *Ethiopian* to take 30 Men of his Court with him, (with Cords, and ſuch other things neceſſary, as might concern the ſafety of the Prophet) charging him with all Expedition to deliver him from that Captivity. Hereupon the *Ethiopian* furniſh'd with Men and neceſſary Means, drew the Prophet out of the Mud, and diſmiſs'd him without any Guard. That done, the King ſent for him in private, demanding of him, *If he had any Meſſage to deliver him from God; praying him to let him underſtand whatſoever he knew as touching the ſucceſs of the Siege.* The Prophet's anſwer was, *That altho' he ſhould tell him, yet it would not be believed; and that if he ſhould exhort him, he would not give ear, or liſten unto him.* O *But,* (ſaid he) *O King, thy Friends have condemned me to Death, as if I had been a moſt wicked Malefactor: But where are they now at this preſent that have deceived thee, and born thee*

Zedechias neglecteth the Prophet's good Counſel, for fear of the Governors.

in

in hand, saying, That the Babylonian *would not come and besiege thee? Now will I take heed* A
The year of the World, 3354 before Christ's Nativity, 610. *how I tell thee the Truth, for fear lest thou condemn me to Death.*

Hereupon the King swore unto him, *That he should not die, neither that he would deliver him into the hands of the Governors.* For which cause, *Jeremy* grounding himself upon the Faith which he had plighted unto him, counselled the King *to yield up the City to the* Babylonians, *because that God had willed him to signifie unto the King, That if he would save his Life, and avoid the imminent Danger, and save his City from utter Ruine, and preserve the Temple from Burning, he should submit; or otherwise that none but he should be reputed to be the cause of all those Evils that should happen unto the City and Citizens, and of that Calamity that should confound both him and all his Family.* When the King heard this, he told him, *That he would do according as he had counselled him, and perform whatsoever* B *he thought necessary to be done: but that he feared that his Subjects, who were already gone over to the King of* Babylon, *would do him ill Offices with that King, and that by their means he might be accused, and deliver'd unto Death.* But the Prophet encouraged him, telling him, *That his fear was in vain; assuring him, that he should suffer no Evil, if so be he yielded up the City; and that neither his Wife, nor Children, nor the sacred Temple should suffer any Mischief.*

Upon these words the King dismiss'd *Jeremy*, charging him to communicate the Counsel that was held between them to no one of the Citizens, no not to the Princes, if they should ask of him wherefore the King had sent for him; advising him to answer, if so be they were inquisitive, *That he resorted to the King, to request him that he might be no* C *more imprisoned:* all which the Prophet performed; but they pressed him very much, to know for what cause the King had sent for him.

CHAP. X.

Jerusalem *is taken, and the People carryed into* Babylon *by* Nebuchodonosor.

MEan while the *Babylonian* continued his violent Siege against the City of *Jerusalem*, and having raised Towers upon certain Bulwarks, he drave away by this means all those that appeared near unto the Walls; he raised also (round about the City) di- D
2 Kings 25. 1, &c. *Jerusalem* besieged eighteen Months, and at length taken.
vers Platforms, that equalled the Walls in height. Mean while the City was as valiantly and couragiously defended by the Inhabitants; for neither Pestilence nor Famine plucked down their Spirits: And although that within the City they were tormented with these Scourges, yet were not their Resolutions broken, nor did the Enemies Inventions astonish them, nor their Engines affright them; so that all the Battel betwixt the *Babylonians* and *Jews*, seem'd to be a Tryal both of Valour and Art, whilst these do assuredly hope to surprize the City, and the other thought their Safety consisteth herein, if they ceased not by new Inventions to frustrate their Enemies Endeavours. And in this State continu'd they both for the space of eighteen Months, until they were con- E
Ver. 5, 6, 7. *Zedechias* flieth by night, and is surprized by the Enemy.
sumed by Famine, and by the Darts that were shot against them by those that shot from the Towers. At length the City was taken by the Princes of *Babylon*, (in the eleventh Year of the Reign of *Zedechias*, the ninth Day of the fourth Month (who were put in trust by *Nabuchodonosor* to manage the Siege; for he himself made his abode in the City of *Reblata*. Now if any Man be desirous to know the Names of them that had command at such time as *Jerusalem* was surpiz'd, these they be, *Nergelear*, *Aremantus*, *Emegar*, *Nabusar*, and *Echarampsor*. The City being taken about Midnight, the Princes of the Enemies Army entred into the Temple; which when *Zedechias* understood, he took his Wives and his Children, with the Princes and his Friends, and fled thorow a great Valley by the Desart: which when the *Babylonians* understood by F
certain *Jews* that were revolted, and had submitted themselves unto them, they arose early in the Morning to pursue them, and overtook and surprized them near unto *Jericho:* Whereupon those Princes and Friends of *Zedechias* that had taken their flight with him, seeing the Enemies near unto them, forsook him, and scattering themselves here and there, endeavour'd each of them to save himself. When therefore the Enemies had apprehended him, and attended by a few Followers only, and accompanied by his Children and Wives, they brought him unto the King's Presence, who no sooner beheld him, but he called him wicked and perfidious, and upbraided him for breach of his Promise, and contempt of Majesty. Furthermore, he reproached him for his Ingratitude, in that having received the Royalty from his hands (which he had taken G
from *Joachin*, to bestow on him) he had, notwithstanding, employed all his Forces against his Benefactor.

But

H But (said he) *that great God that hateth thy Treachery, hath delivered thee into my hands. And when he had spoken these words, he caused* Zedechias's *Friends and Children to be slain before his eyes, with all his other Prisoners: afterwards commanding his eyes to be plucked out, he led him to* Babylon. *All which happened unto him, according as the Prophets,* Jeremy *and* Ezekiel *had foretold him; namely, that he should be surprized and brought before the King of* Babylon, *and should speak with him face to face, and should see him with his eyes (for so had* Jeremy *prophesied) but being made blind and conducted to* Babylon, *he should not see the City of* Babylon *(according as* Ezekiel *had foretold.) All which may sufficiently express to those that know not the Nature of God, how divers and admirable his Judgments be, in disposing all things in good Order, and pre-signifying those things that are to come, even as*

The year of the World, 3356. before Christ's Nativity, 608.

Ver. 5 6, 7. Zedechias hath his eyes pulled out, and his Children slain before his eyes.

I *in this place there appeareth a most signal Example of Humane Error and Incredulity, by which it was not lawful for them to avoid their future Calamity, nor shun their unalterable Destiny. Thus was the Race of the Kings extinguished that descended from* David, *who were in Number, One and twenty, that reigned after him. All of them together governed five hundred and fourteen Years, six Months, and ten days; adding thereunto the twenty Years of the first King* Saul, *who was of another Tribe. After this, the* Babylonian *sent* Nabuzaradan, *General of his Army, unto* Jerusalem, *to spoil the Temple, giving him in charge, to burn both it and the King's Palace, and to raze and level the City with the ground; and afterwards to transport the People unto* Babylon: Nabuzaradan *arrived there the eleventh Year of the Reign of* Zedechias, *and spoyled the Temple, and carried away the Vessels that were consecrated to God's service, both those of Gold, as also those of Silver; he took likewise the great Laver that was given by* Solomon; *the Columns and Pillars of Brass, with their Chapters likewise, and the Tables and Candlesticks of Gold: and after he had born away all things, he burned the Temple the first Day of the fifth Month, of the eleventh Year of* Zedechias's *Reign, which was the eighteenth of* Nabuchodonosor's. *He burned also the King's Royal Palace, and razed the City. This Temple was burned 470 Years six Months and ten Days after the Foundation thereof; and in the Year 1062, six Months and ten Days after the Departure of the People out of* Egypt; *and 1950 Years six Months and ten Days after the Deluge; from the Creation of* Adam, *until the Ruin of the Temple, there were three thousand five hundred and thirteen Years, six Months and ten Days.*

How many and how long the Kings reigned, that were of David's Line. *Ver.* 9, *ad* 18. The Temple, the Palace and the City spoiled and burnt.

K Thus have we set down the number of the Years, and

V. 18, *ad* 22. The Captivity of *Babylon.*

L expressed in what time every thing hath been performed. The General for the King of *Babylon* having destroyed the City, and transported the People, took Prisoner the High Priest *Sereas*, and his Collegue the Priest *Saphan*, with the Governours and Keepers of the Temple, which were three; the Eunuch also which had the charge over the rest, and seven of *Zedechias*'s Friends, and his Secretary, besides sixty other Governors: all which (together with the Vessels which he had pillaged,) he sent to *Reblatha*, a City of *Syria*, unto the King of *Babylon*; who commanded in that place, that the High Priest and Governours should be beheaded: as for the rest of the Prisoners, and *Zedechias* the King, he carried them with him to *Babylon*; he sent also in Bonds, with the

M rest, *Josadoch*, the Son of *Sereas* the High Priest, whom he had put to Death in *Reblatha* (as we have before related.) And since we have reckoned up the Race of the Kings that swayed the Scepter of *Judea*, and given an account how long they Reigned, it will not be unnecessary to recite the names of the High Priests, and to report who they have been that have administred the Priesthood under the Kings: *Sadoc* was the first High Priest of the Temple, built by *Solomon*. After him his Son *Achimas* succeeded in that Honour; and after *Achimas*, *Azaras*, after whom succeeded *Joram*, and after *Joram*, *Joschua*, after *Joschua*, *Axioram*, who had for his Successor *Phideas*; to *Phideas* succeeded *Sudeas*, to *Sudeas*, *Julus*, to *Julus*, *Jotham*, to *Jotham*, *Urias*, to *Urias*, *Nerias*, to *Nerias*, *Odeas*, to *Odeas*, *Saldum*, to *Saldum*, *Elcias*, to *Elcias*, *Sareas*, to *Sareas*, *Josadoch*, who was carried

The *High* Priests in *Jerusalem.*

N away Prisoner into *Babylon*: all which have succeeded in the Priesthood by lineal Descent. When *Nebuchodonosor* was come to *Babylon*, he shut up *Zedechias* in Prison, where he kept him until he died, and after his Death, he honoured him with a Royal Tomb. He likewise offered the Vessels that he had taken out of the Tempie of *Jerusalem* unto his Gods, and caused the People to inhabit the Country of *Babylon*, delivering the High Priest from his Bonds. The General *Nabuzaradan* that led the People away captive, left the poorer Sort in the Country of *Judea*; and those also that voluntarily yielded themselves unto him, over whom he appointed *Godolias*, the Son of *Ahcam*, Governour, (a Man that was both Upright and Noble) commanding them to Till the Land, and to pay their assigned Tribute to the King. He delivered the Prophet *Jeremy* also out of

Jer. 52. 10, 11. *Zedechias*'s Death.

Hedio & Rufinus, cap. 11.

C. 40. *v* 4. *Godolias*, Captain of the Fugitives.

O Prison, persuading him to repair with him to the King of *Babylon*; telling him, that he had received express commandment from the King, to furnish him with all things necessary for that Journey: but if he were not contented to repair to *Babylon*, he should declare unto him in what place he would make his abode, to the intent he might certifie

the King thereof. But the Prophet would not follow him, or ſojourn in any other place, A
The Year of the World 3356, before Chriſt's Nativity 580. deſiring rather to live amidſt the Ruins of his Country, and among the precious Reliques of his poor Nation.

Jeremy ſet at liberty by the *Babylonian*, and richly offered and preſented.

When the General *Nabuzaradan* underſtood his Reſolution, he gave charge to the Governor *Godolias* (whom he left in *Judea*) to have care of him, and to furniſh him with all that which he wanted; and after he had gratified him with Preſents, he departed. In mean while, *Jeremy* dwelt in the City of *Maſphath*; he deſired *Nabuzaradan*, that he would ſend him his Diſciple *Baruch* (the Son of *Neria*, a Man of a Noble Family, and excellently learned in that Country Language.) Now when thoſe, that during the Siege of *Jeruſalem*, were retired out of the City, underſtood the Retreat of the *Babylonians*, they aſſembled together from all parts, and came to *Maſphath* to *Godolias*, under B
Baruch diſmiſſed out of Priſon, *v.* 6. *ad finem.* the *Jews* reſort to *Maſphath* to *Godolias.* the conduct of *John* the Son of *Careas*, and *Jezanais* and *Sareas*, and others: And beſides theſe, a certain Man called *Iſmael*, of the Bloud Royal, a wicked and fraudulent Man, who during the Siege of the City, had retired himſelf to *Bathal*, King of the *Ammonites*, and had ſojourn'd with him during all the Troubles. When they were come together, *Godolias* adviſ'd them to remain in that Country, without any fear of the *Babylonians*, promiſing that in manuring their Land, they ſhould incurr no Inconvenience: all which he confirm'd unto them by an Oath; adding further, That if any Diſturbance were offered to any Man he would readily aſſiſt him. He gave each one this Advice likewiſe, To inhabit any City that they liked beſt; promiſing them to ſend them thither, with ſuch things as appertained to them, to build them Houſes, and furniſh their C
Habitations, promiſing that when time ſerved, he would make Proviſion of Corn, Wine and Oil for their Maintenance during the Winter: and when he had thus adviſ'd them, he gave them leave to depart, and inhabit the Country. Now when the Rumor was ſpread amongſt the People of *Judea*, that *Godolias* had thus courteouſly entertained thoſe that were Fugitives; and how he had permitted them to Inhabit and Till the Country (provided that they paid their Tribute to the *Babylonians*) divers of them repaired to him, and inhabited the Country. And *John* and the other Governors being with him, and aſſured of his Clemency, began intirely to love him: Wherefore they told him, That *Bathal* King of the *Ammonites*, had ſent *Iſmael* to murther him by ſome Treachery, that by that means he might have the Dominion over the *Iſraelites* that D
remained, in that he was of the Bloud Royal; perſuading him, that the only means to eſcape this Treaſon, was, to permit them to kill *Iſmael* in ſecret: aſſuring him on the contrary, that they feared, that if *Iſmael* ſhould happen to kill him, their whole Nation that remained, was like to fall to utter Ruin. But *Godolias* replied, *That it was not probable that* Iſmael, *who had received nothing but Kindneſs from his hands, ſhould make any attempt upon his Life; and that having never been guilty of any unworthy Action in the time of his Neceſſity, he ſhould now make himſelf guilty of ſo great a Villany againſt his Benefactor, whom he ought, even with the hazard of his own Life, to ſecure from the Attempts of others: Yea,* ſaid he, *although thoſe things were true, which you inform me of, yet had I rather dye, than murther a Man that had committed his Life to my Truſt.* For which cauſe, *John* E
and the reſt (ſeeing their Perſuaſions were in vain) departed from him. Some thirty days after, *Iſmael* (accompanied with ten Men) came to *Maſphath* to *Godolias*, who received them with Preſents and magnificent Entertainment; ſo that to expreſs to *Iſmael* and his Companions, how heartily they were welcome, *Godolias* drunk ſo hard, that he was ſomewhat overcome with Wine. Now when *Iſmael* perceived him over-loaden with Drink and Sleep, he ſtept unto him with his ten Aſſociates, and cut both his throat, and theirs who kept him company at the Banquet; after which Murther, he iſſued out by night, and ſlew all the *Jews* that were left in the City, and thoſe *Babylonian* Soldiers alſo that were left in Garriſon in that place. The next day there came four- F
ſcore Men of the Country to *Godolias* with Preſents, being utterly ignorant of that which had happened: *Iſmael* knowing them, called them unto him, as if he intended to bring them to *Godolias*; and as ſoon as they were entred, he locked the Court-Gates, and ſlew them, and afterwards caſt their Bodies into a deep Ditch, to the intent they might not be diſcovered. Of this number there were ſome that eſcaped, who beſought him that they might not be put to Death, before they had delivered certain Moveables, Garments and Corn that they had hidden in the Field: which when *Iſmael* underſtood, he ſpared them; but he kept them Priſoners that were in *Maſphath*, with their Wives and Children, in the number of whom were the Daughters of *Zedechias*, whom *Nabuzaradan* had left with *Godolias*. This done, he retired back again to the G
King of the *Ammonites*. *John*, and the Governors of his Company, hearing what was done by *Iſmael* in *Maſphath*, and above all, of the murther of *Godolias*, they were wonderfully inraged: So that each of them aſſembling his Forces, iſſued forth to purſue

Iſmael

H *Ismael*, whom they overtook near unto a Fountain in *Hebron*. The Prisoners that were with *Ismael*, seeing *John* and his Confederates, took courage, supposing that it was some succors that came to help them, and forsook him that led them, and began to joyn with *Johns* followers: And thus fled *Ismael* with his eight Men, to the King of the *Ammonites*, *John* gathering together all those whom he had rescued from *Ismaels* hands, both Eunuchs: Women, and Children, retired into a certain place called *Mendra*, where he sojourned all that day, resolving from thence to depart into *Egypt*, fearing lest the *Babylonians* should put him to death, if they should remain in *Judea*, for that they would be displeased with the death of *Godolias*, whom they had placed in the Government.

The year of the World, 3356. *before Christ's Nativity*, 608.

Ver. 12. *ad finem.* *John* releaseth *Ismaels* Captives.

In this perplexity and distress, they addressed themselves to the Prophet *Jeremy*, be-
I seeching him to enquire of God, and to certify them, what it behoved them to do in this their doubtful Estate, binding themselves by an Oath, to do that which *Jeremy* should command them. *Hereupon the Prophet promised that he would ask Counsel of God for them: And some ten days after God appeared unto him; and willed him to certify* John, *the Governours, and the rest of the People, that if they inhabited* Judea, *he would assist them, and take care of them, and secure them so, as the* Babylonians (*whom they feared*) *should do them no harm: But if they departed into* Egypt, *he would abandon them, and deliver them over to the like misery, as their brethren had endured in times past.* Whilst the Prophet thus warned them from God, they would not believe him, in that he commanded them to remain in that place, but they imagined, that under a false pretext of
K Gods command, he had counselled them thereto, but that in effect, he spake in favor of his Disciple *Baruch*, perswading them to stay there, to the end they might be consumed by the *Babylonians*: Contemning therefore the counsel which God gave them by the Prophet; both *John* and the rest of the multitude went into *Egypt*, and led with them both *Baruch* and *Jeremy*. Whither they were no sooner come, but God told the Prophet that the *Babylonian* should lead his Army into *Egypt*; for which cause he willed him to foretell the people, that *Egypt* should be destroyed, and that they should partly be slain in that place, and partly led captive to *Babylon*. Which came in like manner to pass: For in the fifth year after the destruction of *Jerusalem* (which was the three and twentieth year of the Reign of *Nabuchodonosor*) *Nabuchodonosor* in his own person
L led his Army into *Cœlosyria*, and having conquered the same, he made War upon the *Ammonites* and *Moabites*. And after he had brought these Nations under his obeysance, he went and fought against the King of *Egypt*, and overcame him: And after he had slain their King that Governed at that time, and planted another in his place, he afterwards took the Jews that he found in that Country, and carried them prisoners into *Babylon*. By this means we have learned, that the estate of the *Hebrews*, hath been translated twice to the other side of *Euphrates*. For the people of the ten Tribes, during the Reign of *Osea*; were carried away captive by *Salmanazar*, King of the *Assyrians*, after he had taken *Samaria*; and the two Tribes by *Nabuchodonosor*, King of the *Babylonians* and *Chaldees*, upon the taking in of *Jerusalem*. True it is, that *Salmanazar*, after he had displaced the
M *Israelites*, planted the *Cutheans* in their place, who before-time inhabited the innermost of the Countreys of *Persia* and *Media*, and were called *Samaritans*, according to the name of the place which they inhabited; but the *Babylonian* having led the Two Tribes prisoners, hath not planted any other people in their places.

Jer. 42. *per totum.* The Prophecy of the *Babylonian* Army, and the Jews Captivity.

For this cause, *Judea*, *Jerusalem*, and the *Temple*, remained desart for the space of seventy years: and all the time that passed between the Captivity of the *Israelites*, until the destruction of the two Tribes, was an hundred and thirty years, six moneths and ten days; but *Nabuchodonosor* chose the noblest young men among the Jews (and such as were allied to King *Zedechias*, and esteemed likewise for the good disposition, and fair proportion of their Bodies and Faces) and committed them to Masters to be instruct-
N ed, commanding that every one of them should be gelded, according as they were accustomed to deal with young Children of other Nations, whom he subdued by force. He allowed them Victuals from his own Table, and they were taught and instructed in the Discipline of the Countrey, and in the *Chaldee* Tongue. These were very apt to learn Wisdom: And for that cause he commanded that they should be Trained up in the exercise thereof. Of these were four of *Zedechias* kindred, fair in Body, and vertuous in their Nature, who were called *Daniel*, *Ananias*, *Misael* and *Azarias*, whose names the *Babylonians* changed, and appointed that they should be called by other names, distinct and different from their own: *Daniel* was called *Baltasar*; *Ananias*, *Sidrach*;
O *Misael*, *Misach*; and *Azarius*, *Abednego*. These did the King esteem very highly for their excellent nature, and for the great affection that they had to attain unto learning and Wisdom, wherein they profited greatly, and were for that cause highly esteemed by him; and whereas *Daniel* and his kinsman thought good to live austerely, and to abstain

Hedio & Ruffino, cap. 12. *Dan.* v. 6. 17. *Daniels* fortitude and his fellows towardness in studying Wisdom and good Letters.

The year of the World, 3361. before Christ's Nativity. 603.

abstain from those Meats that came from the Kings Table, and in general from all things that had life, they went to *Askenas*'s the Eunuch (who had the care and charge over them) beseeching him to convert those Meats to his own use, which were sent from the Kings Table, and allow them Herbs and Dates, and such things as had no life; because they intended to hold that course of life, and to forsake all others. *Askenas* told them, that he was ready to condescend unto their demands; but that he feared, lest being called for by the King, they should be found to be lean in Body, and discoloured in Face, (for without doubt, following that Diet, they must needs lose their Beauty and Complexion) which might bring him in damage of his Head. They perceiving that *Askenas* intended nought else but his security, perswaded him to allow them but ten days of approbation, under condition, that if by that regiment of Diet, their habitude of body should not be any ways altered, they might continue that course of life, which they had intended from that day forwards: But if they should be found lean and weak, and less proportionable than they that fed upon the Kings allowance, that then they should return to their accustomed Diet. Now it fell so out, that not only their Bodies were better in growth, but they seemed rather better fed, and of a taller stature than the rest: So that they that lived upon the Kings allowance, seem'd lean and ill-favour'd; whereas *Daniel* and his Companions made show, as if they had been nourished with Dainties, and brought up in abundance. From that time forward, *Askenas* took all that which was allowed the four young Men from the Kings Table, and kept it to himself, giving them instead thereof, the Diet that they chose and delighted in. They having their Spirits more pure and subtil to comprehend their Masters Instructions, and their Bodies more strong to endure labour (for their Spirits were not charged with diversity of Meats, nor their Bodies effeminated for the same cause) attained the more readily to all that Doctrine that was taught them by the *Hebrews* and *Caldees*: *Daniel* especially having profited in Wisdom, studied the Interpretation of Dreams, and God appeared unto him. Two years after the *Egyptian* War, King *Nabuchodonosor* dreamed a wonderful dream, the explication whereof, God gave unto him in his sleep, but he forgot the same when he arose out of his Bed. And for that cause sent he for his *Chaldees* and Divines, telling them that he had dreamed a dream, but that he had forgot the same, commanding them to declare unto him what the dream was, and the signification thereof also. Whereunto they answered, that it was impossible for men to sound out the secret thereof; notwithstanding they promised him, that if he would declare his Vision unto them, they would cause him to understand the signification thereof. Hereupon *Nabuchodonosor* threatned them with death, except they represented his dream unto him; and they protesting that they could not fulfil his request, he commanded them all to be slain. But *Daniel* hearing how the King had condemned all the Sages to death, and knowing that both he and his Companions were concerned in that danger; addressed himself to *Ariochus*, the Captain of the Kings Guard, requiring him to inform him, for what cause the King had adjudged the *Chaldees* and Sages to be put to death; and having told what had happened, as touching the dream, and how the King forgetting the same, had charged them to inform him therein; and how they had answered, that it was impossible for them to perform the same, and how thereby they had provoked the King to displeasure: He besought *Ariochus* to go unto the King, and to procure one nights reprieve on the behalf of the *Egyptians* and *Chaldees*, in that he hoped during that night to beseech God, and intreat from him both for the dream and the signification thereof. Hereupon *Ariochus* told the King what *Daniel* had requested, and he thereupon respited the execution of the Magicians for that night, untill he might see what would become of *Daniels* promise: Who retiring himself with his Companions into his chamber, besought God all the night long to manifest unto him the dream, and deliver the *Magicians* and *Chaldees* from the Kings wrath, with whom, both he and the rest of his Companions were like to dye, except he might know what the King had dreamt the night past, and what was the Interpretation thereof. Whereupon God (having compassion of the danger wherein they were, and taking pleasure in *Daniels* Wisdom) signified unto him both the dream, and the signification thereof, to the intent the King might be resolved of the meaning thereof.

Dan. 2. 1. ad 16 Nabuchodonosor dreaming, forgetteth his Vision, sendeth for the Magicians, not able to discover his doubt, he threatneth them with death.

Dan. 2. v. 18. ad 24. The Vision and the Revelation thereof, opened to *Daniel*.

Daniel having received the truth from God, arose very joyfully, and certified his Brethren (who had already lost all hope of life, and thought on nothing but death) and gave them courage and hope. Having therefore rendred thanks unto God, for that he had had Compassion of their younger years, as soon as it was day, he went unto *Ariochus*, requesting him that he might be brought to the Kings presence, assuring him that he would open unto him the dream which he had seen the night past. *Now when* Daniel *was brought unto the Kings Presence, he besought him that he would not esteem him to*

be

H *be, more wise than the other* Chaldeans *and* Magicians, *in that, whereas none of them could expound his Dream, he did attempt to express the same. For that came not to pass, by reason of his experience, or for that he was more industrious than they were; but* (said he) *God hath had compassion on us that were in danger of death; and at such time as I requested him to grant me, and my Countrey men life, he hath certified me both of your Dream, and the signification thereof. I was not so much aggrieved, for that in our innocency we were adjudged to death by thee; as concerned for thy reputation and renown, which was hazarded by condemning so many, and so innocent, and just men to death: Whereas that which you have required of them, savoureth nothing of humane wit, but is the only work of God: Whilest therefore thou thoughtst in thy self, who it was that should command the whole World after thy* I *self, at such time as thou wert asleep, God intending to let thee know all those that should govern after thee, presented thee with this Dream. It seemed unto thee, that thou sawest a great Statue, whereof the Head was of Gold, the Shoulders and Arms of Silver, the Belly and Thighs of Brass: and the Legs and Feet of Iron. Thou beheldest after that, a great Stone, (that it was drawn from a Mountain) that fell upon the Statue, and beat down and burst the same, and left no whole piece thereof: so that the Gold, Silver, Iron and Brass, were powdered as small as dust: Whereupon a violent wind seemed to blow, which by the fury and force thereof, was born away and scattered into divers Countries: On the other side the Stone grew so mighty, that it seemed to fill the whole Earth. This was that Vision that appeared unto you: the signification whereof is expressed after this manner. The Head* K *of Gold signifieth your self (and those Kings of* Babylon *that have been before you.) The two Hands and Shoulders signifie, that your Empire shall be restored by two Kings, the one part by the King of the East, cloathed in Brass, whose force shall be abated by another power resembling that of Iron, and he shall have the power over the whole Earth, by reason of the nature of Iron, which is more strong than Gold, Silver, or Brass; he told the King also what the Stone signified.* But for mine own part, I thought it not expedient to express in this place: Because the only design, and intent of my Writings, is to register such things as are past, and not such matters as are to come. But if any man be so curious as to enquire into these things, and to understand such matters as are hidden, let him read the Book of *Daniel*, which he shall find amidst the Sacred Scriptures. When King *Nabuchodonosor* had heard those things, and remembred himself of his L Dream, he was astonished at *Daniels* wisdom, and casting himself prostrate on the Earth, after the manner of those that adore God, he embraced *Daniel*, giving direction that Sacrifice should be offered unto him, as if he were God. Moreover, he called him by the name of God, and committed the administration of his whole Kingdom, to him and his Companions, who, by reason of the Conspiracies of their Malignours and detractours, happened to fall into most imminent and dreadful danger, upon the occasion that ensueth. The King built a Golden Image, sixty Cubits high, and six in bigness, and erected it in a great Plain near unto *Babylon*: And being ready to dedicate the same, he assembled all the Governours and Princes of his Countreys, commanding them first of all, that as soon as they should hear the Trumpet M sound, they should prostrate themselves on the Earth to adore the Statue; threatening that whosoever should do the contrary, he should be cast into a burning Furnace: Whereas therefore all of them adored the Statue upon the sound of the Trumpet; *Daniel* and his Companions utterly refused to perform that duty; alledging for their justification, that they would not transgress the Laws of their Countrey: For which cause, being apprehended, they were instantly cast into the the Furnace of Fire, (and protected therein by Gods Providence) escaped death beyond all mens expectation. For the fire touched them not, neither could it burn, during their abode in the Furnace. For God so defended their Bodies, that they could not be consumed by fire, N which miracle made them in great estimation with the King, for that he saw that they were vertuous, and beloved of God: And for that cause they were highly honoured by him. Not long after this the King saw another Vision in his sleep, which signified unto him, that being cast from his Empire, he should converse with Savage Beasts, and that having lived in that estate in the Desart, for the space of seven years, he should recover his Kingdom again. Having had this Dream, he assembled the Magicians once more, demanding their answer, and the signification thereof. But it was impossible for any one of them, either to find out, or declare the meaning of his Dream unto the King: Only *Daniel* discovered the same, and the effect was answerable to his prediction. For the King passed the fore-limited time in the Desart, so that no man durst in- O termiddle with the affairs of Estate during seven years. But after he had called upon God, that it would please him to restore him to his Kingdom, he repossessed the same again. Let no man in this place accuse me for reporting these particularities, according

The year of the World. 3363. *before Christs Nativity,* 601.

Av. 26. *ad finem.* *Daniel* telleth the King his Dream, and the interpretation thereof.

Nabuchodonosors Dream of the four Monarchs of the world.

Av. 46. *ad finem.* *Daniel* and his fellows advanced to honour.

The Kings Edict for honouring the Golden Statue *Dan.* 3. 1. *ad* 9.

Av. 19. *ad finem.* *Daniel* and his kinsmen refusing to adore the Statue, are cast into the Furnace.

Dan. 4. 1. *ad* 29. The Dream and exposition thereof.

The year of the world 3381. before Christs Nativity. 583.

as I have found them written in Holy Books: For in the enterance of my History, I have answered those objections: So that I have openly protested, that I will only faithfully translate the *Hebrew* Histories into the *Greek* tongue: And according to my promise, relate that which is contained therein, without adding any thing of mine own, or concealing ought of another Mans. After that *Nabuchodonosor* had Reigned fourty three years, he dyed: He was a man of good Conduct, and more happy than any of his Predecessors. *Berosus* maketh mention of his Acts, in the third Book of the *Chaldaique* History, where he speaketh thus. *His Father Nabuchodonosor having notice that the Governour whom he had appointed over* Egypt, *and the neighbouring parts of* Cœlosyria *and* Phœnicia, *was revolted from him (being at that time in himself unable to endure the troubles of War) committed a part of his Forces unto his Son* Nabuchodonosor *who was in the flower of his age, and sent him forth against them, who encountering the Rebels, and fighting with them, overcame them, and brought the Countrey under his subjection. Mean while,* Nabuchodonosor *the Father died of a sickness in* Babylon, *after he had Reigned One and twenty years.* Nabuchodonosor *the Son, having notice of his Fathers death, gave order to the affairs of* Egypt, *and the rest of the Countrey: And committing the care and transportation of the* Jews, Syrians, Egyptians, *and* Phœnicians *to his Friends, to bring them to* Babylon *with his Army and Carriage, he with a few Men, made hasty journeys thorow the Desart. And when he had taken the Administration of the Kingdom upon him (which in his absence, was in the hands of the* Chaldees, *and by their Chieftain was reserved untill his return, unto his use) he became Lord of all his Fathers Empire. When his Prisoners were arrived, he assigned them convenient dwelling places in the Countrey of* Babylon; *and with the spoils of War, he magnificently repaired and decked the Temple of* Bell, *and other places. He enlarged the old City, and repaired and beautified it with other buildings; by means whereof, they that would besiege the same, were hindred from cutting off the current of the River, to the prejudice of the Inhabitants. He invironed it within with a terrible Wall, and outwardly with as mighty and as many enclosures, and made all of Burnt Brick. The Walls were magnificiently builded, and the Gates bravely adorned in manner of Temples. He caused a Palace to be builded near unto his Fathers ancient Palace: The Magnificence and Ornaments whereof, I am not able to express; only this thing most memorable, I have thought good to note, that these great and pompous Buildings were finished in fifteen days. In this Palace he had Vaults raised so high, that in outward appearance they seemed to be Mountains, on which all sorts of Trees were planted. He devised and prepared also a goodly Garden, and called it the hanging Garden, because (his Wife having been brought up in the Countrey of* Media) *desired at* Babylon, *to see some resemblance of her own Countrey.* Megasthenes, *in the fourth Book of his* Indian History, *maketh mention of this Garden in that place, where he enforced himself to prove, that this King surpassed* Hercules *in valour and execution of worthy actions. For he said, that* Nabuchodonosor *overcame the chief City of* Lybia, *and a great part of* Spain. Diocles *in the Second Book of the* Persian History, *and* Philostratus *in his* Phœnician *and* Indian History, *make mention of this King, saying, that he overcame the City of* Tyre, *at the end of thirteen years, at such time as* Ithobal *Reigned over the* Tyrians. *This is the sum of all that which the Historiographers write, at touching this King.*

Berosus of Nebuchodonosor, Hecdio & Russinus. cap. 13.

Megesthenes of Nabuchodonosor.

Diocles.

Philostratus.

CHAP. XI.

Nabuchodonosors *Successors: The Destruction of* Babylon *by* Cyrus *King of* Persia.

Evilmerodach releaseth Jechonias from his long imprisonment, 2 King. 25. 27. Jer. 52. 31. ad finem.

Nigliſar.

Labophordach.

Balthasar, or Naboandel, King of Babylon.

After *Nabuchodonosors* death, his Son *Evilmerodach* obtained the Kingdom, who incontinently delivered *Jechonias* King of *Jerusalem* out of Prison, and held him in the number of his most Esteemed Friends, and gave him Presents, and committed the Government of the Palace of *Babylon* into his Hands. For his Father had not kept his promise with *Jechonias*, when he surrendred himself, his Wife, Children, and Friends into his Hands, in the behalf of his Countrey, and to the intent that the City of *Jerusalem* should not be razed by those that besieged it, as we have heretofore declared. *Evilmerodach* died in the eighteen year of his Reign, and *Negliſor* his Son obtained the Kingdom, which he possessed fourty years, and afterwards died. After him the Succession of the Kingdom came unto his Son, called *Labophordach*, which continued in him but for the space of nine moneths, and after his death it came unto *Balthasar*, who by the *Babylonians* was called *Naboandel*. Against whom *Cyrus*, King of *Persia*, and *Darius* King of *Media* made War; at such time as he was besieged in *Babylon*, there hapened a marvellous and prodigious Spectacle.

H *Balthasar* sat upon a certain Festival day in a Royal Chamber, where he was served with great store of Vessels fit for his Majesty; and with him at the Banquet there sate his Concubines, and most intimate Friends. At which time (to shew his Magnificence) he caused those Vessels to be brought out of the Temple of his God, which *Nabuchodonosor* his Predecessor (fearing to employ to his own use) had stored up in his Idols Temple. But *Balthasar* was so puffed with pride, that he drank out of them, and employed them to his own use. Now came it to pass; that whilst he quaffed, and blasphemed the Name of God, he saw a hand issuing from a Wall, which wrote on the same certain words: By which Vision being somewhat terrified, he assembled his Magicians and Chaldee, and all that sort of People (who amongst those barbarous Nations made profession to inter-
I pret Prodigies and Dreams) to the intent they might signifie unto him the meaning and signification of that Writing. Now when these Magicians had told them that they could not give an interpretation of it, the King was sore vexed and troubled at this unexpected Vision: Whereupon he caused it to be proclaimed thorow his Countrey, that whosoever should read that Writing, and declare the meaning thereof, he would give him a Golden Chain, and a Purple Robe (such as the King of the *Chaldees* wore) and besides all this, the third part of his Empire. After this Proclamation the Magicians assembled together with a great concourse, and were far more diligent and inquisitive to find out the signification of the Writing: But they advanced nothing more than at the first. Mean while, the Kings Grandmother seeing him wholly dejected in mind, began to com-
K fort him, and to tell him that there was a certain man amongst the Prisoners of *Juda*, led thither at such time as *Nabuchodonosor* destroyed *Jerusalem*, whose name was *Daniel*, a man wise and expert in searching out of things that were only known unto God, who evidently expounded that which *Nabuchodonosor* required, at such time as no other man could satisfie his demand. Whereupon the King called him into his Presence, and telling him what proofs he had heard of his Wisdom, and of that Divine Spirit that was in him, and how he only was fit to interpret those things which were concealed from other mens knowledge; he prayed him to inform him what that hand-writing signified, promising him in reward thereof, a Purple Garment, a Golden Chain, and the third part of his Empire: To the end, that being honoured with these rewards for his Wisdom,
L he might grow famous amongst all men, who demanding the reason, should know the intent why he was honoured. But *Daniel* (refusing all these Presents of his, in that the wisdom that is given from above, is not corrupted thereby, but it is freely imparted to those that have need thereof;) told him that that Writing did foretell the end of his life, because he had not learned to fear God, neither to lift up his thoughts higher than humane nature, notwithstanding he had seen the chastisement wherewith his Predecessor had been punished, for the outrages he committed against God. For that *Nabuchodonosor* having been driven to lead his life amongst Beasts, by Reason of his Impieties, after divers requests and supplications, had obtained mercy, and was returned unto humane conversation, and into his own Kingdom, for which cause all the time of
M his life, he praised Almighty God, the Governour of all things: whereas he had omitted to do the like, and had blasphemed the Name of God, and had debauched himself with his Concubines in the Vessels dedicated to God: For this cause, God was displeased with him, and certified him by his Writing, what end he should expect. Whereupon he expounded the Writings after this manner: *Mane* (which is as much to say, as number) sheweth that God had numbred the days of thy Life and Reign, which shall endure but a little while; *Thekel* signifieth a balance; God therefore (said he) weighing the Government, sheweth that it shall be overthrown: *Phares*, this word signifieth a fragment, God shall break thy Kingdom, and divide it among the *Medes* and *Persians*. When the King had heard this interpretation, he was very sorrowful (ac-
N cording as the nature of things so disastrous and so apparent required. Notwithstanding he delayed not to bestow those Presents which he had promised the Prophet, although (as he well perceived) the words boaded him ill, yet he gave him all that which he promised him, considering with himself, that it was his own destiny that he ought to accuse, and not *Daniel*, who like an honest man had declared the Truth, Notwithstanding it were very unwelcome to his ear. Not long after this *Balthasar* and the City were overthrown and taken by *Cyrus* King of *Persia* and his Army; for this was that *Balthasar*, under whom, and in the seventeenth year of whose Reign, the surprisal of *Babylon* hapened. This as far as I could gather, was the end of King *Nabuchodonosors* Posterity.

O *Darius*, who (with his Ally *Cyrus*) had destroyed the state of the *Babylonians*, was threescore and two years old at such time as he took *Babylon*. He was *Astyages* Son, and is otherways called by the *Greeks*. He took the Prophet *Daniel*, and led him with him into

The year of the World, 3421. before Christ's Nativity, 543.

Dan. 5. 5, 6, 7, ad 30. *Balthasar seeth a hand thrust out of a Wall, and writing certain Syllables.*

v. 2. ad 29. *Daniel interpreteth the Writing of the King.*

The King performed his promises to Daniel.

v. 31. *Babylon surprised by Cyrus, King of Persia.*

The year of the World, 3470, before Christ's Nativity, 539.

into *Media*, and kept him near unto him, doing him much honour, for he was of the number of three Governours whom he constituted over three hundred and threescore Provinces; for so had *Darius* commanded it. Now *Daniel* being thus honoured and beloved by *Darius*, and trusted by him in all things, for that God was with him, was much hated; as they usually are, who have the greatest interest in Princes favours. Whereas therefore they that were jealous of the good esteem which he had with *Darius*, sought occasion to calumniate and backbite him, he warily cut off all opportunity thereof; for he would neither be bribed with Silver, nor corrupted with Presents, supposing it to be an act of much dishonesty to receive gifts after a man had done any courtesies. He therefore gave his maligners no manner of ground to detract from his reputation. But they still persisted in their malice, and all other attempts failing, they thought upon one at last; by which they imagined they might destroy him: For they perceiving, that *Daniel* did thrice every day make his Prayers unto God, they supposed they had found a just pretext to work his ruine. Whereupon they came unto *Darius*, certifying him, that the Princes and Governours had concluded together, to this effect: That for 30 days space, an intermission should be granted to the People; during which time, it was neither lawful for them to demand any thing neither of himself, or of any Man or God whatsoever; and if any man should attempt any thing against this common decree, it was ordered, that he should be cast into the Lions Den. But the King not perceiving the drift of their malice, nor how they sought by this device to entrap *Daniel*, told them, that he liked of the decree, and promised to confirm the same, and made a publick Edict, wherein the Princes resolutions were ratified. Now whilst all men endeavoured through fear, carefully and diligently to observe this Edict; *Daniel* set light thereby, and according to his accustomed manner, standing in all mens sight, he worshipped his God, and prayed unto him. Whereupon the Princes (having got that occasion which they long expected) came readily unto the King, and accused *Daniel*, for that he only amongst the rest, had presumed to infringe their Decree: Urging moreover, that he did it not for his Religions sake, but in contempt of the Kings Edict. And because they feared, lest *Darius*, by reason of the great affection he bare unto *Daniel*, should be ready to pardon him (notwithstanding he had transgressed their Edict) they pressed him earnestly to inflict the punishment which was threatned by the Law, and to cast him into the Lions Den, according to the form of the Edict. *Darius* hoping that God would deliver *Daniel*, and that no harm should befall him by the jaws of wild Beasts, exhorted him patiently to endure that Trial. Now as soon as he was cast into the Den, the King Sealed up the Stone that closed the mouth thereof, and departed, spending all that night without repast or repose, so much was he concerned in *Daniels* behalf. And when the day was come, as soon as he arose, he came unto the Den, and finding the Seal unbroken, wherewith he had marked the Stone, he opened the same, and called unto *Daniel* with a loud voice, asking him if he were in safety? He hearing the King speak, answered, that he had received no hurt. Whereupon *Darius* commanded that they should draw him out of the Lions Den. His adversaries perceiving that *Daniel* had escaped without harm (because that God had taken care of him) would not that he should escape: And thereupon told the King, that the Lions did neither touch nor approach *Daniel*, because they had been fed and gorged before. For which cause the King displeased with their injurious malice, commanded a quantity of Flesh to be cast unto the Lions; and when they were glutted, he commanded that *Daniels* enemies should be cast among them, to the intent he might know, whether the Lions would touch them or no, when they were gorged. *At which time* Darius *saw very manifestly, that God had by his power protected* Daniel *from Death. For as soon as the Nobles were cast into the Den, the Lions spared not one of them, but tore them all in pieces, as if they had been hungery and without meat. I suppose that these Lions having been a little before glutted with meat, did not slay those men to satisfie their hunger, but I rather judge that their crimes provoked the rage and fury of the Beasts: For when God pleaseth, he maketh even unreasonable creatures to execute his vengeance against wicked men.* Daniels adversaries being thus destroyed, *Darius* gave notice hereof to all the Subjects of his Provinces, praising That God whom *Daniel* had adored; saying that he was the only true God, who had all power: He honoured *Daniel* likewise with especial regard, esteeming him amongst the chiefest of his Familiars. He therefore being thus renowned (because he was beloved by God) built in *Echatane* in the Countrey of the *Medes*, a magnificent Castle, and a marvellous Monument, that remaineth even unto this day, which seemeth to those that look thereon, that it is but newly built, and made but that very day which they behold the same: the Beauty thereof seemeth so lively and perfect, as that continuance of time doth in no sort deface it. For it fareth with Buildings as with Men, they wax old, and are infeebled by years, and lose their Beauty. At this day, all the Kings of *Media*; *Persia*,

The force of envy.

Daniels honour and uprightnes. *Hedio & Rufinus*, cap. 14. *Dan.* 6. 2. v. 24. *ad* 15.

v. 15. *Daniel* cast into the Lions Den.

Daniels enemies rent in pieces by the Lyons. *v.* 24. *ad finem.*

H *Persia* and *Parthia*, are Entombed in this Castle, and the charge thereof is committed to a Priest, who is a Jew: And this custom continueth even untill this day. Neither is that to be buried in silence, which is worthy especial admiration in this man: For all felicity that could be expected by a famous Prophet, attended him; and during his whole life-time, he was both most highly honoured by Kings, and reverenced by the common sort: And after his death, his memory is immortal. For all the Books which he left in writing, are read against us even at this present; and we have been perswaded by the reading thereof, that *Daniel* had conference with God. For he hath not only Prophecied of things to come (as other Prophets have done) but also hath determined the time wherein those things should happen. And whereas other Prophets, were I accustomed to foretell adversities, and for that occasion were misliked both by Princes and their People; *Daniel* foretold them always good successes; so that he hath drawn unto him the good will of all men, by reason of those pleasing Predictions that he pronounced; and by the issues thereof, he hath obtained a Testimony of Truth, and a reputation, to have had in time, a Spirit that was truly Divine, and hath left us certain Writings, by which he hath manifestly declared the immutability and exact certainty of his Prophecies.

The year of the world, 3425. before Christ's Nativity, 539.

Daniel's Prophecies.

It is said, that being at *Susa*, the Metropolitan City of *Persia*, at such time as he walked abroad, attended by his Familiars, that there happened an Earthquake, with a great noise: So that he was left alone, and all his Companions fled from him. And that K thereupon, being sore troubled, he fell upon his Face, and both his Hands: At which time some one touched him, and commanded him to stand up, and to see that which should happen to his Country-Men after divers Ages. Being therefore raised upright, there was a great Ram shewed unto him, that had divers Horns, the last whereof was the greatest of all. Afterwards he looked towards the West, and perceived a Goat carried thorow the Air, that butted at the Ram, and having encountered him twice, had beaten and trampled him under his Feet. Thirdly, he saw a Goat, in whose forehead there grew one great Horn only: Which being broken, four others brake out instead thereof, bending each of them towards the four Winds of the World. He hath Written also, that from them, there shall arise another little one also, which as God L (who presented the Vision to him) told him being grown to perfection, should War against the whole Nation of the Jews, and take the City by force, and confound the Estate of the Temple, and hinder the Sacrifices, for one thousand two hundred ninty and six days.

Dan. 7. 3. ad 27. *Daniel's* Vision of the Ram and Goat, by whom the Kings of *Media* and *Persia* were prefigured.

Daniel writeth that he saw these things in the field of *Susa*, and hath declared that God himself told him what that Vision signified; which was, that the Ram signified the Kingdoms of the *Persians*, and the *Medes*: His Horns signified the Kings that were to Reign in those Kingdoms; and that the last Horn signified the last King, who should surpass all the rest in Riches and Glory. That the Goat signified that there should come a certain King among the *Greeks*, who should fight at two several times with the *Persian*, M and should overcome him in War; and afterwards possess the whole Government: And that by the great Horn that grew in the forehead of the Goat, the first King was represented; and how that after he was taken away, four other should spring out of it. And whereas every one of these turned themselves towards the four corners of the World, it was a sign, that after the death of the first, he should have four successors, that should part the Kingdom between them, who never should be his Allies or Children; yet such notwithstanding, as should command the World for many years: That from them, there should arise a certain King, that should oppose himself against the *Hebrew* Nation, and their Laws, and should overthrow their Policy, spoil their Temple, and be a lett that for three years space, the Sacrifice should not be Solemnized. Now so hath it happened, N that our Nation hath been so handled under *Antiochus* the famous, as *Daniel* had foreseen, and hath written divers years before, all that which should happen.

Daniel's Predictions of the *Roman* Empire. *Dan. 9. per totum.*

At the same time *Daniel* wrote concerning the Empire of the *Romans*, how it should destroy our Nation: And hath left all these things in writing, according as God declared them unto him; so that they who read and consider those things that have happened, admire *Daniel* for the Honour God dignified him with, and find thereby, that the *Epicurians* are mistaken, who exclude all Divine Providence from intermedling with the concerns of humane life, and affirm, that God Governeth not the affairs of the World; or that the World is Ruled by a Happy and Incorruptible Essence, which causeth all things to continue in their Being: But say, that the World is managed by O it self, by casualty, without any Conductor, or such a one that hath care thereof. For if it were so, and that it were destitute of a Soveraign Governour (as we see Ships destitute of their Pilots to be drowned by the Winds; and Chariots that have no Drivers

The *Epicures* error convicted.

The year of the World, 3416. *before Christ's Nativity*, 538.

vers to conduct them to beat one against another) even so should it perish, and ruinate it self by such an irregular motion. By these things therefore that *Daniel* hath foretold, I judge, that they are far estranged from the Truth, that affirm, that God hath no care of humane affairs; for if we see that all things happen casual, then happen they not according to his Prophecy. But I have written hereof, according as I have found and read: And if any one will think otherwise, let him continue his opinion as long as he pleaseth.

The *Epicures* error convicted.

The Eleventh Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Contents of the Chapters of the Eleventh Book.

1 Cyrus, *King of* Persia *dismisseth the* Jews *from* Babylon, *and permitteth them to return into their Countrey, and contributeth toward the reparation of the Temple.*
2. *The Kings Governours hinder the building of the Temple.*
3. Cambyses *commandeth the Jews that they should not build the Temple.*
4. Darius, Hystaspis *Son, buildeth a Temple for the Jews.*
5. *The bounty of* Xerxes (Darius *Son*) *toward the* Hebrew *Nation.*
6. *How during* Artexerxes *Reign, the whole Nation of the Jews were almost extinguished through* Amans *treachery.*
7. Bagoses, *General of* Artaxerxes *the younger's Army, doth much injury to the Jews.*
8. *How bountiful* Alexander *of* Macedon *was unto the Jews.*

CHAP. I.

Cyrus, *King of* Persia, *dismisseth the Jews from* Babylon, *and permitteth them to return into their Countrey, and contributeth towards the building of the Temple.*

The end of the *Babylonian* captivity, after 70 years. *Ezra* 1. *per totum.*

THE first year of the Reign of *Cyrus* (which was the 70 after that our Nation was translated from *Judea* to *Babylon*) God had compassion on the Captivity and Calamity of his afflicted People: And accomplish'd that which he had foretold by the Prophet *Jeremy*, before the destruction of the City, *viz.* That after they had served *Nabuchodonosor* and his Posterity for 70 years, he would again restore them to their Native Countrey, where they should build a Temple and enjoy their former felicity.

The Edict of *Cyrus* King of *Persia*.

For he awakened the Spirit of *Cyrus*, and put it into his heart to write Letters throughout all *Asia*, to this effect: *Thus saith King* Cyrus, *since Almighty God had made me King of the whole World, I am perswaded that it is he whom the* Jewish *Nation do adore: For he hath declared my name by his Prophets, before I was born, and hath said, that I should build his Temple in* Jerusalem, *which is in the Countrey of* Judea. Now *Cyrus* knew these things by reading of a Book of Prophecies, written by *Esay*, two hundred and ten years before his time. For (he saith) that God did secretly reveal these things unto him, speaking to this effect; I will that *Cyrus*, whom I have declared King over many Nations, shall send my people back into their Countrey of *Judea*, and shall build my Temple. *These things did* Esay *foretell one hundred and forty years before the ruine of the Temple.* Cyrus *in reading these things* (*being ravished in admiration of the Majesty of God*) *was carried on with a great affection and zeal, to finish that which was written.* He therefore called for all the Men of greatest account among the Jews that were in *Babylon*, and told them that he gave them Licence to return into their Countery, and to repair the City of *Jerusalem*, and to rebuild the Temple of God; promising them that he himself would assist them. And to that effect he wrote unto his Governours, and Princes of those Countries that confined upon *Judea*: Charging them to contribute both Gold and Silver towards the building of the Temple, and to furnish them with Cattel for the Sacrifices. After that *Cyrus* had certified the *Israelites* of this his intent, the Princes of the two Tribes of *Juda* and *Benjamin*, with all the *Levites* and *Priests*,

Esay, *Chap.* 44. *Ver.* 5. *ad* 10. *Chap.* 45. *Ver.* 1. *ad* 8. Prophecy of *Cyrus*.

Ver. 3. *Cyrus* permitteth the *Jews* to return into their Countrey to build their Temple and City.

H *Priests* departed thence, and repaired to *Jerusalem*: Nevertheless, divers of the *Jews* remained in *Babylon*, because they were loth to abandon those Possessions they had gotten. Those unto whom *Cyrus* had directed his Letters, afforded them their Assistance, and furnished them with all things necessary to build the Temple, some of them with Gold, others with Silver, and the rest with a certain number of Oxen and Horses. Thus payed they their Vows unto God, and offered Sacrifices according to the ancient Custom, as if they had but now first begun to build the City; and this were the third time of practising those Ceremonies, which our Fathers had observed. *Cyrus* sent them back also those Vessels which were consecrated to God, (which King *Nabuchodonosor* had sent unto *Babylon*, after he had spoyled the Temple) and delivered them to *Mi-*
I *thridates* his Treasurer, commanding him to commit them to *Abassar*'s hands, who should have the custody thereof, until the Temple were built; to the end, that at such time as it should be compleat, he might deliver them to the Priests and Princes of the People, to be restored again to the Service of the Temple. He sent Letters also to the Governors of *Syria* to this effect: Cyrus *the King, to* Sisine *and* Sarabasine, *health: I have permitted those* Jews *that inhabit my Country, to return into their native Country, and to re-edify their City, and erect the Temple of God in* Jerusalem, *in the same place where it stood before. I have also sent my Treasurer* Mithridates, *and* Zerobabel, *the Prince of the* Jews, *with express Charge and Authority, to lay the Foundation of the same, and to build it sixty Cubits in height, and as many in breadth, making three Isles of hewen Stone, and another of such Timber*
K *as the Country affordeth; the Altar likewise, whereupon they may offer Sacrifice unto God: And my pleasure is, that the charge of all these things be defrayed out of my Coffers. I have also sent back those Vessels which* Nabuchodonosor *took out of the Temple, and have delivered them to the Treasurer* Mithridates, *and to* Zerobabel *the Prince of the* Jews, *to be conveighed to* Jerusalem, *and restored to the Temple of God; the number whereof I have here under subscribed: Fifty Lavers of Gold, and four hundred of Silver; fifty Pots of Gold, and four hundred of Silver; fifty Golden Sieves, and five hundred of Silver; thirty Ewers of Gold, and three hundred of Silver; thirty great Viols of Gold, and two thousand four hundred of Silver: and besides all these, one thousand other great Vessels. We grant also unto the*
L *Jews, the same Revenues which their Predecessors have enjoyed; and we do allow them* 205200 *Drachmes, for the purchasing of Cattel, Wine, and Oil; and we give them* 2500 *Measures of Wheat, to make fine Flower, which we appoint to be taken out of the Country of* Samaria; *and the Priests shall offer up the Sacrifices in* Jerusalem, *according to the Ordinance of* Moses: *and during their Sacrifice, they shall make Prayers unto God, for the Preservation of the King and his House, to the end, that the Empire of the* Persians *may be still Permanent. And my Will is, That they that disobey and oppose these Commands, shall be hanged on a Gibbet; and that their Goods shall be confiscate.* These were the Contents of his Letters. Now the Number of those that returned from the Captivity into *Jerusalem*, was, Forty two thousand four hundred sixty two.

The Year of the World 3416, *before Christ's Nativity* 538.

Ver. 7, 8. The Vessels belonging to the Temple sent back from *Babylon* to *Jerusalem.*

Ver. 9, 10. *Cyrus*'s Mandate to the Princes of *Syria.*

C. 2. *v.* 1, 2. *ad finem.* The number of the *Jews* that returned from the Captivity of *Babylon* to *Jerusalem.*

M

CHAP. II.

The Jews *begin to build the Temple at* Jerusalem; *but after the Death of* Cyrus, *the* Samaritans, *and other Neighbouring Nations writ to King* Cambyses, *his Son, to cause him to put a stop to the Work.*

WHilst according to the King's Order, the *Jews* laid the Foundation of the Temple, and were very busie about the building thereof, the Nations that bordered upon them, and especially the *Chutheans*, (whom *Salmanazar*, King of *Assyria*,
N sent from *Persia* and *Media*, to inhabit in *Samaria*, at such time as he carried away the People of the ten Tribes,) incited the Princes and Governors, to hinder the *Jews* from repairing their City, and re-edifying the Temple. These Men, corrupted with Silver, sold their Negligence and Delay to the *Chutheans*, which they used in those Buildings: For *Cyras* intending his other Wars, was ignorant hereof, and having conducted his Army against the *Massagetes*, he ended his days in that Expedition. When as therefore *Cambyses* his Son, had obtain'd the Kingdom, they of *Syria* and *Phœnicia*, the *Ammonites*, *Moabites*, and *Samaritans*, wrote their Letters to *Cambyses* in these terms:

O *King, thy Servant*, Rathymus *the Chancellor*, Semelius *the Scribe, and those Men that are Counsellors in* Syria *and* Phœnicia, *have thought themselves oblig'd to advertise thee, That*
O *those* Jews *that were led captive into* Babylon, *are returned back into this Country, and are about building their City which was destroyed, by reason of their Rebellion; and that they do repair the Walls of the same, and re-edify their Temple likewise. Know therefore, That if these things be permitted to be finished, that they will no more endure to be thy Subjects and*

Hegesippus, cap. 2. *Esd.* 4. 2. *ad* 11. The *Samaritans* inhibit the *Jews* from building the Temple. *Alias C.* 3. *v.* 11, *ad* 17. The Letters of the *Samaritans* and others, written to *Cambyses*, as touching the re-edifying of the City, and Temple of *Jerusalem.*

Tribu-

The year of the World, 3435 before Christ's Nativity, 529.

Tributaries, but will oppose themselves against their Kings, holding it more fit to command, A than to obey. We have therefore thought good, before the Work be too far advanced, to give your Majesty notice, that you may search the Records of your Forefathers, wherein you shall always find, that the Jews *have been Rebels, and Enemies to their Kings, and that the City hath been for this cause laid desolate unto this present. We have thought good to signify thus much to your Majesty, which perhaps is unknown unto you, because, that if this City be once more re-inhabited, and inclosed with a Wall, they will thereby obstruct your Passage into* Cœlosyria *and* Phœnicia.

CHAP. III.

B

Cambyses *forbiddeth the* Jews *to proceed in Rebuilding the Temple.*

WHen *Cambyses* had read this Letter, (being by nature, wicked and malicious) he grew jealous and displeased at the Contents thereof, and wrote back again after this manner: *The King* Cambyses *to* Rathymus *the Chancellour, and to* Belsen *and* Semelius, *Scribes, and to all his other Counsellors and Inhabitants of* Samaria *and* Phœnicia, *Health: Having read your Letters, I have commanded the Records of mine Ancestors to be examined; and I find that the City of* Jerusalem *hath been always an Enemy to their Kings, and that the Inhabitants thereof always raised Sedition and Wars: I have likewise found, that their Kings have been Mighty, and that they have exacted from* Syria *and* Phœnicia *con-* C *tinual Tributes. For this cause I have ordain'd, That the* Jews *shall not be permitted to Re-edify their City, for fear, lest the Boldness of that People being thereby encourag'd, they should, according to their former Custom, practice a new Rebellion.* After the receipt of these Letters, *Rathymus*, and the Scribe *Semelius*, and those of their Faction, took Horse, and rode speedily to *Jerusalem*, leading with them a great number of People, and prohibiting the *Jews* from the Building their City or Temple. Thus was this Work interrupted, until the second Year of the Reign of *Darius* King of *Persia*, for the space of nine Years: For *Cambyses* reigned six Years, during which time he subdued *Ægypt*, and upon his return from thence, he dyed in *Damascus*. And after the Death of *Cambyses*, the *Magi* that held the Empire of the *Persians*, for the space of one Year, being taken away, D the Chief of the seven Principal Families of *Persia*, made *Darius* (the Son of *Histapsis*) King.

V. 17, ad 22. Cambyses's Answer, wherein he inhibiteth the *Jews* from Building the City or Temple.

Hedio & Rufinus, cap. 9 *alias* cap. 4. *Darius* the Son of *Hystaspis* made Emperour of the *Persians*. *Ezra* 5. *v.* 6. *ad finem.*

CHAP. IV.

Darius *gives leave to* Zerobabel, *a Prince of the* Jews, *to Rebuild the Temple; a great number return to* Jerusalem *under his Conduct, and apply themselves to the Work. The* Samaritans *and others write to* Darius *to forbid them; but he acts contrary to their Desires.*

E

Darius voweth to send the sacred Vessels to *Jerusalem*. *Zerobabel.*

Darius, during the time that he lived a private Life, made a Vow unto God, That if he obtained the Kingdom, he would send back unto the Temple of *Jerusalem*, all those Vessels which were as yet remaining in *Babylon*. It fell out that about the same time that he was made King, *Zerobabel*, who was appointed Governor over the captive *Jews*, came unto him from *Jerusalem*: And being the King's ancient Friend; he, with two others, had three of the Principal Offices of the King's House conferred upon them, and were placed the nearest about his Person. The first Year of the Reign of *Darius*, he entertained all his Courtiers with great Pomp and Magnificence, both those of his Houshold, and those also that were his Governours and Princes of *Media* and *Persia*, and the Commanders in *India*, confining upon *Ethiopia*, with all the Chieftains F of his Army, in one hundred twenty and seven Provinces. Now after they had feasted, and were full of Wine, they departed each of them unto their Lodgings, to betake themselves to rest: but King *Darius* being laid in his Bed, reposed very little all the night long, but passed the time without sleep: Whereupon, seeing he could not compose himself to rest, he began to discourse with these three great Officers, promising unto him that should most truly and aptly answer those Questions that he should demand, to grant him License, by way of Reward, to wear a Purple Garment, and to drink in a Golden Cup, to lye on a Golden Bed, and to ride in a Chariot, whose Horses should be harnassed with Gold, and to wear the Tiara or Linnen Wreath, and a Golden Chain about his Neck, and sit in the next Place to the King; and should likewise be called his Kinsman, in regard of his Wisdom. After he had made these large Promises, he demanded of the first, Whether Wine were the strongest? Of the second,

Darius propoundeth three Questions to three of his Guard.

G

Whe-

The year of the World, 3443. before Christ's Nativity, 521.

H *Whether the King were ſtronger?* of the third, *Whether Women, or Truth were the ſtrongeſt of the three?* As ſoon as he had deliver'd them theſe queſtions to deliberate upon, he laid him down to reſt. Upon the morrow he ſent for the Princes, Chieftains, and Governours of *Perſia* and *Media*, and afterwards ſitting aloft in that Throne from whence he was accuſtomed to determine controverſies between the Subjects, he commanded thoſe three young men, in the preſence of that Princely Aſſembly, publickly to reſolve thoſe queſtions which he had propoſed.

Whereupon the firſt of them began after this manner to expreſs the force of Wine: *Noble Princes, when I conſider the force of Wine, I find nothing that can ſurpaſs it: For Wine diſturbeth the judgment, and maketh the Princes underſtanding like to that of a Child, who hath*
I *need of one that ſhould always direct him: It giveth the Slave that freedom in Diſcourſe, which his thraldom had deprived him of: It equalleth the poor man to the rich: It changeth and transformeth the Soul, aſſuageth the miſerable mans Grief, and maketh the Priſoners forget their bonds, and think themſelves very rich; ſo that they think not on mean things, but talk of Talents, and ſuch things as appertain unto the moſt wealthy: It cauſeth them to loſe all apprehenſion both of Princes and Kings, and taketh from them the remembrance of their Friends and Familiars: It armeth them againſt their greateſt Friends, and maketh them ſuppoſe their neareſt Relations to be Strangers: And when the Wine, concocted by night and ſleep, hath forſaken them, they riſe, and know not what they have committed in their drunkenneſs.*

The firſt expreſſeth the power of Wine.

When the firſt of them had ſpoken thus in favor of Wine, he that had undertaken to ſhew,
K that nothing was equal to the power of Kings, began after this manner: *Kings* (ſaith he) *have Dominion over men, who govern the Earth, and at their pleaſure can command the Sea to ſerve them: Kings have Power and Dominion over thoſe men who maſter and command the moſt untamed and mightieſt Creatures; it therefore appeareth that their Force and Puiſſance exceedeth that of all theſe. If they command their Subjects to wage War, and to expoſe themſelves to danger, they are obedient; and if they ſend them out againſt their Enemies, they willingly obey them, by reaſon of their Force: By their command they level Mountains, beat down Walls, and raze Towers. And if they command their Subjects to kill or be killed, they reſiſt not, for fear leaſt they ſhould ſeem to tranſgreſs the Kings commandment. When they have obtained the victory, all the Glory and Profit of the War redoundeth unto the King. They like-*
L *wiſe that bear no Arms, but intend the Tillage of the Earth, after they have born all the toil, they reap and gather the fruits, to the end they may pay the King his Tribute: And if he will or command any thing, it muſt be performed without any delay. Furthermore, when the King is addicted to any pleaſures, or intendeth to enjoy his reſt, during the time that he ſleepeth, he is guarded by thoſe that watch, who are, as it were, tyed unto him, through the fear and awe they have of him: For not one of them dare forſake him when he ſleepeth, nor depart from him, to follow their own affairs, but intend thoſe ſervices onely which he thinketh neceſſary, which is the guard of his Perſon. Who therefore will not eſteem the Kings Force to be greater than any others, ſince ſo many people obey him in whatſoever he commandeth.*

The ſecond extolleth the Kings power. Eſdr. 3. 4.

After he had ſpoken to this effect, *Zorobabel*, who was the third, began to ſpeak of the
M power of Women and Truth, after this manner: *True it is, that Wine hath much force, and no leſs true, that all men obey the King; yet far more mighty is the power of a Woman. For by a Woman the King was bred, and brought into this World; and thoſe men that plant the Vineyards where Wines do grow, are born and nouriſhed by Women; and generally there is not any thing which we enjoy not by their means. For they weave us Garments; they have the care and cuſtody of our houſes; neither is it poſſible for us to be ſevered from Women. Yea, they that poſſeſs much Gold, and abundance of Silver, and other things of great and ineſtimable Price, only upon the ſight of a fair Woman, forſake all theſe things, and will follow after the beauty which they beheld, and for the poſſeſſion thereof, content themſelves to loſe all things. We forſake likewiſe our Father and Mother, and the Countrey that hath bred us, and forget our Friends*
N *for our Wives ſake; yea, we will willingly content our ſelves to dye with them. Yet is there a greater and further Demonſtration of the moſt mighty power of a Woman: For whatſoever we Travel for, all the Pains that we endure both by Land and Sea, to the intent we may reap ſome Fruits of our Labours, do we not carry all this to give unto our Wives, as unto thoſe who were our Miſtreſſes? I have ſeen the King likewiſe, who is ſo great a Lord, endure a ſtroke on the Ear, by* Apame *the Daughter of* Rhapſaces *his Concubine, and patiently ſuffer her to take the Diadem from his head, and ſet it on her own, when ſhe laughed, he laughed; and when ſhe was diſpleaſed, he was diſpleaſed: And according as her paſſion changed, ſo he complyed, and humbly ſubmitted his affection to her pleaſures, according as he ſaw her paſſionate or pleaſed.*

Zorobabel, the third expreſſeth the power of women, and at length attributeth the palm unto truth.

But whil'ſt the Princes, in way of admiration, beheld one another, he began to diſ-
O courſe of Truth, ſaying: *I have already declared what the force of Women is; yet notwithſtanding both the King and they are more feeble than Truth. For whereas the Earth is huge and vaſt, the heavens likewiſe of an immeaſurable height, and the Sun of unſpeakable Celerity; and*

The year of the World 3443. *before Christ's Nativity* 521.

whereas the Will of God both Governeth and Moveth these things (*because God is just and true*) it therefore followeth, *that Truth is the most mighty of all things*; *against which, injustice may no ways prevail. Furthermore, all other things, notwithstanding they seem to be of value, yet are they mortal, and of little continuance: But Truth is immortal, and everlasting. Moreover, all those things which we receive thereby, are neither mortal, nor subject to the injuries of time, fortune, or alteration, but continue equal, and separated from all stain of injustice.* When *Zorobabel* had spoken after this manner, he made an end of his Discourse: Whereupon, all the Assembly began to pronounce that his Assertions were of most value, and that only Verity had an immutable force, and an undeterminable continuance. Whereupon the King commanded him to *ask what he would, as touching that which he had promised to give, because he intended to grant it him, as to the wisest, and best learned amongst the rest.* For (said he) *thou shalt sit henceforth next unto me, and shalt be called my Friend.*

Zorobabel obtained both praise and great rewards by his good discourse. *Ezra* 3. 1. *ad* 15.

When the King had spoken thus, *Zorobabel* called to remembrance the vow that the King had made, if so be at any time he obtain'd the Kingdom: Namely, *That he would build* Jerusalem, *and the Temple of God, and restore those Vessels likewise, which were taken away by* Nabuchodonosor, *and carried into* Babylon. *For this* (said he) *O King, is my request, which you permitted me to ask, and you promised me to grant, at that time when I was judged Wise and well Learned by you.* The King was well-pleased at his words, and rising from his Throne, he kissed him. He wrote also to his Governours and Princes, that they should send away *Zorobabel*, and those of his Company, to build the Temple. Moreover he sent Letters to them of *Syria* and *Phœnicia*, commanding them to cut down the Cedars of *Libanus*, and to send them to *Jerusalem*, towards the building of the City; publishing a Law, that all *Jews* should be made free, if they would resort unto *Judea*; forbidding all Commissaries and Princes, to impose any charge upon the *Jews*, for the necessities of the Kingdom; and commanding that all the Countrey which they should inhabit, should be exempt from Tribute: Appointing the *Idumæans*, *Samaritans*, and *Cœlosyrians*, to restore those lands unto the *Jews* which they unlawfully with-held, which their Ancestors had heretofore possessed. And besides that; to deliver them by way of contribution Fifty Talents of Silver towards the building of the Temple, permitting them to offer their ordinary Sacrifices. He likewise commanded, that all the Necessaries and Vestments which either the High-Priest, or the other Priests used in the service of God, should be furnished at his charge. He appointed also that the Levites should have Instruments of Musick deliver'd unto them, to praise God withal; and that certain portions of Land should be alloted for them that had the Guard of the City, and the Temple. Moreover, he allow'd them a certain Sum of Money every year for their ordinary maintenance. After this, he sent back all those Vessels which *Cyrus* heretofore had resolv'd to restore unto *Jerusalem*.

Darius being put in memory of his Vow commandeth that the Temple should be restored. *Hedio & Ruffinus*, cap. 4. 5.

Darius Letters for the liberty, possession, and erection of the Temple, granted to the *Jews*. 1 *Esd.* 6. *v.* 7, 8 *ad* 16.

When *Zorobabel* had obtained these things above-named at the Kings hands, he went out of the Palace, and lifting up his eyes unto Heaven, he began to give God thanks, *That he had enabled him to appear more discreet than others before the King, and for the good success which he had given him in* Darius's *presence. For* (said he) *O Lord, if thou hadst not been favourable unto me, I had not obtained it.* After he had in this manner given thanks for the present, and prayed God to shew himself always favourable hereafter; he repair'd to *Babylon*, and told his Countreymen what encouragement he had receiv'd from the King; Who hearing thereof, gave God thanks also, who had restor'd them once more to the Possession of their native Countrey: And they fell to feasting and banquetting for seven days space, for the restoring unto their Countrey, as if they had Solemniz'd the Feasts of their Birth-days. Hereupon the Heads of the several Families made choice of those, that (with their Wives and Children) should return unto *Jerusalem*, who, by the assistance of *Darius*'s Convoy, perform'd that journey with great joy, playing on their Psalteries, Flutes and Cymbals, and were after this manner conducted on their way, by those *Jews* that remained in *Babylon*. Thus went they forward, being a certain and determinate number of every Family. I have not thought it necessary to repeat these Families by name, lest I should perplex the Relation, and the Readers should be interrupted thereby. Notwithstanding, the whole number of those that went, and were about 12 years old of the Tribes of *Juda* and *Benjamin*, were four Millions, Six Hundred and Eight Thousand. There were likewise Four Thousand and Seventy Levites: And of their Wives and Children together, Forty Thousand, Seven Hundred, Forty and Two. Besides these, there were of Singers of the Tribe of *Levi*, one Hundred, Twenty and Eight; of Porters, One Hundred and Ten; and of those that attended on the Sanctuary, Three Hundred Twenty and Two. There were certain others likewise, that pretended that they were of the Race of the *Israelites*, but could give no Testimony of their descent, the number of whom was Six Hundred Fifty and Two. Of the number of the Priests, they that had espoused

V. 22. Glad tydings brought to the *Jews*.

The *Jews* depart from *Babylon* to *Jerusalem*.

Esd. 3. 5. The number of the *Jews* that went out of *Babylon*.

H poused wives, (whose genealogy could not be derived, and who were not found also in the genealogies of the Priests and Levites) they were about five hundred, twenty and five. The multitude of servants that followed or attended on them, were seven thousand, three hundred thirty and seven. There were also two hundred, forty and five Singers of men and women: four hundred, thirty and five Camels, and five hundred, twenty and five other beasts for their carriage. The conducter of this above-named multitude, was *Zorobabel*, the Son of *Salathiel*, descended of *Davids* Line, and of the Tribe of *Juda*; and *Jesus* the son of *Josedech* the High-Priest; besides which, were *Mordocheus* and *Serabeas*, who were chosen by the people to be their Governors, who contributed 100 pounds of gold, and five hundred of silver. Thus the Priests and Levites, and part I of all the people of the *Jews* which were then in *Babylon*, were conducted to dwell in *Jerusalem*; the other part of them following a little after, returned every one into his own Countrey.

The year of the world, 3443. before Christ's Nativity, 521.

Zorobabel Chieftain, and *Jesus* High-Priest of this Company.

The seventh month after their departure out of *Babylon*, the High-Priest *Jesus*, and the Governour *Zorobabel*, sent Messengers thorow all the Countrey, and assembled the people from all quarters of the Region, who, with all alacrity and expedition, repair'd to *Jerusalem*. There erected they an Altar in the same place, where heretofore it was built, to the end they might offer Sacrifice thereon, according to *Moses* Law; but hereby they gave offence to their neighbouring Nations, who, in general, were incensed against them. They celebrated also at that time the Feast of Tabernacles, according as the Law-maker K had ordain'd: Afterwards they offered Oblations, and continual Sacrifices, observing their Sabbaths, and all Holy Solemnities, and they that had made any vows, perform'd them, and Sacrificed from the New Moon until the seventh month. After this, they began to build the Temple, and deliver'd great sums of money to the hewers of stone, and Masons, and gave Strangers their ordinary Diet, who brought them Stone and Timber. For it was an easie matter for the *Sidonians*, to bring Wood and Timber from *Libanus*, and binding it up, and gathering it together in Rafters, to ship it, and land it at the Port of *Joppa*. For *Cyrus* had heretofore given them that commandment, and now the second time they were enjoyned thereunto by *Darius*.

1 *Esdr.* 3. 6. *ad finem.*

C. 3. *v.* 4, 5. The Feast of Tabernacles.

The Temple began to be built *ver.* 8.

The Second Year after their arrival in *Jerusalem*, the *Jews* assembled together in the se- L cond month, and began to build the Temple, having laid the Foundation thereof on the first day of *December*. Over this Work, those Levites that were above 20 Years of Age, were Overseers: With them also was *Jesus*, and his Sons and Brothers joined, and *Zolimiel* Brother of *Juda* the Son of *Aminadab*, and his Sons. And through the diligence that these Overseers of the Temple used, it was sooner finish'd, than it was expected. As soon as the Sanctuary was built, the Priests, Apparelled in their accustomed habits; and the Levites, and the Sons of *Asaph* arose, and with Trumpets praised God, and sung several Hymns and Psalms compos'd by King *David*. The Priests and Levites, with the Elders of the Tribes, calling to mind how great and magnificent the first Temple was, and beholding that which was built at present, far inferior to the former, and perceiving M how much the ancient wealth and dignity of the Temple was abased; they were so sensibly touched with the consideration thereof, that they could not but burst forth into lamentations and tears. But the People were contented with that which they beheld, and without any mention of the former Temple, they troubled not themselves in comparing the one with the other; neither thought they upon the difference betwixt the present, and that which stood in times past: But the Elders Lamented, and the Priests Complain'd, that the new erected Temple was far less than the former; yet the noise of the Trumpets drowned their Lamentations, and the joyful Applauses of the People their Mournings.

The *Samaritans* hearing the noise of the Trumpets, ran out to know the cause thereof, because they were ill-affected toward the Tribe of *Juda* and *Benjamin*; and understand- N ing that the *Jews* which were return'd from *Babylon*, had re-edifi'd the Temple, they addressed themselves to *Zorobabel* and *Jesus*, and to the chief Governors of the Families requiring them that it might be lawful for them to repair the Temple with them, and to have part in the building thereof. *For* (said they) *we honour God no less than you, we pray unto him, and adore him; we conform our selves to your customs, ever since the time that* Salmanazar *King of* Assyria *removed us out of* Chuthea *and* Media *hither.* To these demands of theirs *Zorobabel* and *Jesus* the High Priest, and the Governours of the Tribes, answer'd, *That it was impossible for them to admit of their assistance in the building of the Temple, because they had received their first commandment from* Cyrus *to perform it, and afterwards from* Darius: *Notwithstanding they gave them licence to worship therein, offering them* O *that the Temple should be common to both, if they pleased: Yea, and accessible to all other Nations that would repair thither to adore God.* The *Chutheans* (for so were the *Samaritans* call'd) hearing this, were much offended; and persuaded the other Nations of *Syria*,

The *Samaritans* desirous to further the building of the Temple, are rejected.

The *Samaritans* suppose to hinder the building of the Temple. *C.* 4 *v.* 1 *ad* 6.

The year of the World, 3344. *before Christ's Nativity*, 520.

to require the Princes (who continued their authority ſince the time of *Cyrus*, and afterwards ruled in *Cambyſes* time) to hinder the building of the Temple; and to delay the *Jews*, who were ſo intent and buſie in their work. Whereupon *Siſin* Governor in *Syria* and *Phœnicia*, and *Sarabazan*, accompanied with others, came unto *Jeruſalem*, and demanded the Chieftains of the *Jews*, *By whoſe permiſſion they built the temple, which rather ſeemed to be a Fort than a Temple? and for what cauſe they fortified their City with gates, and ſo ſtrong walls?* *Zorobabel* and *Jeſus* the High-Prieſt anſwer'd, *That they were the ſervants of the living God, and that their Temple had been built by one of their Kings, who was rich, and ſurpaſſed all other in virtue, that afterward it had continued ſo long time in venerable eſtimation; but by reaſon their fathers had been guilty of impiety againſt God,* Nabuchodonoſor, *King of* Babylon *and* Chaldæa, *having taken the City by force, deſtroyed the ſame, and after he had ſpoiled the City, he burned it, and tranſported the people captive into* Babylon. *But after that* Cyrus *King of* Perſia *had obtained the Kingdom of* Babylon, *he commanded by his expreſs Letters ſealed with his Royal Seal, that they ſhould re-edifie the Temple, and ordained that all thoſe Treaſures which* Nabuchodonoſor *carried from thence, and of the conſecrated veſſels, ſhould be deliver'd to* Zorobabel *and the Treaſurer* Mithridrates, *to be conveyed to* Jeruſalem, *and placed again in the Temple, as ſoon as it ſhould be built. And he commanded alſo, that it ſhould be preſently re-edified, appointing* Abaſſar *to repair to* Jeruſalem, *and give order for all that which was requiſite; who haſtening thither as ſoon as he had received* Cyrus's *Letters, did ſpeedily lay the foundations anew. From that time forward, until this preſent, it hath been hindered by the ſubtilty and malice of the neighbouring Nations, who have always been our Enemies, ſo that as yet it remaineth imperfect. If therefore it pleaſe you, and you think good, ſignifie what you hear by your letters to* Darius, *to the end, that examining the Regiſters of the Kings, he may find that all things have proceeded after the manner which we have related.*

The *Syrian* princes examine the cauſe why the *Jews* repair their City and Temple. 1 *Eſdras* 5, v. 3, 4, 5, 6.

When *Zorobabel* and *Jeſus* had anſwer'd to this effect, *Siſin*, and they that accompanied him, thought not good to hinder the building, until ſuch time as they had certified *Darius* hereof, for which cauſe they wrote unto him preſently. Hereupon the *Jews* were much diſcomforted and troubled, fearing leſt the King ſhould change his mind, and put a ſtop to the building of *Jeruſalem* and the Temple. But two Prophets, *Aggeus* and *Zacharry*, (who were amongſt them) began to perſuade them, willing them to fear no ill from the *Perſians*, becauſe God had aſſur'd them, that they ſhould receive no harm; hereupon the people gave credit to the Prophets, and diligently intended their building, without intermiſſion.

V. 1, 2, 3. *Aggeus* and *Zachary* the Prophets.

When the *Samaritans* had after this manner written to *Darius*, and accuſed the *Jews* unto him for fortifying their City, and re-edifying their Temple, and inform'd him how it ſeem'd rather to be a Fort, than ſome ſacred place; and had further alledg'd, that it would be no profit unto him: and moreover, had produced *Cambyſes* letters, by which they were forbidden to build the Temple, he underſtood that the re-eſtabliſhment of *Jeruſalem* ſtood not with the ſecurity of his ſtate. But when he had read *Siſins* letters, and his aſſociates, he commanded that the Chronicles of the Kings ſhould be ſearch'd, and there was found in *Echatane*, a City of the *Medes*, in a Tower, a certain Book, in which theſe things were written.

C. 5. *a v.* 7. *ad finem.* The *Samaritans* endeavouring to hinder the reparation of the Temple and City, do further it the more.

The firſt year of the Reign of Cyrus, *commandment was given to build the Temple of* Jeruſalem, *and the Altar therein. It was likewiſe decreed, that the height of the Temple ſhould be ſixty cubits, and the breadth as many; three ſtories of hewed ſtone, and one ſtory of the wood of that Countrey: and it was ordained, that the expence of that building ſhould be deducted out of the Kings Revenues. Moreover, he commanded that reſtitution ſhould be made unto the Inhabitants of* Jeruſalem, *of thoſe veſſels that were taken away by* Nabuchodonoſor, *and carried away to* Babylon: *And the commiſſion to effect all theſe things, was given to* Abaſſar *Governor of* Syria *and* Phœnicia, *and his companions, to the end that they might depart from theſe places, and the* Jews *might be permitted to build therein. Furthermore, he ordained that the charge of this building ſhould be gathered out of the Tributes of his Countries, and that they ſhould furniſh the* Jews *with Bulls, Weathers, Lambs, Goats, Flower, Oyl, and Wine, and all other things which the Prieſts ſhould think meet to offer ſacrifice, to the intent that they might pray for the preſervation of the King of* Perſia: *commanding that they that ſhould tranſgreſs or oppoſe this commandment, ſhould be laid hold on, and hanged on a Gibbet, and that their goods ſhould be confiſcate to the Kings uſe. Moreover, he beſought God, that if any man went about to hinder the building of the Temple, that he would execute his vengeance upon that perſon, and puniſh him for his wickedneſs.* When *Darius* had found theſe things written in his Regiſtries, he wrote back to *Siſin* and his companions in this form:

C. 6. 4, 5, 6. *Cyrus* decree as touching the temple and the *Jews*.

Neb. 2. 2, 3, 4.

King

H King *Darius* to *Sisin* and *Sarabuzan*, with their Associates, Health.

The year of the World, 3450. *before Christ's Nativity*, 514.

Having found amongst the Memorials of Cyrus, *the Copy of his Instructions for the building of the Temple, I have sent it you, and my pleasure is, that the contents thereof be executed. Farewell.*

Ver. 7, 8. *Darius* Epistle to the Presects of *Syria*.

Sisin and his Associates being certified of the Kings pleasure, resolved to conform themselves unto it: and taking the care of the sacred Buildings upon them, they assisted the Princes and Magistrates of the *Jews*, in such sort as the building of the Temple was finished with great diligence, by the instigation of the Prophets *Aggeus* and *Zachary*, according to Gods commandment, and by the directions of the Kings *Cyrus* and *Darius*, so that it was finish'd within seven years. In the ninth year of the Reign of *Darius*, and the three and twentieth of the eleventh month, called by us *Adar*, and by the *Macedonians Distre*; the Priests and Levites, and all the rest of the People offer'd sacrifices, and gave thanks for the renovation of their former felicity, after their captivity, and for their new Temple also: sacrificing 100 Bulls, 200 Sheep, 400 Lambs, 12 Goats, according to the Number of the 12 Tribes of *Israel*, and for the sins of each of them. The Priests and Levites also (according to the Laws of *Moses*) appointed Porters to every gate. For the *Jews* had built Galleries round about, and within the Temple.

I *Ezra* 6. 17. The finishing of the Temple.

K Now when the Feast of the unleavened bread (which is the Feast of *Easter*) drew near, in the first Month called *Xanthicus* by the *Macedonians*, and *Nisan* by the *Hebrews*, all the People of the Towns round about *Jerusalem* resorted thither, and celebrated the Feast, purifying themselves, their wives and children, according to the ordinance of their Fore fathers: And after they had solemniz'd the Feast called *Easter*, or the Passover, in the 14th. Moon, they rejoyced for seven days space; sparing no Cost how great soever. They offered burnt-offerings also, and sacrifices of Thanksgiving, acknowledging Gods goodness that had brought them home into their native Country, to live according to the Laws of their Fore-fathers, and had caused them to find favour in the eyes of the King of *Persia*. Thus dwelt they in *Jerusalem*, sacrificing unto, and serving God, and living

Ver. 15. The Temple dedicated 23. of *March*, or as it is in the 1. of *Esdras* 6. dedicated the 3d. of *March*.

Ver. 16, &c. The Passover celebrated.

L under the government of their Nobility. For they set up a kind of Aristocratical Government, and the chief authority remain'd in the High-priests, until the *Asmonæans* obtained the Kingdom: for before the captivity of *Babylon*, they were under the Government of Kings, who began from *Saul* and *Davids* times, about some 532 years, six months, and ten days; and before their Kings, certain Governors, called Judges, reigned: and under this sort of Polity lived they more than 500 years, from the death of *Moses* and *Joshua*. And this was the state of the *Jews* after their captivity, during the days of *Cyrus* and *Darius*. True it is, that the *Samaritans* were their mighty and malicious Adversaries, and did them many mischiefs, trusting in their riches, and pretending to be the *Persians* kinsmen, because their original proceeded from thence. For they refused to pay

The form of Commonweal in *Jerusalem*.

The *Samaritans* mighty enemies of the *Jews*.

M that Tribute which the King had commanded them to disburse unto the *Jews* to make their sacrifices, and the Governours of *Syria* and *Phœnicia* lost no opportunity which might promote their design. For which cause, the *Jews* determined to send Ambassadors unto King *Darius*, to accuse the *Samaritans*; and to that intent, *Zorobabel*, and four others were sent. As soon therefore as the King understood by these Ambassadors, what crimes and accusations they had brought against the *Samaritans*, he dispatched his Letters, and addressed them to the Governors and Council of *Samaria*, the tenour of which Letters was to this effect:

The Embassage of the *Jews* to *Darius*.

N King *Darius* to *Tangara* and *Sambaba* Governours of *Samaria*, to *Sadrach* and *Bobelon*, and to their Companions our Servants being in *Samaria*, health.

C. 7. *v.* 11, 12. A Commandment to supply the charge of the building of the Temple and Sacrifices.

Zorobabel, Ananias, and Mardocheus, *Ambassadors in the behalf of the* Jews, *accuse you to be disturbers of the building of their Temple; alledging, that you refuse to discharge that, which by my decree you ought to furnish them with, for the charge of the Sacrifices. My will is therefore, that upon the sight of these Letters, you deliver out of the Royal Treasury in* Samaria, *appointed for the Tributes, all that which shall be necessary for them to perform their Sacrifices, upon the requests of the Priests, to the intent they let pass no day without sacrifice and prayer unto God for me, and for the* Persians. This was the Contents of his Letters.

O

CHAP. V.

The year of the World, 3505. before Christ's Nativity, 458.

Xerxes *succeeds his Father* Darius *in the Kingdom; he permitteth* Esdras *to return with a great number of* Jews *to* Jerusalem. Esdras *obligeth those that had taken strangers to wife, to send them back. His Praise, and his Death.* Nehemiah *obtains leave to build the Walls of* Jerusalem, *and finisheth that great Work.*

AFter *Darius* death, his Son *Xerxes* succeeded him, not only as Heir in the Government of his Kingdom, but also as Successor unto his Piety and Devotion towards God: for he changed not those institutions of his Father, that concern'd Religious Service, but with great benevolence favoured all the *Jews*. During his Reign, *Joacim* the Son of *Jesus* was High-Priest; amongst them also that remained in *Babylon*, there lived a Priest with the *Jews* in that place called *Esdras*, a just man, and one of great reputation amongst the People: and whereas he was very skilful in the Laws of *Moses*, he was much esteemed by the King. This man intending (with certain other *Jews* of *Babylon*) to return to *Jerusalem*, besought the King that he would vouchsafe to bestow his Letters of commendations to the Governors of *Syria* in his behalf. Whereupon the King gave him Letters of Recommendation to the Governors, certifying them of his favour towards *Esdras*, and to the Princes in those parts, to this effect:

Hedio & Rusfinus, cap. 5. 1 *Esdras* 7. Xerxes King of *Persia*. *Esdras* learned in the Law.

Nehem. 2. 1, *ad* 11. Xerxes favoureth the *Jews*.

Xerxes King of Kings, to *Esdras* the Priest, and Reader of the Divine Law, Health.

It is decreed by me, and seven other of my Council, that whosoever in my Kingdom of the Israelites, *their Priests or Levites, will repair with thee unto* Jerusalem, *may freely do it with my Licence, and may settle themselves in* Judea, *there to serve the God of their Fathers; bearing with them those Presents unto the God of* Israel, *which I and my Friends have vowed to offer unto him. I likewise give thee Licence to take with thee all the gold and silver which any of thy Nation living here in* Babylon *will offer up unto God, to buy offerings to be sacrificed upon the Altar of thy God: and to make whatsoever vessels of gold or silver, which either thou or thy Brethren shall think meet. Those sacred vessels also which are given thee, thou shalt dedicate unto thy God; and if there be ought else requisite in this behalf, that thou shalt think fit to provide, the charges shalt thou receive out of my Treasury. I have also commended thee to the Treasurers of* Syria *and* Phœnicia, *and have written to them, that whatsoever* Esdras *the Priest, and Reader of the Law of God shall require, they shall presently deliver it to him. And to the end that God may be favourable to me and my Posterity, my will is, that an hundred measures of wheat be offer'd unto God, according to the Law. I command you also that are Magistrates, that you exact nothing, neither impose any taxations on the Priests, Levites, Singing-men, Porters, or Holy Officers. But thou* Esdras (*according to the wisdom given thee from above*) *shalt appoint Judges, who shall in* Syria *and* Phœnicia *execute justice unto the People, according to your Law. Teach thou likewise freely all such as are ignorant, so that whosoever violateth either Gods or the Kings Law, he may be fined, or else condemned to death, as not sinning through ignorance, but of contumacy. Farewell.*

Ver. 16, 17, 18. *Esdras* assembled the *Jews*, that dwelt in *Babylon*.

When *Esdras* had received this Letter, he was well-pleased, and gave Thanks unto God, confessing that it was he, who was the Author of that favour he had received at the Kings hand: and after he had read this Letter unto the *Jews* that were at that time resident in *Babylon*, he kept the original, but sent a Copy to all those of his Nation, being in the Country of the *Medes*: who being inform'd of the Kings zeal to the service of God, and his favour towards *Esdras*, were very joyful; and divers amongst them took their goods, and came unto *Babylon*, desiring to return to *Jerusalem*: but the rest of the *Israelites* would not abandon or leave their dwelling. Whereupon it came to pass, that two Tribes were under the Obedience of the *Romans* in *Asia* and *Europe*: but the ten Tribes were on the other side of *Euphrates*, even until this day; and it is incredible, how exceedingly they are there multiplyed. With *Esdras* there departed a great number of Priests, Levites, Porters, Singing-men, and servants of the Temple. Now after he had assembled those of the Captivity, that inhabited on this side *Euphrates*, and sojourned there three days, he commanded them to solemnize a Fast, and to pray unto God for his preservation, that no evil might happen unto him; and that neither their Enemies, nor any other might do them any violence: For *Esdras* had foretold the King, that God would be their Protector, and that therefore he required no Convoy of Horse-men at his hand for his security. After that they had recommended themselves unto God, they set forward on their way, the twelfth day of the first Month of the seventh year of the Reign

H Reign of *Xerxes*, and arrived in *Jeruſalem* in the fifth month of the ſame year. Whereupon he incontinently preſented unto the Treaſurers (who were of the Race of the Prieſts) the ſacred depoſitum wherewith he was intruſted, which conſiſted of 650 Talents of ſilver, and of ſilver veſſels an 100 Talents, of veſſels of gold to the value of 20 Talents, of brazen veſſels (more precious than gold) the weight of 12 Talents. Theſe were the Preſents of the King and his Friends, and of the *Iſraelites* that dwelt in *Babylon*.

The year of the World 3506. *before Chriſt's Nativity* 458.

Eſdras repaireth to *Jeruſalem*, and committeth the veſſels and other precious Preſents to the Treaſurers hands.

When *Eſdras* had deliver'd theſe Preſents into the hands of the Prieſts, he offer'd burnt-offerings unto God, according to the Law, namely, 12 Bulls for the publick conſervation of the People, 72 Rams and Lambs, and 12 Goats for a ſin-offering. And I afterward he deliver'd the Kings Letters to his Princes and Governors in *Cœloſyria* and *Phœnicia*: who being conſtrain'd to execute that which was enjoyn'd them by the King, honoured the Nation of the *Jews*, and ſupplyed them every ways in their neceſſities. We owe unto *Eſdras* the honour of this Tranſmigration, for he not only layd the deſign of it, but his virtue and piety were undoubtedly the cauſe that God gave him ſo good ſucceſs in the undertaking.

Not long after, there came certain men unto him, complaining that ſome of the People, Prieſts and Levites, had tranſgreſſed againſt their Ordinances, and broken the Laws of the Country, in that they had eſpouſed certain ſtrange Women, and corrupted the purity of the Sacerdotal Race; requiring him, that he would have a regard to Gods Ordinances, K for fear leſt he (being diſpleaſed with them) ſhould caſt them again into that miſery from which he had ſo lately delivered them. *Eſdras* hereupon was ſo much afflicted, that he rent his cloaths, and tore his hair, and pulled his beard, and caſt himſelf upon the ground, becauſe the chief among the People were concerned in that offence. And becauſe he feared leſt if he ſhould command them to forſake their Wives, and thoſe Children which they had begotten by them, he ſhould not be obey'd, he continued in grief, and lay continually upon the ground. Whereupon, all thoſe reſorted unto him who were not guilty, and wept and lamented with him, becauſe of that which had hapned. In this affliction of mind, *Eſdras* (raiſing himſelf from the earth, and lifting up his hands to Heaven) ſaid, *That he was aſham'd to look thereupon, becauſe the offences of the People were ſo* L *heinous; and that they had ſo ſoon loſt the Memory of thoſe Calamities wherewith their Fore-fathers had been viſited for their ſins. Nevertheleſs, O Lord,* (ſaid he) *ſince thy mercy is infinite, have pity, I beſeech thee, on the remnant that hath eſcaped that long captivity, and which thou haſt brought back into their native Country. Spare them, O Lord; and though they have deſerved death, yet let thy mercy appear, in the ſparing of their Lives.* Whilſt thus both he and thoſe that came unto him, lamented with him, with their Wives and Children, a certain man called *Achonias*, one of the principal men of *Jeruſalem*, came to him, and ſaid, *That they had ſinned becauſe they had eſpouſed ſtrange Women*; and perſwaded *Eſdras* to command them all, to baniſh both them and the Children begotten by them; adviſing, that they who obey'd not the Law, might be puniſh'd. *Eſdras* (perſwaded by theſe words) M made all the Princes of the Prieſts, Levites, and Tribes of *Iſrael*, ſwear, *That they would diſmiſs their Wives and Children, according to the counſel of* Achonias. And as ſoon as he had received their Oaths, he departed from the Temple unto *John*'s houſe the Son of *Eliaſib*, and there ſpent he all the day, without taſting any meat, by reaſon of the grief which he had conceiv'd. Hereupon an Edict was publiſh'd, *That all they that were returned from the captivity, ſhould repair within two or three days, to* Jeruſalem *(under the penalty that they who defaulted, and came not within the prefixed time, ſhould be held as excommunicate, and their goods confiſcate to the publick Treaſury of the Temple, by the ordinance of the Prieſts:)* They of the Tribes of *Juda* and *Benjamin* came thither within three days, on the 20 day of the Ninth Month, call'd by the *Hebrews*, *Thebeth*; and by the *Macedonians*, *Appellæus*. N And as ſoon as they were ſeated in the upper part of the Temple in the preſence of the Elders, *Eſdras* aroſe and reproved them, becauſe they had tranſgreſs'd the Law, in taking Wives who were not of their Nation: For which cauſe he told them, that if they would do that which were agreeable unto God, and profitable for themſelves, they ſhould diſmiſs ſuch Wives. Whereupon, with a loud voice, they all cry'd, That they would do it willingly; but that there was no ſmall number of them, and that it was the winter-ſeaſon, and the matter of that conſequence, as one or two days could not end it: For which cauſe they thought it very needful, that the execution were deferred for a while; and that at the length, ſome of the Princes who were free from that Crime, with certain other choſen Elders of every place, ſhould make inquiſition after them that had marryed O wives contrary to the preſcript of the Law. Which being approv'd by them, about the New Moon of the tenth month, this Inquiſition began, which continued until the New Moon of the Month enſuing: and there were many of the Family of *Jeſus* the High-Prieſt;

Eſdras Prayers for the Levites that had marryed ſtrangers. *Eſdr.* 9. *per totum.*

Eſdr. 10. v. 5. 10. 11.

The year of the World 3516. before Christ's Nativity. 458.

Priest, and of the Priests, Levites, and Israelites, that (making more account of the observation of the Laws, than of the natural affections to their Wives and Children) did presently put away their Wives, and those Children they had by them, and sacrificed certain Rams for a Peace-offering unto God: whose Names it were needless to reckon up in this place. A

When *Esdras* had in this manner reform'd the abuse committed by such Marriages, he so corrected the evil Custom thereof, that this Confirmation continued firm and irrevocable for ever. In the seventh Month, they solemniz'd the Feast of Tabernables: whereto when all the People were resorted, they all came together in an open place in the Temple, towards the Gate that looketh Eastward, requiring *Esdras*, that he would read *Moses*'s Ordinances unto them: which he perform'd; and standing up in the midst of the multitude, he read the Law unto them, from the Morning until Noon. By which reading, not only for the present, but for the time to come, they were informed of their duty; and calling to mind that which was past, they were so sorrowful, that the tears fell from their eyes, when they consider'd, that if they had kept the Law, they had not suffer'd any of those evils wherewith they had been afflicted. But *Esdras* beholding them in that state, advis'd them to repair home, and to weep no more, because that day was a solemn and holy day, wherein they ought not to weep, because it was forbidden. But he commanded them rather to intend their Feasts and Pleasures, and to make this good use of their remorse for their former sins, that they might not fall into the like for the time to come. They following *Esdras* exhortation, began to celebrate the Solemnity, and continued their Feast of Tabernacles eight days. After which time, they returned every one unto his house, praising God in hymns, and thanking *Esdras* for the Reformation of those unlawful Marriages which had been contracted with strangers; after he had gotten great honour among the People, he finish'd his days in an happy old Age, and was buryed honorably in *Jerusalem*. About the same Time also dyed *Joacim* the High-Priest, whose Son *Eliacim* succeeded in his place.

The reading of *Moses* Law *Nehem.* 8. v. 1. ad 11. B

Nehem. 1. 1. *ad* 5. After this it came to pass, that a certain man that was one of the captive *Jews*, and King *Xerxes* Butler, called *Nehemias*, walking before the City of *Susa*, (which was the Metropolitan City of *Persia*) heard certain strangers that came from far, upon their entrance into the City, talking with one another in the *Hebrew* Tongue; whereupon he drew near unto them, and ask'd them, *Whence they came?* They answer'd, *That they came from Judea:* which as soon as he knew, he inquir'd after the state of *Jerusalem*, their Native City, and how the People fared. To whom they answer'd *That they were in very bad state, and that their City Walls were demolished, and that the Nations round about them, afflicted the* Jews *with many outrages, making in-roads into their Country, and spoyling them dayly, so that divers of them were led away Prisoners: yea, some Citizens of* Jerusalem: *and that the High ways were found full of dead bodies.* Hereupon *Nehemias* began to weep, (thorow the compassion he had of his distressed Brethren) and looking up towards Heaven, *How long* (said he) *O Lord, wilt thou see our Nation thus afflicted, without taking care of us? Behold how we are made a prey to all men!* Whilst thus he walk'd before the Gate, and lamented bitterly, C D E word was brought him, that the King was ready to sit down to his meat: whereupon he hasted away to give his attendance, according to his office. As soon as Supper was done, the King grew pleasant, and casting his eyes upon *Nehemias*, (whom he perceived to be heavy and disconsolate) he ask'd him *what he ailed?* *Nehemias* (after he had besought God to give him persuasive words to discourse unto the King) answer'd, *O King, how is it possible but that I should be afflicted, when I hear that the Walls of* Jerusalem, (*which is my Native Country*) *are levelled with the ground, and the Sepulchres and Monuments of my Predecessors, are defaced, and the Gates of the City are burned? Do me therefore this grace, that I may go thither and repair it, and finish the rest of the building of the Temple.*

The King gave ear to his request, and promis'd him his Letters, assuring him, *That he would address them to the Governours, commanding them to do him honour, and to furnish him with all things necessary, to accomplish that which he intended. For which cause,* (said he) *cease to be afflicted, and give thy attendance cheerfully.* Hereupon *Nehemias* adored God, and thanked the King for the promise he had made him; and therefore by the joy he conceived, he cleared that confusion and sorrow, that before he bare in his countenance. The next day the King called for him, and gave him Letters unto *Sadeas* the Governor of *Syria*, *Phœnicia*, and *Samaria*, in which he commanded him to honour *Nehemias*, and to furnish him with all things necessary for that building which he intended. As soon as he came to *Babylon*, he took divers of his Countrymen with him, who willingly follow'd him, and went with him unto *Jerusalem*, in the 25 year of the Reign of *Xerxes*; and after he had delivered his Letters to *Sadeas*, and the other Governours, he assembled the People of *Jerusalem*, and standing up in the midst of them, he spake unto the whole Congregation

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H tion to this effect: *You men of* Jury, *there is none of you but know what care God Almighty hath been pleased to take of our Forefathers,* Abraham, Isaac, *and* Jacob, *in regard of their piety and love to justice; and he doth still make it evident that he will not abandon us, in that I have obtained favour of the King and permission (by his assistance) to rebuild the Walls of our City, and finish the rest of the Temple. I therefore pay you (who are assuredly perswaded of the envy and hatred the neighbouring Nations bear unto you, who hearing that we are intent upon our building, will overpress us, and labour by all means possible to hinder us) first to relie upon Gods Providence, who will oppose himself against the hatred which they bear us, and afterwards to intermit neither day nor night in prosecution of the building, but with all care continue the work, in that the opportunity doth require our diligence.* After he I had spoken to this effect, he gave order that the Governour should take the measure of the Wall, and distribute the task among the people, according to the Burroughs and Towns, and to every mans ability: And after he promised to employ both himself, and all his family therein, he dismissed the Assembly. Hereupon the *Jews* (incited by his authority) addressed themselves to the work, and then it was that they first began to give the name of *Jews* to those of our Nation who returned from the Captivity; and to the Countrey the name of *Judea*, because it had been heretofore inhabited by those of the Tribe of *Juda*.

The year of the World 3519. before Christ's Nativity. 445.

Nehemias having gotten licence and authority to build the walls of *Jerusalem*, inciteth the people thereunto. *Nehem.* 2. v. 1, ad 11.

The *Ammonites*, *Moabites*, *Samaritans*, and all the Inhabitants of *Cœlosyria*, understanding that the walls were raised with such haste and diligence, were much troubled, and re- *Nehem.* 4, v. K solved with themselves to lie in ambush, and to hinder them in the prosecution of their work; so that they slew divers *Jews*, and sought the means likewise to murther *Nehemias* himself: And having hired certain strangers with money to commit the fact, they lay in wait for him. They endeavour'd also to terrifie the *Jews* with vain reports, and by spreading certain rumors, that divers Nations intended to make War against them: by which reports (being much troubled) they desisted for a time from the prosecution of their building. Yet none of these things could weaken *Nehemia's* deligence or resolution, but that (keeping a guard round about him) he diligently prosecuted his design, setting light by all occurrents: so great was his affection to accomplish the work. And therefore he carefully stood upon his guard, not that he fear'd death, but because he was persuaded, that his L Fellow-Citizens would abate of their courage and resolution, if he continued not with them, to animate them to the prosecution of so holy an enterprize. He commanded likewise, that the Workmen while they wrought, should have their Arms, near them, so that both Masons and Labourers carried their Swords.

ad 15.

V. 16. *ad fin.* The ardent care in building the walls of *Jerusalem.*

Moreover, he gave order that they should have their Targets by them; and he placed certain Trumpetters, some 500 foot distant the one from the other, charging them, that as soon as they discover'd the Enemy from any part, they should incontinently sound the alarum, and give notice unto the people to arm themselves, and prepare for the fight, for fear they should be surprized, and found unprovided. He himself also walked the round, about the City by night, with an indefatigable courage, and without either eating or M sleeping, but only for necessity sake; and this labour endured he for the space of two years, and three months: for the Wall of *Jerusalem* was built again in that time, in the 28 year of the Reign of *Xerxes*, and in the ninth month. After the City was fortified, *Nehemias* and the people offered Sacrifices unto God, and spent eight days in feasting. When the rumor was spread abroad that this building was finished, the Inhabitants of *Syria* were sore displeased. But *Nehemias* perceiving that the City was weakly manned, besought the Priests and Levites to forsake their dwellings without the City, and to come and dwell within, and to that intent he built them houses upon his own charge. He ordained likewise, that they that intended their Husbandry, should bring the Tenths of their fruits unto *Jerusalem*, to the intent that the Priests and Levites by enjoying their N continual maintenance, might omit no time in the service of God: wherein he was readily obey'd. By this means, the City of *Jerusalem* was very well peopled. After that *Nehemias* had honourably accomplish'd divers other worthy actions deserving praise, he died in a good old age. He was a man so good, so just, and highly affectionate towards his Countrey: and one to whom they are so much obliged for the benefits which they have receiv'd, that his memory will remain for ever among the *Jews*.

The walls of *Jerusalem* finished.

Provision for the Priests.

1 *Esdras* 10. The death of *Nehemias.*

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CHAP.

The year of the world, 3543. *before Christ's Nativity*, 421.

CHAP. VI.

Artaxerxes *Succeeds his Father* Xerxes *in the Kingdom of* Persia, *he Repudiates Queen* Vashti *his Wife, and Espouseth* Esther *the Niece of* Mardocheus. Haman *persuades* Artaxerxes *to banish all the* Jews, *and to apprehend* Mardocheus; *but he is hanged, and* Mardocheus *established in his place.*

Esdras & Nehemias, cap. 6.

Esther 1, 2.

AFter the death of *Xerxes*, the Kingdom fell to *Cyrus* his Son, who by the *Grecians* was call'd *Artaxerxes*. Under his Government all the Race of the *Jews*, both Men, Women and Children, were in danger to be utterly exterminated: The cause whereof, I will hereafter declare. But first of all I must speak somewhat of the King, and declare how it came to pass, that he Married an *Hebrew* Woman of the Blood Royal, by whose means (as it is said,) our Nation was preserv'd. After that *Artaxerxes* had taken the Kingdom upon him, and establish'd Governours over 127 Provinces, from *India* as far as *Ethiopia*; In the third Year of his Reign, he entertain'd and feasted all his Friends with great Magnificence, the Nations of *Persia* likewise with their Governours for 180 days. He feasted after this, for the space of seven days, the Ambassadors of all Nations in the City of *Susa*, after this manner. There were several Pavilions Erected, whose Pillars were of Gold and Silver, cover'd with Linnen and Scarlet Vails, which were of that extent, that divers thousands of Men might take their refection therein. All the entertainment was serv'd up in vessels of Gold, enriched with precious Stones, very glorious to Behold. The King likewise commanded his Servants (that attended the Feast) that they should enforce no Man to drink, by filling continually, according to the manner of the *Persians*, but to permit every one of the Guests to drink according to his discretion. He sent also throughout all the Countrey, commanding a Cessation from all Labour, and that every one should make Holy Day for many days, and think of nothing but rejoycing, and wishing him an happy Reign. The Queen *Vashti* also made a Banquet unto her Women in the Royal Palace. Now whereas the King was desirous to shew, that she surpassed all other Women in Beauty, he sent unto her, commanding her to come to the Banquet in more Royal manner than the rest of her Attendants: But she, too curiously tied to the observation of the Law of the *Persians*, (which forbiddeth Women to be seen by Strangers) went not unto the King; and notwithstanding he sent his Eunuchs divers times unto her, yet persisted she in her refusal to come unto him. Whereupon the King (moved with displeasure) gave over his Banquet, and arising, he call'd unto him his seven Counsellors, to whom (according to the custom of the *Persians*) it belonged to expound the Laws; and accused his Wife, telling them how much he had been slighted by her, since having sent for her divers times to accompany him at his Banquet, she had refus'd to obey him; He therefore commanded them to declare their opinion, what punishment appertain'd to her. One amongst them, call'd *Mucheus*, answer'd, *That the injury was not only offered unto him, but to all the* Persians, *who should likewise be all in danger of being after that manner despised by their Wives; for that no one of them would acknowledge duty towards their Husbands, taking their example from the Queens disobedience, which she shewed towards him, who was the Governour over all. Whereupon he concluded, That she that had thus dishonoured him, should be severely punished: Which done, he thought fit, that this Ordinance of the Kings, might be published thorow all Nations, that Queen* Vashti *should be separated from his bed, and another Woman chosen in her place.* This determination, confirmed by the consent of the rest of the *Magi*, very much afflicted the King, because on the one side he was unwilling to act contrary to the Laws of his Countrey, and on the other, he knew not how to put away his Queen, for whom he had so great a passion, by reason of her Beauty. Which when his Friends perceived, they counsel'd him to forget the memory and love of a Woman so unprofitable, and to send and seek out thorow all his Countries for the Fairest Woman amongst them, whom he might choose and take to Wife, that by the Society of another Woman, the great affection which he bare unto *Vashti*, might be extinguish'd. The King approving of this Counsel, sent out certain Messengers and Deputies, commanding them to bring unto him the Fairest Virgins that were to be found in his Kingdom: When therefore they had assembled a great number of them, they found in *Babylon* a Young Orphan (without either Father or Mother) who was brought up under her Uncle (whose name was *Mardocheus*) of the Tribe of *Benjamin*, and one of the greatest men among the *Jews*. The Beauty and Modesty of this Virgin were so extraordinary, that she rais'd the admiration of all that beheld her. She therefore was delivered in charge unto one of the Eunuchs, who carefully attended her with all diligence, furnishing her with Odors and Precious Perfumes, according to the custom of noble women;

c. 1. *v.* 10, 11. *ad finem.* *Ahasuerus* sendeth for *Vashti* to grace his Feast; she refuseth, and therefore is cast off by him

H women; and after this manner were 400 Virgins entertain'd for the ſpace of ſix months. Now when he that was put in truſt with this Commiſſion, thought theſe Virgins to be ſufficiently prepar'd, and that they were fit to come to the Princes bed, he ſent every day one unto the King to keep him company: Who after ſome embraces, ſent her preſently back again unto the Eunuch. But when *Eſther* came into his preſence, he ſetled his affection more on her, than all the reſt; and being ſurpriſed with her Beauty, he took her for his lawful Wife: And the Nuptials were Solemnly Celebrated in the ſeventh Year of his Reign, and in the 12 Month, called by us *Adar*, that is *February*. And he ſent Meſſengers thorow all his Kingdoms, to proclaim a Feaſt in Honour of his Marriage: He himſelf alſo Feaſted the *Perſians*, and *Medes*, and the Princes of the Nations, for a whole Months I ſpace. At ſuch time as *Eſther* entred into the Royal Palace, he ſet a Diadem upon her head, and ſo lived with her, that he never queſtion'd her either of her Birth, or Nation. Her Uncle came from *Babylon* to *Suſa*, (the chief City of *Perſia*) where every day he walked before the Palace-gate, enquiring how *Eſther* did: For that he lov'd her as dearly as if ſhe had been his own Daughter. Now the King had made a Law, That no man ſhould approach his preſence, upon pain of death, except he were called, during the time that he was on his Throne; and round about his Seat there ſtood certain Officers with their Arms, ready to puniſh thoſe who being uncalled ſhould attempt to approach the Throne. The King himſelf ſate aloft, and holding in his hand a Golden Scepter, whenſoever he intended to ſave the life of any one that approached his Throne uncalled, he ſtretched forth the ſame, and touch'd him therewith: Who being thus touch'd, K by that means eſcap'd death. And as touching theſe things, we have ſufficiently ſpoken in this place.

The year of the World, 3548. before Chriſt's Nativity, 415.

The Maiden Eſther made Queen. Eſther 2. 7, 8, 9. 10.

Mardocheus came from Babylon to Suſa.

The Kings command that no man ſhould approach his Throne, except he were called. Eſther 4. 11.

Mardocheus diſcovereth the Traytors. Eſth. 2. 21, 22.

Not long after this, when as *Bagathous* and *Theodeſtes*, two of the Kings Eunuchs, had conſpir'd againſt him; *Barnabas*, who was of the *Hebrew* Nation, and one of their Servants, being acquainted with their Treaſon, diſcover'd it to the Queens Uncle *Mardocheus*, who, by her means, inform'd the King of their Conſpiracy. Who finding out the truth by their Examination, he commanded them to be executed on the Gibbet; he for that time gave no recompence to *Mardocheus* for ſaving his life, but only commanded his Name to be Regiſtred in his Records, permitting him to have acceſs to his Palace, as if he L had been one of his Domeſticks. Now as often as *Haman* (the Son of *Amadath* an *Amalechite*) came unto the Palace to viſit the King, all thoſe that were either *Perſians* or ſtrangers, (according to the Kings eſpecial direction) did him honour: But *Mardocheus* ſhew'd him no honour (becauſe the Laws of the *Jews* forbade it.) Which when *Haman* had obſerv'd, he demanded *whence he was?* And underſtanding that he was a *Jew*, he was much diſpleas'd, ſaying in himſelf, *That the* Perſians *who were of a freer condition, caſt themſelves proſtrate before him, and he that was but a Slave, diſdained to do the like.* Intending therefore to revenge himſelf on *Mardocheus*, he thought it not ſufficient to procure his puniſhment at the Kings hands, but reſolv'd wholly to exterminate his Race (for he was by Nature an Enemy to the *Jews*, by reaſon that the *Amalechites*, from whom he deſcended, had heretofore been conquer'd by them.) Whereupon he addreſs'd himſelf unto the M King, and accuſed them, ſaying, *That there was a certain curſed Nation ſpread through his whole Kingdom, inſociable, and abhorring the cuſtoms of other men, who uſed divers Laws and Ceremonies, contrary to thoſe of all other Nations, and deſtructive of the Fundamentals of his Kingdom; ſo that the greateſt favour he could do to his Subjects, would be utterly to exterminate them. And leſt your Majeſties Tribute ſhould be any ways impaired by theſe means, I promiſe you of mine own Revenues forty Thouſand Talents of Silver, deſiring rather willingly to forbear ſo much money, than that your Kingdom ſhould be unpurged of ſuch a curſed Race of men.* When *Haman* had made this his Requeſt, the King anſwer'd, *That he forgave him the money, and that he permitted him to deal with that Nation as he thought fit.* When *Haman* N had obtain'd his deſire, he preſently ſent forth an Edict thorow all Nations, in the Kings Name, to this Effect.

Haman being honoured by all men, is neglected by the *Jews. Eſther. 3. 1, 2, 3, 4. C. 5, 9.*

Ver. 6. The deſtruction of the *Jews* granted unto *Haman.*

The Great King *Artaxerxes*, unto his Governours of an Hundred and Seven and Twenty Provinces, extending from *India* as far as *Ethiopia*, health.

Having obtained the Empire over ſo many Nations, and extended my Dominion over the World, according to mine own pleaſure, and being ſo little inclined to treat any of our Subjects with rigor, that we rather take great pleaſure in affording them ſome ſignal marks of our Favour and goodneſs, cauſing them to enjoy an happy peace, it remains that we ſeek after thoſe means O *that may render this happineſs perpetual to them. Being therefore admoniſhed by my Friend* Haman, *(who for his Wiſdom and Juſtice is more Honoured than all other by me; and for his approved Fidelity, hath the Second Place in Authority under me) that there is a certain race of men*

The year of the World, 3549. before Christ's Nativity, 415.

men, intermingled among you, enemies to all Mankind, using none but their own Laws, and such A *that are different from others, disobedient to their Kings, and of depraved manners and customs, that neither submit themselves to our Government, nor promote the welfare and prosperity of our Empire: I will and command, that as soon as* Haman *shall have made known unto you this our Pleasure, (a man whom we hold as dear as our father) they be slain, with their Wives and Children, so as you spare none of them; not permitting your Compassion towards them, to prevail over your obedience to us: And this command we to be done the* 14th *day of the* 12th *Month of this present Year; that in one day cutting off all our Enemies, hereafter ye may live in Peace and Security.*

This Edict being spread thorow all places of the Countrey, and publish'd in every City, B all men prepar'd themselves against the prefixed day, utterly to Exterminate the *Jews*, and no less diligence was there used in *Susa* the Metropolitan City. Mean-while, the King and *Haman* Feasted, and made good Cheer, whil'st the City hung in suspence, being troubled with the expectation of the Event of that which should follow. But *Mardocheus* having intelligence hereof, rent his Garments, put on Sackcloth, and cast ashes on his head, walking thorow the City, and crying, *That their Nation had not committed any crime deserving death*: And using these, or such like speeches, he came unto the Kings Palace, and stood before the Gate, because it was unlawful for him to enter thereinto in that habit: The like also did the *Jews* that were in the Cities, where those Edicts had been publish'd against them, weeping and lamenting their miseries. But when the News hereof was brought unto the C Queen, that *Mardocheus* stood before the Palace Gate in a deplorable condition, she was much troubled, and sent certain of her Servants unto him to command him to change his Attire, but they could not persuade him to put off his Sackcloth, for the cause of his sorrow still remaining, he could not think of laying aside the marks of it. She therefore called unto her Eunuch *Acratheus*, and sent him unto *Mardocheus*, to know what accident had befaln him, that made him put on his mourning habit, and to afflict himself after that manner, and not at her intreaty to lay aside those marks of his sorrow. Hereupon *Mardocheus* told the Eunuch of the Edict made against the *Jews*, and sent by the King unto all his Provinces; the offer of the money that *Haman* likewise had tender'd to the King, whereby he had bought the utter ruine of his Nation at the Kings hands; moreover, he gave him the Copy of that which had been proclaim'd in *Susa*, to be deliver'd unto D *Esther*, whom he intreated to beseech the King, and to esteem it no dishonour to become a Suppliant, to save her Nation, and preserve the *Jews* from that death whereunto at that time they were expos'd, since *Haman*, the next in honour to the King, had accused the *Jews*, and incens'd his Majesty against them. When *Esther* understood this, she sent again unto *Mardocheus*, giving him to understand, *That she was not called for by the King; and that whosoever entered unto him, and was not called, should die, except the King would secure him, by stretching out his Golden Sceptre; for he, unto whom the King was pleased to grant that favor, although he were not called unto him, yet suffered he not death, but obtained pardon.* When these things were reported by the Eunuch from *Esther* unto *Mardocheus*, E he commanded him to tell her, *That she ought not so much to tender the particular respect of her life, as the lives of her whole Nation; assuring her, that if at that present she had not care of them, their succor should only proceed from God by some other means than this: But she and her Fathers house should be destroyed by them whom she had contemned.* Upon this reply, *Esther* sent the same Messenger back again unto *Mardocheus*, commanding him *to repair unto* Susan, *and to call a General Assembly of all the* Jews *that remained there willing them for three days space to fast and abstain from all kind of meat for her safety, and that both her self and her servants would do the like; promising them, that at that time she would present her self unto the King, notwithstanding his contrary Edict; and that if she must needs die she would willing suffer it.*

The lamentation of the *Jews*, upon the hearing of this Edict. *Esther* 4. 1, 2. &c.

Ver. 16, 17. Fasting and Praying unto God, for the safety of the People.

Mardocheus observ'd her orders, caused the people to fast, and to pray unto God for F her safety; he likewise himself besought him, *That it might please him at that present to have compassion on their desolate and distressed Nation, as he had done oftentimes heretofore: and that as he had pardoned them at such times as they had offended, so now also at this present he would deliver them from that perdition which was denounced against them. For that they were not in danger to die infamously for any offence of their own, but because he only had incensed* Haman, *in that he would not adore him, or perform that honour unto him, which is only due to God: For which cause, in revenge, he had contrived this mischief against them, who would not transgress the divine ordinances.* The People likewise pray'd to the like effect, beseeching God, *That he would have care of their preservation, and preserve the* Israelites *in* G *what place soever they were, from the misery at hand, which was before their eyes, and already expected by them. Esther* also besought God, (according to the manner of her Countrey) casting

H casting her self prostrate on the Earth, cloathed in Sackcloth, and abstaining for three days space from Meat and Drink, and what thing soever else was delectable, beseeching God to have compassion on her, *That when she presented her self before the King she might have words fit to persuade and mollifie him, and grace and beauty far more amiable than ever she had, to the end that by those means she might be the better enabled to appease the King, if so be he were displeased with her; and to succour her brethren in extreme danger, whereby the King might turn his anger against the enemies of the* Jews, *and take compassion of their imminent danger, which, without his prevention, would surely fall upon them.* After she had in this sort for three days space fasted and prayed, she cast off her Mourning attire, and changed her Habit, attiring her self as became the Majesty of a Queen, having two of her Ser-
I vants on whom she leaned, and the third that follow'd her, carried up her Train, which was large, and trailed on the ground: and in this equipage came she unto the King, having her cheeks stained with a modest blush, bringing with her a Majesty mixed with beauty, but her heart was not altogether free from fear. But when she beheld the King sitting aloft on his Throne, glorious in his garments embroider'd with gold, and adorn'd with precious stones, a fear suddenly fell upon her, since he lookt not on her perhaps at first with a favourable countenance; whereupon being astonished, her limbs failed her, her colour faded, and she fell betwixt her handmaids arms into a swound. Hereupon the King (by the will of God) changed his affection, and suddenly leapt from his Throne, and embracing her with both his arms, he raised her up, and kissed her, and spake
K comfortably unto her, *praying her to be of good courage, and not to suspect any misfortune, for that she came unto him without any motion of his: That the ordinance was only made for his Subjects, but that she (who was equal with him) should fear nothing:* whereupon he took his Scepter in his hand, and laid it on the Queens neck, whereby he deliver'd her from all fear; so that she recovered her vigour and courage, and spake after this manner: *O King, I cannot easily express unto you the inconvenience that is suddenly fallen upon me; for as soon as I beheld the great and redoubted Majesty of your Person, my spirits forsook me, and my heart failed me.* Now whilst she spake these words with pain and feebleness, the King was touched with compassion; so as he animated and encourag'd her, and commanded her to expect nothing but good; *yea,* (said he) *if thou demandest the half of*
L *my Kingdom, I will grant it thee.* But *Esther* only requested this at his hands, that only he and his friend *Haman* would vouchsafe to grace her with their presence at her banquet: which the King readily granted her. Now when they were come unto the Banquet, and in the midst of their cups, the King commanded *Esther* to ask what she would, and he would grant it her, assuring her, *That he would refuse her in nothing; yea, although she demanded the half of his Kingdom.* But she deferred to discover her suit until the next day, requiring him once more to repair with *Haman* unto her Banquet.

When the King had promised to visit her again, *Haman* departed with great joy, for that he alone had the credit to banquet with the King and *Esther*, and no other had ever obtained the like Honour amongst any Kings of those Dominions. But in his return,
M perceiving *Mardocheus* in the Court, he was moved, because that (notwithstanding he had lookt upon him) he had not done him honour: when therefore he came home unto his house, he called *Zaraza* his wife, and his friends, and told them what honour not only the King, but the Queen also had done him; and how he only with the King had supped that day with the Queen, and was invited the next day also to banquet with the King: notwithstanding he told them that he was discontented, because he saw *Mardocheus* the Jew in the Court. *Zaraza* his wife told him, *That he should cause a Gallows to be raised fifty cubits high, and that the next day he should demand licence of the King, that* Mardocheus *might be hanged on the Gibbet.* *Haman* approving of his wives counsel, commanded his servants to prepare the Timber, and erect the Gallows in his Court, to hang
N *Mardocheus* thereon: which they diligently perform'd. But God, who knew what would come to pass, mocked at *Hamans* cursed hope; for the very same night he deprived the King of sleep, who being not willing to spend the time idely whilst he was awake, but to employ it in something that might be profitable for his Kingdom, he commanded his Secretary to bring him the Chronicles of the Kings his Predecessors, and of those things that were done by himself, and to read them to him. When therefore they were brought and read, he found that a certain man whose name was there set down, had received a great possession for reward of his virtue. He read likewise of another, that had obtained a recompence for his fidelity, and the like; till at last he came to the place, where the Eunuchs *Bagotheus* and *Theodestes*, were noted down for a secret conspiracy
O against the person of the King, and how it was discover'd by *Mardocheus*. Now when the Secretary (having only recited this accident) turned over to another History, the King

The year of the World, 3554. *before Christ's Nativity,* 410.

C. 5. 1, 2, &c. *Esther* resorteth to the King to sollicit him in the behalf of the *Jews.*

Ver. 4. 8.

Ver. 5.

Hamans hatred against *Mardocheus.*

Ver. 14.

A laudable custom in a King. *Esth.* 6. 1, 2.

Ver. 3, 4.

The year of the World, 3554. *before Christ's Nativity*, 410.

ſtayed him, and ask'd, *If he found therein written, that he had given any recompence to* A Mardocheus? He anſwer'd, *That he found nothing ſet down.* Whereupon the King commanded him to give over, and inquired of thoſe to whom that Office appertain'd, what hour of the night it was: and knowing that the morning was already diſcover'd, he commanded that ſome one ſhould certifie him, which of his friends attended before the Palace. At this time it hapned that *Haman* was found there, who came thither ſooner than he was accuſtomed, with an intent to beſeech the King, that he might put *Mardocheus* to death.

When the officers had brought the King word that *Haman* was before the Palace, they were commanded preſently to call him in. As ſoon as he came into the Kings preſence, he ſaid unto him, *Since I am aſſured that no Man hath ſo great an affection for me as thou haſt, I prithee give me thy counſel, how I may condignly honour him, as becometh my ſelf, whom I do* B *moſt affectionately love?* *Haman* thinking the advice he ſhould give, ſhould be given for himſelf, (becauſe he ſuppoſed that he only was beloved by the King more than all others) counſelled him that which in his opinion was the beſt, after this manner: *If your Majeſty ſhall think fit to expreſs the favours towards the Man for whom you pretend an ex-*
Ver. 7, 8, 9. *traordinary kindneſs, cauſe him to be mounted upon a brave Horſe, and let him be apparalled in a Royal habit, and put a chain of Gold about his Neck, and let ſome one of thy chiefeſt friends march before him, and proclaim throughout the City, That thus is the man honoured, whom the King loveth.* The King with great ſatisfaction received this counſel which *Haman* thought he had given in favour of himſelf, and turning towards him, ſpake thus unto him: *Take one of my Horſes, a garment of Purple, and a chain of Gold, and ſeek out the Jew* Mardocheus, C *and give them unto him, and march thou before him, making proclamation after that manner which you lately propoſed: For* (ſaid he) *thou art my neareſt friend, and it is very fit that the execution of this thing be committed to thy truſt, which thou haſt ſo faithfully counſelled. And this command I to be done, becauſe* Mardocheus *hath been the preſerver of my life.* *Haman*, upon the hearing of theſe words, beyond all expectation, was no leſs amazed, than if he had been Thunder-ſtruck; but finding a neceſſity of giving obedience to a command that was ſo poſitive and expreſs, he went out, having with him the Horſe, the purple
Ver. 10. Habit, and the Chain of Gold, and meeting with *Mardocheus* before the Palace, who was
Honor offered to *Mardocheus*. cloathed in Sackcloth, he appointed him to lay his mourning Habit aſide, and to cloath himſelf in purple. But he (who was wholly ignorant of that which had hapned, and D ſuppoſing that he mock'd him) ſaid, *O thou moſt wicked amongſt men, doſt thou thus mock at our afflictions?* Notwithſtanding being afterwards inform'd, that the King had beſtowed this honour on him, for ſaving his Life, and diſcovering the treachery of thoſe Eunuchs
Ver. 11. that would have ſlain him, he put on the purple Robe that the King wore ordinarily, and put the chain about his neck, and afterwards mounting on his Horſe, he went round about the City, *Haman* walking before him, and crying, *Thus ſhall it be done to the Man whom*
Ver. 12. *the King ſhall think fit to honour.* Now, after they had gone round the City, *Mardocheus* gave his attendance on the King, but *Haman* came not into the preſence, ſo much was he
Ver. 13. aſhamed at that which had hapned; but going home, he told his wife and friends, with tears, all that which had hapned; who told him, *That it was no ways poſſible for him to re-* E *venge himſelf as yet on* Mardocheus, *becauſe God did viſibly afford him his aſſiſtance.*

Esther 7. 1. Whilſt they were thus ſpeaking, *Esther's* Eunuchs came to haſten *Haman* to the banquet, and *Sabuchadas*, one of the Eunuchs, ſeeing the Gibbet erected in *Haman's* Lodging, (whereon he intended to execute *Mardocheus*) demanded of one of the ſervants, wherefore it was raiſed up? And underſtanding that it was for the Queens Uncle, whom *Haman* would require at the Kings hands, to the end he might put him to Death, for that time he held his peace. But when the King being ſeated with *Haman* at the Banquet, re-
Ver. 2. quired the Queen to declare what ſhe would require that he might grant her, ſhe began to lament the danger of her People, ſaying, *That ſhe, with her whole Nation, were made a* F *prey to the Sword, and that for that cauſe ſhe brake out into that diſcourſe: For* (ſaid ſhe)
Ver. 3, 4. *I had not troubled your Majeſty, nor been ſo much grieved, if you had commanded that all the* Jews *ſhould be ſold, and led away Captives to extreme miſery; for that affliction might have been born: but ſince the utter deſtruction of our whole Nation is deſigned, I could not but in*
Ver. 5, 6. *this caſe have recourſe to your Majeſties clemency.* The King much ſurprized with this diſcourſe, *demanded who it was that formed that deſign?* whereupon ſhe began publickly to accuſe *Haman*, ſaying, *That he alone was that wretched and envious man, who had contrived their Tragedy.* Hereupon the King was much troubled, and aroſe from the Banquet, and went into the garden: then began *Haman* to pray, and beſeech *Eſther* to forgive him his offence. And whilſt he was fallen upon her Bed to beſeech her favour, the King entred, and grew the more diſpleaſed at that he ſaw, and ſaid, *O thou curſed amongſt men, dareſt* G *thou attempt to violate my wife?* *Haman* was wholly confounded with this queſtion, ſo as he

H He had not a word to answer him. Hereupon the Eunuch *Sabuchadas* stepping forth, accused him for that he had found him in his lodging erecting a Gibbet for *Mardocheus*, assuring the King that one of his household Servants had told him it at such time as he was sent to call him to the Banquet; alledging moreover, that the Gibbet was fifty Cubits high. Which when the King understood, he adjudged *Haman* to no other Death but that which he intended against *Mardocheus*; and thereupon presently commanded that he should be Hanged upon the same Gibbet, until he were dead. And here we cannot but admire the Providence of God, in considering his Wisdom and Justice, in that he not only punished the wickedness of *Haman* (as he had deserved) but also caused him to fall into the same snare which he had prepared for another Man. Thus died *Ha-*
I *man*, who had unjustly abused the Kings Friendship: as for his Goods, they were given unto the Queen.

The year of the World 3954. before Christ's Nativity 410.

7, 8, 9, 19. *Haman* having all his treacheries and cruelty discovered in the Banquet, is adjudged to the Gallows.

After this the King called *Mardocheus* unto him (for already he had notice that he was his Wife's Uncle) and gave him the Ring which he had given unto *Haman:* the Queen likewise gave him his Goods, and intreated the King to deliver her from those apprehensions into which she had been cast by those Letters which were sent out by that wicked Man *Haman* in His Majesty's Name, to the Governours of the several Provinces, with instruction to Massacre the *Jews*, and extirpate their whole Nation; assuring him that she could not live to behold the death of her Brethren, and the total ruine of her Country. The King made no difficulty in granting her request, assuring her that
K he would not contradict her Will, permitting her to write in the Kings Name all that she would have done in the behalf of the *Jews*; promising that when she had done the same, he would Seal it with his own Seal, and give her authority to send it thorow all his Provinces: to the end that they that read those Letters, confirmed by the King's Seal, should not any ways oppose the execution of them. Whereupon he sent for his Secretaries of State, commanding them to write unto the Magistrates of all the Nations touching the *Jews*, and to the Princes and Governors of one hundred, twenty and seven Provinces, from *India* as far as *Ethiopia*. The Contents of which Letters were these.

Esther 8, 1, 2. *Hamans Goods* bestowed on *Mardocheus*.

L *Artaxerxes* the great King, to the Governours, and those that faithfully Rule under us, Health.

Many Men being puffed up with Pride, by reason of the many benefits and honors which they receive through the liberality of their Benefactors, do not only exercise their Pride towards their Inferiours, but also are not afraid to wax insolent against those who are the Authors of their benefits, extinguishing as much as in them lieth, all manner of Gratitude amongst Men, and believing that it is in their Power to deceive God himself, and rob him of his Justice: So that when the favour of their Princes hath given them power and authority in the Government of their Affairs, instead of applying themselves to the Benefit of the Publick, they have given
M *place to the hatred they have conceived against some particular Men, and deceived their Princes by false accusations and detractions, and provoked their Wrath against those who have not done amiss: whence it cometh to pass, that they have been sometimes in extreme danger to lose their Life. The proof whereof appeareth not only in ancient Histories (the knowledge whereof we have only obtained by hear-say) but by that likewise which hath been audaciously attempted before our Eyes; so that hereafter we ought not to give credit to detractions and accusations, nor to such things as Men inforce themselves to perswade: but it behoveth every Man to judge according to the truth of that he knoweth, and to punish those which are guilty, and to pardon the Innocent, in considering their acts, and not the words that are spoken. For it is most notorious unto all Men, that* Haman *the Son of* Amaeath (*an* Amalechite *by Nation, and by that*
N *means a Stranger, and not of the* Persian *Blood, but entertained by us*) *hath in all things enjoyed the fruit of our Bounty hitherto; so that he hath been called our Father, honoured by all Men, and obtained amongst all Men, and in all things, the second place after us: yet could he not make a moderate use of his happiness, nor prudently entertain the greatness of his felicity; but hath sought means to deprive* Mardocheus *of his Life, who preserved mine; seeking by his fraud and malice to practise the ruine of* Esther, *the companion of our Life and Kingdom; and by this means striving to dispossess me of my most faithful friends, he determined to transfer the Kingdom unto others. Touching my self, in that I know that the* Jews, *who are by this wretch destinated to die, are no wicked Men, but such as live under a strict and holy discipline, praying God continually that it would please him to continue the Kingdom*
O *in us, and our Successors; I absolve them not only from that Penalty, contained in my former Letters sent by* Haman (*which by these presents I utterly disannul*) *but my pleasure likewise is, that they be had in all Honour. As for him that practised these things, against them, I*

a v. 5, *ad finem* The Kings Letters for the security of the *Jews*.

The year of the World 3554. before Christ's Nativity 450.

have caused him and all his Race, to be hanged before the Gates of Susan, *according to the just* A *Judgment of God inflicted on them for their Offences. My Will and Pleasure therefore is, That the Copy of this Letter be sent through all Countries belonging to us, to the intent that the Jews be suffered to live according to their own Laws, in Peace; and that assistance may be given them, to the end they may revenge themselves of those who have offered them outrage in their adversity. And I command that this be done the thirteenth day of the twelfth Month called* Adar, *which is the day that God ordained for their preservation (when they were appointed to be slain) which day I wish may be fortunate to those that love us, and a monument of Revenge on those that intended our ruine. My pleasure likewise is, that all Men, Cities and Nations should know, that whosoever shall neglect, through obstinacy, to fulfil the tenor of this my Mandate, he shall be pursued with fire and sword: and let these Copies be* B *set up throughout all our Dominions; and let each Man of the Jews, upon the prefixed day, prepare himself to be revenged on his Enemies.*

The *Jews* revenge them on their Enemies.

As soon as the Posts had received these Letters, they presently mounted on horseback and rode each of them his appointed way; and *Mardocheus* being clothed in a Royal habit, and adorned with a Crown of Gold on his head, and a Chain of Gold about his neck, came forth, and the *Jews* of *Susan*, seeing him thus honoured by the King, supposed that his good Success was an assurance of their own: And when the King's Letters were published; the *Jews* lookt upon them as a favourable ray of light which portended their deliverance, and their enemies were in so great fear that divers of other C Nations circumcised themselves, supposing that in so doing they should be in security. For the thirteenth day of the twelfth month (by the *Hebrews* called *Adar*, and by the *Macedonians*, *Distre*) the Posts that carried the King's letters certified them, that they should exterminate their Enemies on that very day whereon they themselves were in danger to be exterminated. The Governors likewise of the Provinces, the Lords and chief Magistrates, did honour to the *Jews:* for the fear they had of *Mardocheus*, and after the King's Letters were published, it came to pass that the *Jews* slew about five hundred of their Enemies, within the City of *Susa*; the King declared unto *Esther* the number of the dead that perished in the City, and suspecting what might happen thorow the whole Country, he asked her if she requested any further matter, promising her that D

Esther 9. v. 2, 5, 10, 13.

he would see it executed: she besought him that it might be lawful for the *Jews* to revenge themselves yet once more the next day upon their Enemies, and to hang *Haman*'s ten Sons upon the Gibbet; which the King (being loth to contradict *Esther*) permitted, so that on the 14 day of the Month *Distre*, they slew about three hundred more of their Enemies, without taking the smallest portion of their Goods. Furthermore, the *Jews* slew in the Country, and in the Cities, about sixty five thousand of their Enemies, whom they dispatched the thirteenth day of the month, and solemnized the day following in Mirth and Feasting. The *Jews* that were at *Susan* assembled themselves likewise on the fourteenth day of the month, and banquetted that whole day. Whence it cometh to pass, that all the *Jews* which are throughout the World, keep and solemnize E this day for a festival, and send Presents the one unto the other. *Mardocheus* also wrote unto the *Jews*, who lived under the Empire of *Artaxerxes*, commanding them to observe those days, and to solemnize them; willing them to charge their Successors to do the like, to the end that this Feast might continue for ever. For since on that day they should have been destroyed by *Haman*, they should do well if after they had escaped that danger, and taken revenge on their Enemies, they should observe the same day to give thanks to God: For this cause the *Jews* keep a solemn Feast on these days, and call it *Purim*, that is to say, *Lotts*. But *Mardocheus* was great and powerful with the King, governing the whole Kingdom under him, and had also all the power that could be conferred on him by the Queen; and for this cause the affairs of the *Jews* had F

C. 10. per totum, *Purea festa. Mardocheus* authority.

better success than was hoped, but there was nothing during the whole Reign of *Artaxerxes* which hapned to be of greater importance than this which we are going to relate.

CHAP.

G

H

CHAP. VII.

The Years of the World 3584. Before Christ's Nativity 280.

John *the High-Priest kills* Jesus *his Brother in the Temple.* Manasses *the Brother of* Jaddus *the High-Priest, espouseth the Daughter of* Sanaballath *Governour of* Samaria.

AFter the death of *Eliasib* the High-Priest, *Judas* his Son succeeded in the Office. And *Judas* being dead, *John* his Son obtained the Place, and was the cause that *Bagoses*, General of *Artaxerxes*'s Army, polluted the Temple, and made the *Jews* Tributaries; so that before they could offer their ordinary and daily Sacrifices, they were compelled to
I pay for every Lamb 50 Drachmes, which hapned upon this occasion: *John* had a Brother called *Jesus*, whom *Bagoses* favoured, and promised to give him the High-Priesthood. One day these two Brethren being in the Temple, they fell out about the Succession, and the Quarrel rose so high, that *John* slew his Brother *Jesus* in that holy place. It was a thing very strange, that *John* being a Priest, should commit such an impiety against his Brother; and yet far more strange, in that so cruel an act, and an offence so impious, hath neither hapned amongst *Greeks* nor *Barbarians*. But God left it not unpunished, in that for the same Sin the People lost their Liberty, and the Temple was polluted by the *Persians*. When *Bagoses* had intelligence, that *John* (the High-Priest among the *Jews*) had slain his Brother *Jesus* in the Temple, he came thither in all haste, and began to break
K forth into bitter threats against the *Jews*: *Have you* (said he) *been so bold as to commit murther in your Temple?* And when he attempted to enter, they hindered him. Whereupon he replied, *Am I therefore more polluted than the Body that lieth dead in the Temple.* And having spoken thus, he entered thereinto, and for the space of seven years, *Bagoses* being thus incensed against the *Jews*, punish'd them for murthering *Jesus*. After that *John* was deceased, *Jaddus* his Son was made High-Priest, who had a Brother call'd *Manasses*: *Sanaballath* sent by the late King *Darius* to govern *Samaria*, (for he also was of the Race of the *Chutheans*, from whom came the *Samaritans*) knowing that *Jerusalem* was a famous City, and that the Kings thereof wrought much trouble unto the Inhabitants of *Assyria*, and *Cœlosyria*; he willingly marrieth his Daughter *Nicasis* to this *Manasses*, with
L an intent that this Marriage should be as a pledge of his Good-will to the Nation of the *Jews*.

Hegesippus & Rufinus, cap. 7. The revenge taken on *John* for slaying his Brother.

Jaddus High-Priest, whose Brother *Manasses* marrieth *Sanaballath*'s Daughter.

CHAP. VIII.

Alexander *the Great*, *King of* Macedonia, *passeth out of* Europe *into* Asia, *destroys the Empire of the* Persians; *and when it was believed that he would have demolished the City of* JERUSALEM, *he pardons the* Jews, *and treats them very favourably.*

M ABout this time, *Philip* King of *Macedon* died in the City of *Ægæa*, being traiterously slain by *Pausanius* the Son of *Cerastes*, of the Race of *Orestes*, and his Son *Alexander* succeeded him in the Kingdom; who passing over the *Hellespont*, gave battel unto the huge Army of *Darius* near the River *Granic*, and there obtain'd a famous Victory. And hereupon also invading the Country of *Lydia*, (after he had conquer'd *Ionia*, and over-run *Caria*) he fell upon the Quarters of *Pamphilia*, as is declared in another place. But the Elders of *Jerusalem* were much displeased, that *Jaddus*'s Brother, who was at that time High-Priest, and had married a foreign Woman, should be Companion and Associate with him in the Priesthood, so as they mutinied against him. For they supposed that that Marriage would be but a means to animate those who had a mind to profane Marriages, and prove an inducement to others to communicate in
N Marriage with Strangers; calling to mind, that the cause of their Evils and first Captivity was, because some of them had fallen, and offended, by coupling themselves with Women of foreign Nations.

Alexander made King after *Philip* his Father King of *Macedon*.

They therefore commanded *Manasses* either to forsake his Wife, or else never more to approach the Altar. The High-Priest likewise being incensed against his Brother, as well as the People, drave him in like manner from the Sacrifice. For which cause, *Manasses* (addressing himself to his Father-in-Law *Sanaballath*) told him, *That although he loved his Daughter* Nicasis *very entirely, yet would he not condescend for her sake to be deprived of the Priesthood (which was the greatest Dignity that could be among their Nation, and which had ever continued in his Race.)* Whereupon *Sanaballath* answer'd and promis'd him, *That he*
O *would not only continue him in the Priesthood, but also would give him the Power and Dignity of the High-Priesthood, and make him Governour of all Places that he commanded, provided the*

Manasses under hope of greater Fortunes, retaineth the foreign Wife he had.

Marriage ſolemnized betwixt his Daughter and him, were continued. He furthermore aſſured him, *That he would build a Temple reſembling that in* Jeruſalem, *upon the Mountain of* Gari-
The year of the World, 3630. before Chriſt's Nativity, 334. zim, *which was the higheſt in all the Country, permitting him to do the ſame with* Darius's *conſent.* *Manaſſes* puffed up by theſe Promiſes, remaineth with *Sanaballath*, and grew in
The Apoſtaſie of the Prieſts. hopes that he ſhould obtain the Prieſthood by *Darius*'s means; for *Sanaballath* was very old. Whereas divers others, both Prieſts and Common People, among the *Iſraelites*, were entangled in ſuch Marriages, there aroſe no ſmall Commotion in *Jeruſalem*. For all they of this Condition retired themſelves to *Manaſſes*, whom *Sanaballath* furniſhed with Money, and Lands to till, and Houſes to inhabit, to favour the Ambition of his Son-in-Law.

At the ſame time *Darius* underſtanding that *Alexander* having paſſed the *Helleſpont*, had overcome thoſe Governours, whom he had placed near unto the River *Granicus*, and that he
Hedio & Ruffinus, cap. 8. paſſed further, ſpoiling his Country; he gathered together his Horſe-men and Foot-men reſolving to make head againſt the *Macedonians*, before they ſhould gain all *Aſia*: He therefore paſſed *Euphrates*, and Mount *Taurus* in *Cilicia*, to encounter his Enemies. *Sanaballath* joyful at *Darius*'s approach, incontinently told *Manaſſes*, that he would fulfil his Promiſe, as ſoon as *Darius* ſhould return from the Conqueſt of his Enemies. For not only he, but alſo all the *Aſians* perſuaded themſelves moſt aſſuredly, that the *Macedonians* would not abide the battel againſt the *Perſians*, by reaſon of their great multitude; but
Alexander's Victory againſt Darius. it fell out altogether contrary to their expectation: For the *Perſian* encountering with the *Macedonians*, was overcome; and after he had loſt the greater part of his Army, and left his Mother, Wife, and Children, Priſoners, he himſelf fled into *Perſia*. *Alexander* arriving in *Syria*, ſeiz'd on *Damaſcus*, took *Sidon*, and beſieged *Tyre*; and by his Letters ſending unto *Jaddus* the High-Prieſt of the *Jews*, he requir'd him to ſend him ſome Supplies, and to ſell his Army Victuals for their Money; aſſuring him, *That if he deſired the Friendſhip of the* Macedonians, *he would give him that Tribute which he paid to* Darius, *and he ſhould have no cauſe to repent of the choice which he ſhould make.* The High-Prieſt anſwer'd *Alexander*'s Meſſenger, *That he had ſworn unto* Darius *never to bear Arms againſt him, during his life-time; againſt which Oath of his, he could not act.* Which when *Alexander* heard, he was diſpleaſed, but reſolv'd notwithſtanding to continue the Siege at *Tyre*, until ſuch time as it ſhould be taken; yet threatned he, that as ſoon as he had taken it, he would lead forth his Army againſt the High-Prieſt, to the end that all men might know to whom they ought to keep their Faith. For which cauſe, ſparing no labour, he overcame *Tyre*; and after he had given order for the ſettlement thereof, he came unto *Gaza*, and took it with *Bahemeſes* the Captain of the Gariſon that held it. But *Sanaballath* finding a fit Opportunity to make himſelf great, forſook *Darius*, and follow'd *Alexander*, leading with him eight thouſand of his Subjects: And coming to him at the beginning of the Siege of *Tyre*, he offered to ſurrender to him all thoſe places wherein he commanded, acknowledging him for his Lord more willingly than he had *Darius*. *Alexander* receiv'd him graciouſly: Whereupon, *Sanaballath* inform'd him of his Condition, and let him underſtand, that *Manaſſes* (who was Brother to *Jaddus* the High-Prieſt of the *Jews*) was his Son-in-Law, who with divers of the ſame Nation, were deſirous to build them a Temple in the Countries under his Dominion, aſſuring the King of much profit thereby; becauſe in ſo doing, the force of the *Jews* would be diſmembred into two parts, and they could not conſpire together to make any new Inſurrection or trouble, as in times paſt they had done during the Government of the Kings of *Aſſyria*.

When *Sanaballath* had permiſſion from *Alexander* to build his Temple, with the greateſt ſpeed he might he finiſh'd the ſame, and made *Manaſſes* the High-Prieſt thereof, ſup-
Manaſſes enjoyeth his deſire. poſing that it was the greateſt advantage that might happen to his Daughter's Children. Seven months after the ſurrender of *Tyre*, and two after the taking of *Gaza*, *Sanaballath* died. *Alexander* alſo razed *Gaza*, and prepared himſelf to come ſuddenly upon *Jeruſalem*; which when the High-Prieſt *Jaddus* underſtood, he was much grieved, and afraid, not knowing how to gain the favour of the *Macedonians*: And, on the other ſide, knowing that the King was diſpleaſed with him, (becauſe heretofore he had diſobey'd him, he commanded the people to make their Prayers unto God, and he in his own perſon offered ſacrifice; beſeeching God that it would pleaſe him to be a ſhield of Defence and Succour to their Nation, and to deliver them from thoſe imminent Dangers wherewith they were threatned. But the next night following, whilſt he ſlept, God appeared unto him, and commanded him to be of good Courage, and that as ſoon as he had gone about the Wall, he ſhould open the Gates boldly, and command the reſt of the People to attire themſelves in white; and that accompanied with them, he ſhould march forward in thoſe prieſtly Ornaments which were appointed by the Law, to the end that in this

H this Equipage they might go and meet with *Alexander*, without any apprehenſion of future evil, becauſe he would protect them. As ſoon as he awaked from his ſleep, he was very joyful, and related this Revelation from God; and performing that which had been commanded him, he expected in this manner the approach of the King; and when he knew that he was not far off from the City, he marched forth to meet him, accompanied with the Prieſts, and a multitude of other people, giving him a moſt Royal Entertainment, and far different from that of other Nations, near unto a place called *Sapha*, which word ſignifieth *a Watch*, (by reaſon that from that place a Man may diſcover the City and Temple of *Jeruſalem*.) The *Phœnicians* and *Chaldeans* that were in *Alexander*'s Army, grounding their Hopes upon his Diſpleaſure, doubted not but that he would give I them leave to ſack the City, and to hew the High-prieſt in pieces: But it fell out quite contrary; for *Alexander* eſpying the people from afar in white Rayments, and the Prieſts going before them in their Rochets, and the High-prieſt attired in a Robe of purple, broidered with Gold, having his Mitre on his head, and his plate of Gold wherein the Name of God was written, *Alexander* himſelf marched forward before the reſt of his Company, and fell proſtrate on his face before that Name, ſaluting firſt of all the High-Prieſt; and at the ſame inſtant, all the *Jews* together ſaluted the King with one Voice, and encompaſſed him round about. The Kings of *Syria* and the reſt that ſaw that which hapned, were wonderfully aſtoniſhed, and thought that the King was out of his Wits: *Parmenio* only drew near unto him, and ask'd him, *What he meant to adore the Prieſt of the* K Jews, *whereas all other Men adored him?* To whom he anſwer'd, *I do not adore him, but that God whom the Prieſt worſhippeth; for in my ſleep I ſaw him in ſuch a habit, as I ſee him in at this preſent, at ſuch time as I was in* Dio, *a City of* Macedonia: *And whilſt I conſulted with my ſelf by what means I might attain to the Conqueſt of* Aſia, *he counſelled me to make no delay, but to march forward boldly, aſſuring me, That it would be he that would guide both me and mine Army, and would deliver the Empire of the* Perſians *into my hands. Since that time, I have not ſeen any one attired after the ſame manner: And at this preſent beholding this Man, and calling to mind the Viſion and Exhortation that he gave me in my ſleep, I hope that mine Army being conducted by Divine Providence, I ſhall overcome* Darius, *and diſcomfit the* Perſians, *and that my Deſigns ſhall have a happy iſſue.*

The year of the World, 3630. *Before Chriſt's Nativity*, 334.

Alexander intending to beſiege *Jeruſalem*, meeteth with the High-Prieſt and people in white, and is honourably received by them, and doth them honour in memory of his Viſion that appeared unto him in the like habit.

L When he had thus anſwer'd *Parmenio*, he gave the High-Prieſt his hand, and went with him into the City, being conducted by the Prieſts: After this, when he came into the Temple, he offered ſacrifice according to the High-Prieſt's Direction, whom he honour'd likewiſe with very great Reverence. And when *Jaddus* ſhewed him the Prophecy of *Daniel*, wherein he declar'd that a certain man of the Nation of the *Greeks*, ſhould deſtroy the Empire of the *Perſians*, and that in his opinion he was the man; *Alexander* was very joyful, and diſmiſſed the multitude that attended him, for that time. The next day aſſembling the *Jews*, he commanded them to let him know, *what favours they deſired at his hands.* Whereupon the High-Prieſt anſwer'd, *That he deſired that they might be permitted to live according to the Laws and Cuſtoms of their Forefathers, and that every ſeventh year they might be* M *exempted from Tributes.* Which was granted them fully. They beſought him likewiſe, *That by his permiſſion, the* Jews *that were in the Countries of* Babylon *and* Media, *might live according to their Laws.* And he promiſed them willingly to do all that which they deſired. He made proclamation alſo among the people, *That if any one of them would bear Arms under him, (and live according to the Cuſtom of their Nation) he was ready to receive them.* Whereupon divers liſted themſelves under him in the Wars.

Alexander's Sacrifice in the Temple, the confirmation of his Conqueſt by *Daniel*'s Prophecy; his bounty to the *Jews*.

After that *Alexander* had thus behaved himſelf at *Jeruſalem*, he marched with his Army againſt the Neighbouring Cities; and whereſoever he went, he was received with great affection. But the *Samaritans*, whoſe Metropolitan City at that time was *Sichem* (ſituate near unto the Mountain of *Garizim*, in which there dwelt divers *Jews* alſo, that were N revolted from their Nation) ſeeing how favourably *Alexander* had received thoſe of *Jeruſalem*, they reſolved to profeſs themſelves to be *Jews*. For ſuch is the nature of the *Samaritans*, (as we have declared heretofore) that when the *Jews* are in affliction, they renounce all alliance with them, (wherein they confeſs the truth:) But when they perceive our Affairs to be in proſperous condition, they endeavour to perſwade the World that we are both ſprung from the ſame Original, and are deſcended of the Race of *Ephraim* and *Manaſſes*, the Sons of *Joſeph*. They came therefore to the King's preſence, and met him near unto *Jeruſalem*, with great magnificence, and demonſtration of ſingular Affection towards him. And after that *Alexander* had entertain'd them, they of *Sichem* approached near unto him, (being accompanied with thoſe Men of War that *Sanaballath* had ſent O unto the King) beſeeching him, *That he would viſit their City, and honour their Temple with his preſence*: Whereupon he promiſed, *That at his return he would viſit them.* They required

The *Samaritans* be kinſmen to the *Jews* in proſperity, ſtrangers in adverſity.

The Year of the World 3632. *before Christ's Nativity* 332.

red him also, *That he would acquit them of the Tribute of the seventh Year, because they did not sowe in the same.* He ask'd them, *Who they were that made that Request?* They answer'd him, *That they were* Hebrews; *but that they were called* Sichemites *by the* Sidonians. He ask'd them again, *If they were* Jews? And they said, *They were not. Well,* (said he) *I have made this Grant unto the* Jews; *when therefore I shall return, and be more particularly informed, I shall do that which shall be requisite.* Thus dismissed he the *Sichemites*; but he commanded *Sanaballath*'s Men of War to follow him into *Egypt*, promising in that place to give them Possessions by Lot: which afterwards he did, (enjoyning them to live in Garison in the City of *Thebais*, to make good that Country.) After *Alexander*'s Death, his Empire was divided amongst his Successors, and the Temple built near unto Mount *Garizim*, remained entire. And if any one were accused in *Jerusalem* for eating unlawful Meats, or for breaking the Sabbath, or for any such-like Fault, he fled unto the *Sichemites*, saying, *That he was accused unjustly.* In that time deceased the High-Priest *Jaddus*; and *Onias*, his Son, succeeded him. This was the state of the Inhabitants of *Jerusalem* at that time.

The Temple on the Mount of *Garizim.*

Onias, Son of *Jaddus*, High-Priest.

A B C D E F G

The

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The Twelfth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The year of the World, 3643, before Christ's Nativity, 321.

The Contents of the Chapters of the Twelfth Book.

1. Ptolomey, *the Son of* Lagus, *is made Governour of* Jeruſalem, *and the reſt of* Judæa, *by a ſtratagem, and leadeth divers* Jews *with him Priſoners into* Ægypt.
2. Ptolomey Philadelphus, *Tranſlateth the Laws of the* Jews *into the Greek Tongue, and diſmiſſing divers Captives of that Nation, he dedicateth many Preſents to the Temple of God.*
I
3. *In what eſtimation the* Jews *were with the Kings of* Aſia, *and how the freedom of thoſe Cities which they built, was granted them.*
4. Joſeph *the Son of* Tobias *driveth away the* Jews *imminent Calamity, by reaſon of his friendſhip with King* Ptolomey.
5. *The friendſhip and ſociety between the* Lacedæmonians, *and* Onias *the High-Prieſt of the* Jews.
6. *The* Jews *diſtracted by ſeditions, call* Antiochus *to their aſſiſtance.*
7. *How* Antiochus *leading his Army to* Jeruſalem, *and taking the City, ſpoiled the Temple.*
8. Antiochus *forbiddeth the* Jews *to uſe the Laws of their Forefathers, the Son of* Aſmonæus,
K *called* Matthias, *contemned the King, and put his Captains to flight.*
9. Matthias *being dead,* Judas *his Son ſucceeded him.*
10. Apollonius, *a Captain of* Antiochus, *is overcome in Jewry, and ſlain.*
11. *The overthrow and death of* Lyſias *and* Gorgias *ſent out againſt the* Jews.
12. *How dividing their Armies,* Simon *overcame the Tyrants, and* Ptolomaidans, *and* Judas *the* Ammonites.
13. *The death of* Antiochus Epiphanes *among the* Perſians.
14. Antiochus Eupator *overthrowing the Army of the* Jews, *beſieged* Judas *in the Temple.*
15. Antiochus *giving over his Siege, plighteth a league of Friendſhip with* Judas.
16. Bacchides, *a Captain belonging to* Demetrius, *being ſent with his Army againſt the* Jews,
L *returneth back to the King without ſucceſs.*
17. Nicanor *elected Captain after* Bacchides, *and ſent out againſt the* Jews, *is ſlain with his whole Army.*
18. Bacchides *ſent out once more againſt the* Jews, *overcometh them.*
19. *How* Judas *being overcome in Battle, is ſlain.*

CHAP. I.

After the Death of Alexander *the Great, his Army is divided amongſt his Captains.* Pto-
M lomey, *one of the chief of them, makes himſelf Maſter of* Jeruſalem *by ſurpriſe, ſends ſeveral Colonies of* Jews *into* Ægypt, *and puts great confidence in them; continual Wars betwixt the Inhabitants of* Jeruſalem *and the* Samaritans.

The death of *Alexander*, and the Wars of his Succeſſors *Jeruſalem* ſurprized by policy, and the *Jews* led away captive.

Alexander, King of *Macedon*, having overcome the *Perſians*, and eſtabliſht the ſtate of the *Jews* (according as hath been related) departed this life. Whereupon his Dominions and Kingdoms fell into divers Mens hands; *Antigonus* made himſelf Governour of *Aſia*: *Seleucus* of *Babylon*, and the bordering Nations: *Lyſimachus* had the *Helleſpont*: *Caſſander*, *Macedon*: and *Ptolomey* the Son of *Lagus* held *Ægypt*. Now when theſe Men were at diſcord amongſt
N themſelves (whilſt each of them affected the ſoveraignty, and fought the one againſt the other) they raiſed divers great and bloody Wars, which ruined many Cities, and deſtroyed great numbers of their Inhabitants. *Syria* had ſufficient experience of all theſe miſeries under the Government of *Ptolomey* the Son of *Lagus*, ſurnamed *Soter*, a Title which he little deſerved. He it was that ſeized on *Jeruſalem* by a ſtratagem; for he entred the City upon a Sabbath-day, under pretext to offer Sacrifice; and whilſt the *Jews* ſuſpected nothing; but ſpent the day in eaſe and idleneſs, he ſurpriſed the City without reſiſtance, and made the Citizens Captives. *Agatharchides* the *Cnidian* (who wrote the Acts of *Alexander*'s Succeſſors, teſtifieth the ſame) reproaching us of Superſtition; as if by that means we loſt our City. He writeth to this effect;
O "There is a certain Nation, which are called *Jews* who inhabit a City which is call'd "*Jeruſalem*, both ſtrong and mighty. They ſuffered it to fall into *Ptolomey*'s hands, "becauſe they would not ſtand upon their Guard; and through their unſeaſonable "ſuperſtition,

The year of the World, 3634. before Christ's Nativity, 321.

"ſuperſtition, they permitted themſelves to be ſubdued by a Tyrant Conquerour. See here what *Agatharchides* ſaith in this place of our Nation: But *Ptolomey* leading away with him divers Priſoners from the better quarters of *Judæa*, and the places near unto *Jeruſalem*, of *Samaria* and Mount *Garizim*, ſent them into *Ægypt* to inhabit there: and being aſſured that thoſe of *Jeruſalem* were moſt firm in maintaining their Oaths and Promiſes, according as it appeared by their anſwer made to *Alexander*, when after the diſcomfiture of *Darius*, he ſent Ambaſſadors unto them: he put divers of them into his Gariſons, giving them the ſame privileges in the City of *Alexandria*, which the *Macedonians* had. After he had received their Oath, that they ſhould be faithful unto him and his ſucceſſors, in memory of the great Truſt and Favours he had beſtowed on them, many of the other *Jews* likewiſe of their own accord went into *Ægypt*, partly allured thereunto by the plenty of the Country, partly by the liberality of *Ptolomey* towards their Nation. Yet were there continual quarrels betwixt their Poſterity and the *Samaritans:* becauſe they would keep and maintain the Cuſtoms and Ordinances of their Forefathers; whereupon divers Wars aroſe amongſt them. For they of *Jeruſalem* ſaid that their Temple was the true Sanctuary of God, and would have the Offerings and Sacrifices ſent thither; the *Samaritans* on the other ſide commanded them to be brought to the Mount *Garizim*.

Sedition betwixt the Jews and Samaritans as touching the Temple.

CHAP. II.

Ptolomey Philadelphus *cauſed the Laws of the* Jews *to be tranſlated into the Greek Tongue: and diſmiſſing many Captive* Jews, *dedicateth many Preſents to the Temple of God.*

After the death of *Ptolomeus Soter*, his Son *Ptolomeus Philadelphus* ſucceeded in the Kingdom of *Ægypt*, and held it for nine and thirty years ſpace, he it was that tranſlated the Law into the Greek Tongue, and delivered the *Jews* from that ſervitude wherein they were inthralled in *Ægypt*, to the number of ſixſcore thouſand, upon this occaſion. *Demetrius Phalerius* Maſter of the Kings Library, endeavoured to make a collection of all ſorts of Books that were in the World, and brought all which he thought would be agreeable to the King, who was very curious in his collection of Books. The King demanding one day how many thouſands of Volumes he had already gathered, he anſwered him, that he had already got about two hundred thouſand Volumes; but that ſhortly he hoped to have to the number of five hundred thouſand. Beſides he told him, that he had been lately informed that there were divers Volumes among the *Jews*, wherein many things touching their Laws and Polices were written, which were worthy to be known, and deſerved a place in ſo memorable and famous a Library, but that it would be very difficult to tranſlate them into the Greek Tongue, for their characters ſeem to have ſome relation to the *Syriack*, and their pronunciation likewiſe is not much different from it; notwithſtanding they have their phraſe proper and peculiar unto themſelves. But nevertheleſs he believed it might be done, ſince his Majeſty would not think much of any Charge; the King approved of this Propoſal, and wrote unto the High-Prieſt of the *Jews* to help him to theſe Books. In the mean time a certain Man called *Ariſtæus*, who was intirely beloved by the King by reaſon of his Modeſty, and had divers times reſolved with himſelf to ſolicite the King, to diſmiſs all the *Jews* that were in his Kingdom, ſuppoſing that at that inſtant he had a fit opportunity to make his requeſt, he ſpake unto *Soſibus*, to *Terentin*, and *Andrew* the chief Captain of the Kings Guard, beſeeching them to favour him in that which he intended to move to the King. Having found how they ſtood inclined, he addreſſed himſelf unto the King, and ſpake unto him after this manner. *Since your Majeſty hath reſolved not only to tranſcribe, but alſo to tranſlate the Laws of the* Jews, *I ſhould not ſpeak to your Majeſty with that freedom and ſincerity which I ought to uſe, if I ſhould not inform you that I know not how this can be fairly done at the ſame time that you detain as your Slaves ſo great a number of* Jews *within your Kingdom of* Ægypt: *You will therefore do a work anſwerable to the Greatneſs of your courage and benignity if you deliver them from their miſery, conſidering that he who gave them their Law is God, who governeth your Kingdom (as by diligent inquiry I have certainly learnt) for both they and we adore one God, Creator of all things, whom we call by the name of* Jupiter, *for as much as he preſerveth our life and the lives of all Men. For that honour therefore which you owe unto God, ſend back theſe People into their Country, and permit them to inhabit it, who amongſt all Men are moſt ſingularly affected to their Religion. Neither hath your Grace occaſion to ſuſpect, that I make this addreſs unto you, becauſe I am either allied or deſcended of any of their Tribes; but only for this reaſon, becauſe I am aſſured that there is but one God, who is the Maker of all Men, and that he taketh pleaſure in thoſe that addict*

Hecio & Ruffinus, cap. 2. The Library of *Ptolomey Philadelphus.*

H *addict themſelves to Beneficence.* When *Ariſteus* had ſpoken thus, the King beholding him with a cheerful Countenance, ask'd him, *How many thouſands he thought they were, whoſe liberty he deſired? Andrew* (being nigh at hand) anſwer'd, *That there were more than* 120000. Whereupon the King replied, *Is this Demand,* Ariſteus, *a matter of ſmall conſequence, which thou requireſt? Soſibius* and *Tarentin* replied, *That he could do nothing more worthy of himſelf, than by ſuch an Action, to acknowledge the great Obligations which God had laid upon him, in raiſing him to the Throne.* The King being well pleaſed to ſee them ſo unanimous in their Requeſt, promiſed that the *Jews* ſhould be ſet at liberty, and that he would pay unto his Soldiers 120 Drachmes for each *Jew* that was his Slave: And touching the Requeſt made by them, he promis'd them to diſpatch his Letters Patents, in
I moſt ample manner, to bring an happy iſſue to *Ariſteus*'s ſuit; or rather to ſatisfie the Will of God, which was chiefly to be regarded. Hereupon he ſent out his Proclamation, declaring, *That he not only ſet them at liberty, who had been brought thither by his Father, or thoſe of his Army who attended him; but thoſe alſo who heretofore had been in his Kingdom, or lately had been brought thither:* And notwithſtanding it was told him, that the Money that would be required for their Ranſom, would amount to more than 400 Talents, yet ceaſed he not to confirm that which he had promiſed. But that it may more plainly appear how great his Royal Magnificence was, I thought good to inſert in this place the Copy of the Edict, which he ſent abroad, to this effect:

The year of the World, 3684. Before Chriſt's Nativity 280.

K *Whoſoever of you that in my Father's ſervice (by bearing Arms unto him) have made any inroads into* Syria *and* Phœnicia, *and after the Conqueſt of* Judea, *having taken any Priſoners, and brought them into our Cities and Countries, with intent to ſell them: All they alſo, who have heretofore detained any, or at this preſent have any ſuch Captives in their poſſeſſion, they are commanded hereby, to ſet them at liberty that live under their thraldom, receiving for the Ranſom of every Perſon* 120 *Drachmes; if they are Soldiers, at ſuch time as their Wages ſhall be paid them: As for the reſt, they ſhall receive their Money out of the King's Treaſury. For I am perſuaded, that it was contrary to my Father's intent, and againſt all right, that they have been taken Priſoners, and that their Country hath been haraſſed by the inſolency of the Soldiers, who have thought to make their profit and merchandize by them, by bringing them in-*
L *to* Egypt. *Having therefore an eſpecial regard to Juſtice, and intending to ſhew mercy to thoſe who are wrongfully oppreſſed, I command that all thoſe* Jews *who are detained in ſervitude be diſcharged, and that they who hold them captive, receive the Ranſom promiſed by us, ſo as no deceit or fraud be uſed therein. And to the end that our Ordinance be exactly and fully obſerved, our Will is, That this Edict of ours be publickly proclaimed three days after it ſhall come unto your Hands; and that thoſe who hold ſuch Priſoners in their poſſeſſion, declare how many Priſoners they have. Moreover, it ſhall be lawful for any Man that will, to accuſe ſuch as obey not this Edict; and our Pleaſure is, That ſuch as ſhall not obſerve it, ſhall have their Goods confiſcated to the King's uſe.*

The King of Egypt's Proclamation touching the liberty of the Jews, ſollicited by Ariſtem.

M When this Edict of the King's, publiſhed to this effect, was proclaimed abroad, and that only point was omitted, that concerned thoſe that before-time had been, and afterwards the ſecond time were led away Priſoners, in whoſe behalf he had given no direction, he ſhewed himſelf moſt bountiful in like manner toward theſe; and gave order that the Number and Tally ſhould be ſpeedily gathered, and the Money diſtributed to the Commiſſioners and Treaſurers appertaining to him. This was diſpatched in the ſpace of ſeven days, all the King's Ordinance was accompliſhed, and there was laid out for the Ranſoms of them all, to the ſumm of more than 460 Talents: For the Maſters exacted ſixſcore Drachmes for the Children alſo, grounding themſelves upon the King's Edict, by which it was ordained, that for every Perſon they ſhould have that ſumm, ex-
N tending the ſame even unto Children.

After this extraordinary Munificence, according to the King's Command, he appointed *Demetrius* to make a Decree, touching the Tranſlation of the Books of the *Jews*. For the King did nothing raſhly, but adminiſtred all things with great Wiſdom and Circumſpection; and therefore the Copy of *Demetrius*'s Propoſal, and the Letters ſent to this effect, are regiſtred, and recorded in writing: The number likewiſe of the Preſents that were ſent, and by whom they were offered. So that whoſoever ſhall behold them, he will judge by the curious Workmanſhip, the great Skill of the Workman; and by the Excellencies of the Pieces, he will know by whom each of them was faſhio-
O ned. The Copy of the Advice given by *Demetrius*, is this:

Demetrius

The year of the World 3684. before Christ's Nativity 280.

Demetrius to the great King, Health.

Demetrius's exhortatory Letter to Ptolomy, touching his Library.

Most mighty Prince, since you have committed the Trust unto me to find out such Books as are wanting to your Library, and to search for such Volumes as hitherto have been hid from my sight, to the end that I might gather them together; after that I had used herein all the care that was possible, I have found, that amongst others, we want the Books of the Laws of the Jews; *for they being written in Hebrew Characters, we have no notice thereof; nor have we taken the pains to enquire after them, because your Majesty hath not as yet thought fit to desire them. But I think it necessary, that your Majesty should have them procured, and that they be faithfully translated, because those Laws proceeded from God himself; and it is most certain, that of all other Laws in the World, they are the wisest and incorruptest. For which cause,* Hecateus *the* Abderite *saith, That neither Poets nor Historians have made any mention of them, nor of those that have been governed under the same; because in themselves they are pure, and are not to be published by the mouth of the profane. May it therefore please your Majesty to write unto the High-Priest of the* Jews, *commanding him to send you six of every Tribe, such as he shall know to be most expert in their Law, by whom we may clearly apprehend the sense contained in those Books, to the end that having the faithful interpretation of those things that are contained therein, we may collect and gather them together, to the satisfaction of your Majesty.*

The King's liberality towards the Jews.

When the King in this manner had been advised, he wrote unto *Eleazar* the High-Priest of the *Jews*, touching this matter; letting him know what liberty was by him granted unto the *Jews* that were in his Kingdom: He sent him also 50 Talents of Gold to make Cups, Ewers, and Vessels, with an infinite number of precious Stones, commanding his Cofferers, who had the charge of his Jewels, to suffer the Workmen to choose what Stones they liked best. Furthermore, he appointed that 100 Talents should be given for the Sacrifices and Oblations, and other uses of the Temple. But after that I have declared what was the Copy of the Letter sent unto *Eleazar* the High-Priest, and the manner how he obtained that Sacerdotal Dignity, I will give an account of the rich Presents, and their curious Workmanship.

After the death of *Onias* the High-Priest, his Son *Simon* surnamed *the Just*, succeeded in his Place, who for that cause was so called, by reason of the Piety which he shewed toward God, and good Affection which he bare unto his Country-men. This *Simon* dying, and leaving behind him one only Son, of young and tender years, who was called *Onias*; his Brother (which was this *Eleazar* of whom we speak at this present) took upon him the Priesthood; and to him wrote *Ptolomy*, in such manner as is hereafter expressed.

King *Ptolomy* to the High-Priest *Eleazar*, Health.

Ptolomy's Epistle to Eleazar, for Interpreters to translate the Bible.

Whereas divers Jews *dwelt in my Kingdom, whom my Father had honoured, (though during the Reign of the* Persians, *they were sent thither as Prisoners) and made some of them Captains in his Wars, allowing them honourable Wages and Conditions: To others born in his time in* Egypt, *he hath committed his Forts and Garisons, which made them much honoured and feared among the* Egyptians. *Since my coming to the Government, I have behaved my self graciously towards all Men, and especially towards those of your Nation, of whom I have delivered more than* 100000 *out of Captivity, paying their Ransom out of mine own Coffers: I have likewise listed some of those that were of Age in the Companies and Bands of my Men of War: I have received some into my Court, whom I took to be faithful and loyal, and in my Opinion well worthy of such Preferment; supposing this to be the most acceptable Present that I could offer up unto God, for his Providence in advancing me to the Kingdom. And being desirous not only to gratifie them, but also all those* Jews *that are in the whole World, I have determined to cause your Law to be translated, out of* Hebrew *into* Greek, *that I might put it in my Library. You shall therefore do well, if you chuse out six discreet and learned Men of every Tribe amongst you, and send them unto me, such as by reason of their Age shall be well instructed in your Laws, and sufficiently enabled to expound the same. And I doubt not but that (the Work succeeding as I hope it will) I shall thereby gain great Glory. Wherefore I send unto you* Andrew *the chiefest Captain of my Guard, and* Aristeus *also, (whom we especially honour) to confer with you; by whom I have sent you* 100 *Talents of Silver, as the First-fruits of those Gifts and Sacrifices which we intend to offer in the Temple. You will do us an especial Favour, if you signifie your Mind unto us by your Letters.*

As soon as *Eleazar* had received the King's Letters, he return'd him an answer full of respect, as followeth:

The

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The High Priest *Eleazar*, to King *Ptolemy*, Health.

The Year of the World 3684. Before Christ's Nativity 280.

Eleazar's Letters in answer to Ptolemy.

If your self, your Queen Arsinoe, *and your Children be in Health, we do very much rejoyce thereat. We have received your Princely Letters with no small Joy, and have read and considered the Contents thereof; we have also published them in the presence of all the People, and have declared unto them your Piety towards God, and have shewed them those Vessels which you sent us, twenty of Gold, and thirty of Silver; with five Vessels, and a Table which you have sent us as Presents. We have likewise shewed them those hundred Talents which* Andrew *and* Aristeus *(vertuous and excellently learned Men, and honoured by you amongst your dearest*
I *Friends) have brought unto us, to be employed in sacrifices and other uses in the Temple. Know therefore, that whatsoever you are pleased to command we will readily observe, that we may acknowledge the Benefits, which you have divers ways bestowed upon our Nation. We have therefore daily offered sacrifice for you, your Queen* Arsinoe, *your Children and Friends: The People likewise have prayed that God would send you happy Success in whatsoever you desire, that your Kingdom may be continued in Peace, and that the Translation of our Law may be accomplished at your desire, for our own satisfaction. To that intent we have chosen six Elders out of every Tribe, whom we send unto you, together with the Original of our Law. Our request is, that according to your accustomed Piety and Justice, you return us both our Laws and these Interpreters in safety, as soon as they have answered your expectation. Fare you*
K *well.*

This is the answer which the High-Priest sent unto him. I have not thought it necessary to set down the names of the seventy two Elders in particular, who were sent by *Eleazar* together with the Law, although they were all mentioned in the Letter sent by the High-Priest. Yet I think it not amiss to recite the excellency of those Presents that were sent by the King, and offered up unto God; to the end that all Men may know how Zealous he was towards the Service of God. For in performance thereof, he spared no Expence, but continually assisted the Workmen and examined their workmanship; to the end that nothing might be carelesly finished, or negligently performed. I will
L therefore set down (as near as I can) the excellency of every Piece (although it may be that the course of History requireth it not) because my desire is, by so doing, to let the Reader know how great the Liberality and Generosity of the King hath been. I will begin with the magnificent Table.

The description of those Presents which Ptolomy dedicated in the Temple of Jerusalem.

The King desirous to make it surpass that at *Jerusalem*, inquired after the Dimensions of it, to the intent that he might make it far greater. And having certain notice how large it was, and that there was no lett but that he might make his far greater, he said that he would have it five times greater than the other; but that he feared lest being so great it would be unfit to offer Sacrifice thereupon; and his intention was, that the Presents which he offered, should not only serve for shew, but that they might also be
M somewhat proper for the use and service of the Temple. Wherefore concluding that the first was of a size large enough, he resolved his should not exceed the other in greatness; but that equalling it in the quantity of Gold, it should exceed it in the variety and beauty of workmanship. For he was very skilful in all Arts, very ingenious in all new Inventions, so that by his own Judgment, he contrived such things as were not before in use; and commanded them to make and finish them, having always an Eye to the Model, which he had given them to work by. He undertook therefore to make the Table of two Cubits and a half in length, of one in breadth, and of one and a half in height all of massy Gold; about which there was made a Border, of a hand beadth,
N enriched with moving Waves, on which there was a Figure graven with admirable Art, appearing on three sides: For being triangular, every angle presented the same engraving; so that when it was turned, it seemed that one and the same Figure represented it self. Within the inside of this Border it was inchased, with divers goodly Figures, but on the out-side it was far more excellently beautified and wrought, because in that part it was most open to the Eye. For this cause the upper part of the Table appeared to be of two parts, and of three Angles, which (as we said) were apparent at such time as the Table was turned, each one seeming of equal magnitude with the other. Upon the graven bends there were precious Stones inchased, distant by equal proportion the one from the other, and fastned by golden Buttons tied by Loops. The sides of the Borders (which presented themselves to the Eye) were beautified with rich Stones, disposed after the manner of an Oval; and there
O was a Border of golden Twigs engraven round about the Table; under the Ovals there was a Crown garnished with clusters of divers sorts of Fruits, the clusters of Grapes

The Golden Table.

The Year of the World 3684. Before Christ's Nativity 218.

hung down, the Ears of Corn ſtood upright, and all was incloſed with Pomegranates, A and the precious Stones were inchaſed in Gold thorow the whole circuit of the Table, to preſent each ſort of Fruit in their native Colours. There was alſo a rank of Ovals under the Crown, not unlike to the former, made of Gold; ſo that on both ſides, both the Variety and Delicacy of the Work appeared, both in the Bends and Borders, as alſo in the Table, in which there appeared not any difference, on whatſoever ſide it was turned; and from the top unto the bottom one and the ſame Workmanſhip appeared. For it had a Plate of Gold, four Fingers broad, comprehending the breadth of the Table, on which the Feet of the ſame were ſtaied, which were afterwards faſtned to the Border by Buttons and Claſps of Gold, to the end that the excellent and curious Workmanſhip might the better be ſeen, and on what ſide ſoever it were turned, it might always ſeem B the ſame. They engraved alſo on the ſame, a Labyrinth, in the midſt whereof there were divers kinds of precious Stones, ſhining like Stars: And amongſt the reſt there were Rubies and Emeralds of moſt Orient brightneſs, as alſo all other ſorts of Stones that either are eſteemed for their Beauty or Price. Near unto this Labyrinth, from the one end unto the other, there were certain Knots engraven, the middle whereof was like to a Rhombus or Loſenge, upon which there were certain Pieces of Chryſtal and Amber, inchaſed and placed one by the other in equal diſtance, and proportion; which gave a marvellous ſatisfaction to the beholders. The Corniches of the Feet were made after the form of a Lily; the leaves whereof bent themſelves under the Table, and the Stalk ſeemed to be ſtretched out ſtraight. The Baſe of the ſame was an hand's breadth C large, adorned with a Carbuncle in every part. The breadth thereof was eight Fingers, on which all the Plate of the Feet was ſtaied; and on every one of them was there engraven by curious workmanſhip Ivy and Vine branches loaden with cluſters of Grapes, ſo made to the life, that they ſeemed to be Grapes indeed. For the whole was ſo ſubtile and delicate, that when the Wind blew, the Workmanſhip waved and was carried up and down; ſo that it ſeemed that theſe Fruits were rather natural, than counterfeited by Art. The Work was made after a new Faſhion, as if it conſiſted of three Pieces; and notwithſtanding it was ſo well ſhut and cloſed together, that the Seams and Joynts might not any ways be ſeen: The thickneſs of the Table was no leſs than half a Cubit. D

See here what this was, which the King preſented; wherein the price of the Stuff, the diverſity and beauty of the Workmanſhip, and the excellency of the Engraving was very excellent; ſo that the richneſs of the Materials, and the great variety of Ornaments of this Magnificent Preſent, made it evident, that though this great Prince could not, for the reaſons before-mentioned, make this Table larger than the former, yet he ſpared no Charges to make it ſurpaſs it in all other reſpects. He gave beſides this, two Veſſels of Gold, ſcaled from the bottom as far as the half part of the Cup; and beſides that, inriched with divers precious Stones curiouſly inchaſed. And in the midſt of them there was a Labyrinth a Cubit high, made of all ſorts of precious Stones, and at the Foot thereof were engraven Spires, after the manner of Twigs, and faſt by them a certain Fold E like unto a Net, made in oval faſhion, that aſcended even unto the brims. The midſt thereof was filled with little Targets, of the bigneſs of four Fingers, made of precious Stones; and round about the edges thereof were Lilies, Ivy Flowers, and Vines with their cluſters of Grapes engraven round about. This was the Beauty and Excellency of thoſe two Cups, each of them containing twenty and four Pints. There were alſo others made of Silver, ſo tranſparent as if they had been of the pureſt Chryſtal, thorow which all things that were put into them, were manifeſtly diſcovered. He cauſed alſo thirty Ewers to be made, in which all the Gold that was not covered with precious Stones, was ſhadowed with Ivy Leaves, and Vine Branches moſt curiouſly engraven: And all theſe things were not only curiouſly wrought by the wonderful cunning of the workmen; but F were in like manner ſeconded by an ambitious diligence of the King, who thinking it not enough that without ſparing for any thing, he had undertaken the Charge, did oftentimes (forſaking his moſt ſerious Affairs) viſit the Shops, and examine the Works; and that which more and more increaſed their diligence, was, becauſe they ſaw him ſo intent upon the Work.

Two golden ſtanding Cups.

Two Silver ſtanding Cups. Thirty Viols. *Ptolomy*'s Charge and Diligence in the finiſhing of his Preſents.

The 70 Interpreters coming to *Alexandria*, are Royally entertained.

And theſe were the Preſents which were ſent by this King to be dedicated in the Temple of *Jeruſalem*. All which being conſecrated and laid up in the Temple by the High-Prieſt *Eleazar*, after he had greatly honoured thoſe that brought them thither, and given them certain Preſents to be tendered in his behalf unto the King, he diſmiſſed and ſent them back again. No ſooner were they arrived in *Alexandria*, G but the King (having notice thereof, and how the ſeventy two Elders were come with them)

H them) he ſent to ſeek out his Ambaſſadors, *Andrew* and *Ariſtæus*, who came and preſented him with Letters from the High-Prieſt *Eleazar*, and anſwered him to all which he demanded of them. And being deſirous to communicate with the Elders that came from *Jeruſalem* to expound and interpret the Law, he contrary to his ordinary cuſtom and manner diſmiſſed all thoſe that came to him about private buſineſs, to whom he was accuſtomed to give Audience every fifth day; as he uſed monthly to Foreign Ambaſſadors. Having therefore for that time diſmiſſed them, he kept thoſe by him whom *Eleazar* had ſent unto him; who coming to his preſence (accompanied with thoſe Preſents which the High-Prieſt had delivered them to preſent unto him, with the Original wherein the Law was written in Golden Letters) he asked them
I where their Books were; and they diſcovering and opening them, ſhewed them unto him. After the King had ſeen them, he was very much aſtoniſhed, to ſee the Parchments ſo delicate, and to behold the whole form thereof ſo perfectly conjoyned, that it was impoſſible to diſcover the Seams; and he told them that he gave them thanks, that were come unto him, and unto him that had ſent them, but more eſpecially unto God, who was the Author of theſe Laws. Whereupon the Elders and thoſe that aſſiſted them, cried out altogether, and wiſhed that all good hap might befal the King; who through the exceſſive Joy that he conceived, burſt out into Tears; for *naturally extreme Joy as well as great Grief is the cauſe of Tears.* After he had commanded that theſe Books ſhould be committed to their Truſt who were deputed to that Office, at length he
K ſaluted the Elders, telling them that it was very requiſite after he ſhould have treated with them concerning the occaſion of their coming to take care of their particular entertainment. In a word, he confeſſed unto them, that their coming was ſo acceptable unto him, that he promiſed them ſo long time as he lived, he would every year renew and honour the memory of that day, (and by good hap it was the very ſame day wherein he overcame *Antigonus* by Sea. His pleaſure was alſo, that they ſhould be his Gueſts, and he cauſed divers goodly Lodgings to be aſſigned them under the Caſtle.

Nicanor likewiſe, who had the charge to entertain ſtrangers, commanded *Dorotheus* (who was ordinarily imployed in the ſame) to prepare for every one of them ſuch things, as were neceſſary for their Diet and Entertainment. For ſo was it ordained
L by the King, that in every City, there ſhould be a Commiſſary appointed to provide for Foreigners that ſhould come to that place, to the intent they might be treated according to their own Cuſtoms: Intending thereby, that their Entertainment ſhould be the more agreeable unto them, and that they might be the leſs tired with Foreign Novelties. This Cuſtom of his was put in practice at this time by *Dorotheus*'s Care and exact Diligence, who in his own Perſon diſpoſed all that which was neceſſary for that Hoſpitality. He prepared two places to Banquet in, in two ſeveral parts (according as the King had commanded him) ſo that ſome of them might ſit on either ſide of him and the reſt might be placed near unto his Table, omitting nothing of that which concerned their honour. When they were in this manner placed, the King commanded *Dorotheus*
M to entertain them as he was wont to do thoſe who repaired unto his Court from *Judæa*. Hereupon he diſmiſſed the *Egyptian* Prieſt, and others that were wont to make the ordinary Prayers; which done he commanded that one of the Elders called *Eliſæus* (who was a Prieſt) ſhould bleſs the Table; whereupon he ſtanding upright in the midſt of them all, beſought God to bleſs both the King and his Subjects with all happineſs. Whereupon there aroſe an applauſe and acclamation of all Men, which being ceaſed, they fell to their Banquet, and made good cheer with that which was ſet before them. When the King had kept ſilence ſo long as he thought convenient, he began at laſt to play the Philoſopher, asking of every one of them certain queſtions in Phyſick, praying them to diſcuſs the ſame; and when each of them in order had very pertinently
N anſwered to the queſtion that was propounded unto them, the King took great pleaſure therein, and for twelve days ſpace he continued this Feaſt. Whoſo deſireth to know the queſtions that were propoſed unto them in particular, let them read the Book which *Ariſtæus* hath written to that effect. The King was aſtoniſhed at their anſwers, and the Philoſopher *Menedemus* confeſſed that they confirmed him in his Opinion that all things were adminiſtred by Divine Providence, and that they furniſhed him with reaſons to maintain his Sentiments. But the King proteſted in their preſence, that their Converſation had infinitely contented and inſtructed him, in that by their means he had obtained the good hap to be informed by them how to govern his Kingdom. Whereupon he commanded that each of them ſhould have three Talents given him, and that they
O ſhould be conveyed to their Lodgings. Some four days after, *Demetrius* took them with him, and led them over that Trench of the Sea that containeth ſeven Furlongs, and that Bridge which joyneth the Iſland to the Continent, and toward the Northern part there-

The Year of the World, 3684. before Chriſt's Nativity, 280.

The Banquet that Ptolomy made for the Jews, and their Prayers before Meat.

The Tranſlation of the Bible into the Greek tongue.

The Year of the World, 3684. before Christ's Nativity, 180.

of, he assigned them a Lodging remote from all noise, and fit for Contemplation; to A which place after he had brought them, he besought them, that since they had all those things that were necessary for the interpretation of their Laws, they would apply themselves unto it without any discontinuance of the Work, until they had brought it to perfection; whereupon they imployed all the diligence that was possible, to the end the interpretation might be exact, intending only this from the morning until three hours after noon; after which time they imployed the rest of the day in their refection; and to that end they were furnished in all abundance with all sorts of Victuals. Besides, *Dorotheus* presented them with a part of divers Dishes which were prepared for the King; for so had his Majesty commanded it. Thus every morning entred they the King's Palace, and after they had saluted him they retired themselves to their accustomed B place; and after they had washed their Hands in the Sea-Water, and were purified, they sate down in that manner to prosecute their translation. Now when the Law was fully interpreted, and the Work was finished, in the space of seventy and two days, *Demetrius* assembled all the *Jews* in that place where the Law had been translated, and caused it to be read over in the presence of the Interpreters themselves. Which done, the Assembly approved the Exposition of the Interpreters; and praised *Demetrius*, by whose suggestions they enjoyed so great a good. They requested likewise that this Exposition should be perused and over-read by the Nobles and Governours. After this, both the Priest, the Elders, the Interpreters, and the Magistrates of the People required, that since this Translation was so happily atchieved, it might remain unaltered; so that C no jot thereof might be changed.

Which resolution being allowed by all Men, it was ordered, that if any Man perceived any thing in that Translation, which was either exuberant or deficient, he should consider thereupon and give notice thereof, to the end it might be corrected; dealing herein very discreetly, to the end that that which had once been adjudged good, should continue inviolable for ever. The King therefore was highly contented, seeing his endeavours and purpose in that behalf so happily and profitably finished; but above all things, he took pleasure in reading the Law, admiring at the profound Wisdom of the Law-maker, and began to question with *Demetrius*, by what means it came to pass, that neither any Poet nor Historiographer had made mention of that Law, notwithstanding that in it self it was D so admirable. To whom *Demetrius* gave this answer; That no Man was so hardy to touch that Work, by reason that it was Divine, and every way Venerable; assuring him also, that certain Men who had attempted to set their Hands thereto, had been punished by God; giving him to understand, how *Theopompus*, intending to reduce some part of that Law into his History, had ran mad for more than thirty days, and that having some intermission of his fit, he appeased God by Prayer; thereby easily conjecturing what was the cause of his Malady. Moreover, he was certified by a Vision that appeared unto him in his sleep, that this inconvenience befel him, because he had too curiously searched into Sacred and Divine matters, and had intended to communicate the same unto prophane and wicked Men, from which enterprize when he had desisted, he recovered his right wits E again. He likewise insinuated further, that *Theodestes* the Tragick Poet, intending to make mention in some of his Poems of a certain History written in the sacred Scriptures, was strucken blind; and acknowledging the cause hereof to proceed from his audacious presumption, he was restored to his sight after he had appeased God's displeasure.

God's Justice upon those Ethnicks that intermedled with the sacred Scriptures.

When the King had considered on these words, according as *Demetrius* had discoursed them unto him, he prostrated himself on the Earth, and commanded that the Books should be carefully kept, to the end they might continue free from corruption. Furthermore, he exhorted the Translators to repair oftentimes unto him from *Judea*, assuring them that in so doing, the matter would redound both to their honour and profit; telling them that for that time he thought good to dismiss them; but when they should return unto him again, F of their own motion, they would obtain all that which their Wisdom deserved, or Magnificence could impart unto them. This said, he gave them leave to depart, after he had given each of them three several Suits of Apparel, two Talents of Gold, and a Cup that was in value worth a Talent, and a certain Bed or curious Couch to sit and banquet upon. This gave he them for themselves: But to *Eleazar* the High-Priest he sent, by them, ten Couches, whose Feet were of Silver, and the Furniture answerable, and a Vessel of thirty Talents; ten Purple Robes likewise, and a magnificent Crown, and one hundred pieces of fine Linen: And besides that, he sent, by way of present, unto the Temple, Ewers, Basins, and two golden Vessels; beseeching *Eleazar*, by his Letters, that if any one of his Subjects had an inclination to come unto him, he would permit him, assuring him that he would highly esteem the G conversation of so learned Men; and that he had Riches which he would imploy with great pleasure in such affairs. Thus did *Ptolomy Philadelphus* esteem and honour the *Jews*.

The Presents which the King bestowed upon the Interpreters, and those he sent to Eleazar.

CHAP.

CHAP. III.

Favour received by the Jews *from the Kings of* Asia; Antiochus *the great, contracts an Alliance with* Ptolomy *King of* Egypt, *and gives him* Cleopatra *his Daughter in Marriage, with ſeveral Provinces for her Dowry, and amongſt the reſt* Judea. Onias *the Chief Prieſt incenſeth the King of* Egypt *by refuſing to pay the Tributes which was due.*

The Year of the World 3684. *Before Chriſt's Nativity* 280.

THe *Jews* received honour likewiſe at the hands of the Kings of *Aſia*, becauſe they had born Arms under them. For *Seleucus* ſirnamed *Nicanor*, highly reſpected them, and permitted them to dwell in thoſe Cities which he built in *Aſia* and lower *Syria*; and in *Antioch*, which was the Metropolitane chief City. Moreover he gave order, that they ſhould be held in as great eſtimation, as either the *Macedonians* or *Greeks* that inhabited therein, ſo that even unto this day that order is continued (as it appeareth by this) for that the *Jews* refuſing to anoint themſelves with foreign Oil, do receive a certain ſum of Money from the Maſters of the Exerciſes in lieu of the Oil. Which when the People of *Antioch* intended to aboliſh, during the preſent War, *Mutianus* at that time Governour of *Syria*, oppoſed himſelf againſt them. Again, when *Veſpaſian* and his Son *Titus* had conquerd the World, although the *Alexandrians* and *Antiochians* deſired that the Priviledges which the *Jews* enjoyed might continue no longer; yet could they not obtain it. Whereby the humanity and valour of the *Romans* may appear, and eſpecially of *Veſpaſian* and *Titus*, that notwithſtanding they had received ſo great trouble by the Wars of the *Jews*, and were ſo bitterly incenſed againſt them, for that they had not, by laying down their Arms, ſubmitted themſelves, but had continued War againſt them to the uttermoſt, yet they deprived them not of their Priviledges, but put a ſtop to that diſpleaſure which they had long before conceived againſt them; and in like manner had no regard to the requeſt of two ſo puiſſant Cities, as *Alexandria* and *Antioch*: wherefore they granted nothing in favour of them, nor ordained any thing to the prejudice of thoſe whom they had overcome in War, ſo as to aboliſh one jot of thoſe Priviledges which they had in times paſt; but ſaid that they that had reſiſted them by Arms, and who had been overcome, were ſufficiently puniſhed for their obſtinacy: and as touching thoſe that had not committed any offence, they ſaw no reaſon to deprive them of their Rights and Priviledges. We know likewiſe, that *Marcus Agrippa* was of the ſame opinion touching the *Jews*. For whereas the *Ionians* were ſeditiouſly bent againſt them, and beſought *Agrippa*, that it might be only lawful for them to make uſe of the Priviledges which *Antiochus Seleucus*'s Nephew (whom the *Greeks* intituled *by the name of God*) had given them; requiring, that if the *Jews* were of their Blood, they might be tied to adore the ſame gods which the *Ionians* worſhipped: When therefore this matter was referred to the determination of the Judges, the *Jews* had the better, and obtained the liberty to live according to their own Laws and Cuſtoms: and he that at this time pleaded their cauſe, was *Nicholas Damaſcene*. For *Agrippa* pronounced, *That it was unlawful for them to innovate any thing*. And if any Man deſire to have a more exact knowledge hereof, let him read the 123 and 24 Book of the Hiſtories of *Nicholas*. Neither ought this judgment of *Agrippa*'s, to ſeem in any ſort ſtrange; for at that time our Nation had not by any Wars procured the *Romans* diſpleaſure. But upon juſt occaſion may a Man admire the magnanimity of *Veſpaſian*, and of his Son *Titus*, who behaved themſelves with ſuch moderation after ſo great a War, and ſuch doubtful Battels as they had fought againſt us. But to return to my purpoſe, from whence I have digreſſed: At ſuch time as *Antiochus* the great reigned in *Aſia*, the Country of *Jewry* was much haraſſed, and both the *Jews* and Inhabitants of *Cœloſyria* endured many miſeries. For *Antiochus* making War againſt *Ptolomy*, *Philopater* and his Son, called *Ptolomy the famous*, they were miſerably perplexed. For whether *Antiochus* overcame, or was overcome, they were continually ſpoiled; ſo that betwixt the proſperity and adverſity of *Antiochus*, they fared like a Ship toſſed in a ſtorm. But at length, after *Antiochus* had overcome *Ptolomy*, he conquer'd *Jewry*. After the death of *Philopater*, his Son ſent a great Army into *Cœloſyria*, under the conduct of *Scopas*, who ſeized a great number of thoſe Cities; and falling upon our Nation alſo, he conquer'd it. Not long after this, *Antiochus* fought with *Scopas*, near unto the River *Jordan*, and obtained the Victory, diſcomfiting the greater part of the Enemies Army; at which time *Antiochus* recover'd again thoſe Cities of *Cœloſyria*, which were before taken by *Scopas*. He took *Samaria* alſo; which when the *Jews* perceived, they ſubmitted themſelves of their own accord unto him; and having received him in the City of *Jeruſalem*, they gave both his Army and his Elephants abundance of Proviſion, and willingly aſſiſted him with their Forces, to ſubdue thoſe Gariſons which *Scopas* had placed in the Fortreſſes of the higher City: Whereupon *Antiochus* ſuppoſing it to be for his honour, to acknowledge and remunerate the affection and forwardneſs which the *Jews* had expreſſed in his ſervice, wrote unto his Captains and Friends, ſignifying unto them how forward the *Jews* had been in his Wars; and to let them know, that he was reſolved to gratifie them for their ſervice.

Hadio & Ruffinus, cap. 3.

The immunities and priviledges granted to the *Jews* by *Seleucus Nicanor*, King of *Syria*.

The priviledge in *Antioch* continued to the *Jews*.

Antiochus the great, King of *Aſia* and *Syria*, vexeth the *Jews*.

The Year of the World 3790. Before Christ's Nativity 204.

Ptolomy Epiphanes King of *Egypt* warreth againſt the King of *Syria.*

Hereafter I will inſert the Copy of his Letters which he wrote in favour of them, after I have recited that which *Polybius* the *Megalopolitane* writeth, to this purpoſe, which I will recite out of the ſixteenth Book of his Hiſtories. *Scopas* (ſaith he) the General of *Ptolemey*'s Army, marching towards the Mid-land, did in one Winter overcome the whole Nation of the *Jews.* He reciteth alſo in the ſame Book, that after that *Scopas* had been overcome, *Antiochus* ſeized *Bathanæa*, *Samaria*, *Abila*, and *Gadra*; and anon after the *Jews*, which dwelt at *Jeruſalem* where the Temple was, joyned themſelves with him: and although we are to ſpeak more amply and particularly of that appartition that hapned near unto the Temple; yet we ſhall defer the recital hereof until another time. This is that which *Polybius* hath written. But to return unto our purpoſe: I will recite in this place the Copy of thoſe Letters which were ſent by the King.

King *Antiochus* to *Ptolomy*, Health.

Polybius the *Megalopolitane* of *Scopas* *Ptolomy*'s Captain.

Antiochus's Epiſtle to *Ptolomy*, as touching the Liberty of the *Jews.*

Whereas the Jews *have given us moſt apparent Teſtimony of their Affection towards us, ſince the firſt time of our entrance into their Country, and have magnificently entertained at ſuch time as we were in Perſon before their City, by preſenting themſelves before us, with all their Elders; and have alſo furniſhed us largely with all that which was neceſſary for our Soldiers and our Elephants; and have likewiſe taken Arms with us againſt the* Ægyptian *Garriſon: we have thought fit to afford them ſome ſatisfaction in repairing their City, ruinated by caſualties, to the intent it might be inhabited and peopled again, by gathering together thoſe* Jews *that are ſcattered abroad in divers places, and planting them again in the ſame. And in eſpecial (to the end that the Service of God may be renewed) we have ſet down a certain ſum of Money, to be imployed in Sacrifices, and in buying Beaſts for their Offerings, Wine, Oyl, and Incenſe; that is to ſay, twenty thouſand Sicles of Silver, and for fine Flour, according to the Law of the place, one thouſand four hundred and ſixty Meaſures of Wheat, and three hundred ſeventy and five Meaſures of Salt. And my will is, that all theſe things that are above-named, be delivered unto them according to the form of our Ordinance. We likewiſe command, that the work of the Temple be finiſhed with the Galleries, and other neceſſary Buildings; and that all the Timber be brought out of* Judea *and other places, and eſpecially out of* Libanus, *without any Tax or Tallage; which exemption alſo ſhall take effect in all other neceſſaries that are requiſite towards the reparation of ſo famous a Temple. My pleaſure likewiſe is, that all they of the ſame Nation govern their State according to their own Laws. Let the ancient Prieſts and Scribes of the Temple alſo, and the ſinging Men be freed from all Taxations, that are payed by the Poll, and the Tributes of the Crown, and all other whatſoever. And to the end that the City may be the ſooner built, I grant unto all them that inhabit the ſame at this preſent, or that hereafter tranſport themſelves thither within the Month of* October, *to inhabit the ſame with exemption from all Charges for three Years ſpace. We forgive them moreover the third part of their Tributes, to the intent they may recover their loſſes. We will alſo that thoſe Citizens that have been forcibly led from thence into ſervitude, be ſet at liberty, both they themſelves, and alſo thoſe that are of their Alliance; commanding their Goods to be reſtored unto them. Farewell.*

The Edict of *Antiochus* the Great in honour of the Temple.

Theſe are the Contents of this Letter. And to yield the more honour unto the Temple, he ſent an Edict thorow all his Kingdom to this effect.

That it ſhould not be lawful for any Stranger, to enter within the incloſure of the Temple without the Jews *permiſſion; except thoſe that ſhould be purified according to the Law and Cuſtom of the place. That no Man ſhould bring into the City any Fleſh of Horſes, Mules, wild or tame Aſſes, Leopards, Foxes, or Hares, or generally of any Cattel prohibited to be eaten by the Laws of the* Jews. *That it ſhould not be lawful likewiſe for any Man to bring their Skins into the City, or to nouriſh any ſuch Beaſts in the ſame, but that it might be only lawful to uſe thoſe Beaſts which might be ſacrificed unto God, according to the Law of their Anceſtors. That whoſoever ſhould not obſerve theſe Laws he ſhould pay three thouſand Drachms of Silver unto the Prieſts. Furthermore, to expreſs his Piety and Fidelity towards us, at ſuch time as he heard of the troubles that happened in* Phrygia *and* Lydia, *he wrote alſo unto* Zeuxis *Governour of one of the higher Provinces, and his intire Friend, commanding him to ſend certain of our Nation from* Babylon *to* Phrygia, *writing unto him unto this effect.*

King

H

King *Antiochus* to *Zeuxis* his Father, Health.

The Year of the World 3790. *Before Christ's Nativity* 204.

Antiochus's Epistle to *Zeuxis*, in which he maketh honourable mention of the *Jews*.

Understanding that those of Lydia *and* Phrygia *are newly fallen into Rebellion, I have thought good (according to my duty) to prevent the same; and whilst I consulted with my Friends what was to be done, it hath been thought fit that two thousand Families of the* Jews *should be sent thither; all which should be drawn out of* Mesopotamia *and* Babylon, *to plant them in Garisons, and places of security. For I am persuaded of their good Affection and Zeal towards us, both in respect of their Devotion towards God, as also from the Testimony which our Predecessors have given them, namely, that they are faithful, and ready to execute that wherein*

I *they are employed. Moreover, it is our pleasure, that notwithstanding all difficulties, you cause them to pass thither, and permit them to live according to their own Laws. Now when they shall arrive in that place, thou shalt bestow on every one of them ground to build them Houses on, with sufficient Lands both for Tillage, and to plant their Vineyards in; for which they shall pay no Tribute for ten years space: and during such time as they may gather of their own for their sustenance, they shall be allowed their provision of Corn for themselves, and their Servants. Our will is also, that they who shall be employed on necessary Affairs, be sufficiently provided of that they need, to the intent that being so bountifully dealt withal by us, they may shew themselves the more Affectionate in that which concerneth us. Thou shalt give order also to the uttermost of thy power, that this Nation be no ways oppressed, or injured by any*

K *Man.* Farewell.

Hitherto we have sufficiently declared what friendship *Antiochus* the Great bear unto the *Jews*. After this, *Antiochus* contracted an Alliance and Friendship with *Ptolomy*, who gave him his Daughter *Cleopatra* in Marriage, and assigned him for her Dowry *Cœlosyria*, *Samaria*, *Judea*, and *Phœnicia*; and because these two Kings divided the Tributes between them, the chiefest in Authority in every Province, collected from their Country, and paid the Sum agreed upon to the King's Treasury.

Antiochus's Friendship and Confederacy with *Ptolomy*.

At that time the *Samaritans* puffed up with their Prosperity, vexed the *Jews*, spoiling their Country, and leading them away Prisoners by force. This hapned under the High-Priest *Onias*. For after the decease of *Eleazar*, *Manasses* his Uncle obtained the Priesthood,

L and after the death of *Manasses*, *Onias* the Son of *Simon*, sirnamed *the Just*, enjoyed this Dignity. *Simon* was Brother to *Eleazar*, as I have heretofore related. This *Onias* was of no great capacity, and withal was very covetous; by which means he failed to pay the twenty Talents of Silver which his Predecessors were wont to pay to the Kings of *Egypt* of that Tribute which the People paid unto him. Whereupon *Ptolomy Evergetes*, the Father of *Philopater*, was grievously incensed against him; so as he sent an Ambassador to *Jerusalem* to accuse him, because he failed to pay his accustomed Tribute, threatning him, that if henceforth he received it not, he would divide the Country amongst his Soldiers, and send them to inhabit it. When the *Jews* heard this they were much troubled; but *Onias* was no whit moved thereby, because he was wholly given over to co-

M vetousness.

The *Samaritans* molest the *Jews*. *Hedio & Rufinus*, cap. 4.

Onias the High-Priest, provoketh the King of *Egypt* for non-payment of his Tribute.

N

CHAP.

O

CHAP. IV.

The Year of the World 3774. *Before Christ's Nativity* 194.

Joseph, *the Nephew of the High-Priest* Onias, *obtains Pardon for his Uncle, of* Ptolomy *King of* Egypt, *gets the Favour of that Prince, and raiseth a very considerable Fortune for himself.* Hircanus, *the Son of* Joseph, *becomes a great Favourite of* Ptolomy. *The Death of* Joseph.

The Taxation of the High-Priest for offending the King.

BUt a certain Man call'd *Joseph*, the Son of *Tobias* and of *Onias* Sister, who was the High-Priest, being young in years, (but honoured in *Jerusalem* for his Wisdom, Foresight and Justice, having certain notice by his Mother of the arrival of this Ambassador, came unto the City (for he had been absent in the Village of *Phicala*, where he was born) and sharply reproved *Onias* his Uncle on the Mothers side, because he did not any ways provide for the security of his Country, but sought to draw his Countrymen into a general hazard, in that he retained in his Hands that Money which was levied for the Tribute, whereby he told him, that he had obtained the Government over the People, and purchased the High-Priesthood. And that if he were so bewitched with Money, that for the love of it, he could have the patience to see his Countrymen in hazard, and behold his Citizens suffer all that which Cruelty could inflict upon them, he advised him to repair to the King, and to require him to bestow the whole or the half of the Tribute upon him. Hereunto *Onias* answer'd, *That he would no more execute the Government; and that if it was possible for him, he was ready to give over the Priesthood, rather than repair unto the King.* Whereupon *Joseph* asked him, *If he would permit him, in the Peoples behalf, to go Ambassador to* Ptolomy. Whereunto *Onias* answer'd, *That he gave him leave.* Upon this occasion *Joseph* went up into the Temple, and summoned the People to a general Assembly, exhorting them to be no ways troubled, and to conceive no fear through the negligence of his Uncle *Onias*, wishing them to be of good Courage, and promising them that he himself would go Ambassador unto the King, and faithfully plead their Cause before him, and persuade him that they had committed no insolent neglect or contempt against his Majesty; which when the People understood, they gave *Joseph* hearty thanks. Whereupon he presently came down from the Temple, and honourably entertained the Ambassadors that came from *Ptolomy*, and having presented them with gifts of great value, and feasted them magnificently for many days, he sent them back to their Prince; assuring them, that he would in Person follow them. And the rather was he incited to this Journey, because the Ambassador had perswaded him to come into *Egypt*, under such assurance, that he would obtain all his requests at *Ptolomy*'s hands; the rather, for that he was won with the young Man's free Spirit and noble Entertainment.

The King's Ambassador honourably entertained, who reporteth *Joseph*'s liberality upon his return into his Country.

As soon as the Ambassador returned into *Egypt*, he certified the King of *Onias*'s Ingratitude, and *Joseph*'s Humanity; certifying him, that he would come in Person to entreat Pardon for the People for that Offence they had committed against him; and the rather, for that he was in especial Authority among the People; and he so far enlarged himself in the Praise of *Joseph*, that both the King and Queen *Cleopatra* had a good opinion of him, although he was yet absent. But *Joseph* sent unto *Samaria* to his Friends, and borrow'd Money, making preparation for his Voyage. Having therefore furnished himself with Apparel, Vessels and Horses, and with almost twenty thousand Drachms, he arrived at *Alexandria*.

At that time it hapned, that the Princes and Governors of *Phœnicia* and *Syria* repaired thither to farm their Tributes; for the King was accustomed every year to sell them to the Men of most respect in every City: These meeting with *Joseph* on the way, began to mock at his Baseness and Poverty. But when he came to *Alexandria*, and had intelligence that the King was at *Memphis*, he set forward, and went out to meet him. When therefore the King, accompanied with the Queen, and *Athenion* his Friend, who had discharged the place of Ambassador in *Jerusalem*, came riding in his Chariot; *Athenion* (who had been honourably entertained by *Joseph*) perceiving him upon the way, certified the King that it was he of whom he had spoken upon his return from *Jerusalem*; protesting on his behalf, that he was a virtuous and honourable young Man. Whereupon *Ptolomy* received him with more Kindness than the rest, and made him come up into his Chariot; where he was no sooner seated, but the King began to accuse *Onias* for what he had committed. But *Joseph* said unto him, *Pardon him, O King, and have respect to his old Age. For you know that ordinarily old Men and young Children have one and the same understanding; but from our selves who are young, you shall have what you please to require, without any pretext or cause of discontent.*

This

H This wise answer increased the affection which the King had already conceived for him; whereupon he commanded that he should be lodged in his own Palace, and that daily he should accompany him at his Table. *The Year of the World, 3770. before Christ's Nativity, 194.*

As soon as the King came back to *Alexandria*, the Lords of *Syria* seeing *Joseph* sitting near unto the King, were displeased; and the day drawing near wherein they were to know what they should pay for their Tribute, they that were of the greatest quality in their Country farmed it; so that the Tributes of *Cœlosyria*, *Phœnicia*, *Judæa*, and *Samaria*, amounted together to eight thousand Talents. Whereupon *Joseph* arising, blamed the Farmers, because they had designed amongst themselves to beat down the price of the Tributes, promising to give double; and that he would likewise return the forfeitures
I that were levied upon the Goods of such as offended; which were farmed together with the Tributes. The King gave ear to this discourse of his with great content, and said, *that he approved the sale of these Tributes unto* Joseph, *who would hereby so considerably augment his Revenue.* When therefore he was asked *whether he could give Surety?* he made him answer with great confidence: *O King* (said he) *I will give thee such Pledges as are both worthy and honourable, and such as you cannot mistrust.* When therefore the King desired him to produce them; *I will* (said he) *O King, present thee for Sureties, thy self and the Queen thy Wife, that one of you may be Surety for me to the other.* *Ptolomy* smiling hereat, granted him the farm of the Tribute, without farther Surety. This favour of his displeased those Governours of the Cities that were come into *Egypt*, in that they
K saw themselves contemned and constrained to return with shame unto their Houses. But *Joseph* obtained 2000 Footmen from the King, that he might by their assistance levy the Tribute from those Cities, who were negligent in their payments: And after he had borrowed five hundred Talents of the King's Friends in *Alexandria*, he departed into *Syria*. The Tributes of *Cœlosyria* committed to *Joseph*.

As soon as he came to *Ascalon*, he demanded the payment of the Tribute at the Citizens hands, which they not only refused, but moreover upbraided him with injurious words. Whereupon laying hold on about twenty of the principal among them, he put them to death; and having gathered their Substances together, he sent the King some thousand Talents, certifying him of that which he had done. *Ptolomy* admiring at his
L Wisdom, and approving what he had done, permitted him to dispose of all things at his pleasure. The *Syrians* when they heard this began to fear the like severity; and perceiving that the *Ascalonites* were slain by *Joseph*, they opened their Gates, and received him willingly, and payed him their Tributes. Whereas also the *Scythopolitanes* contumaciously refused to lay down, according to order, their accustomed Tributes, he slew the chiefest amongst them, and sent the confiscation of their Goods unto the King. When therefore he had gathered much Silver, and made great gains of the farming of the Tributes, to the intent he might establish and make his power of longer continuance, he liberally employed his gains, considering with himself, that it was a part of Wisdom to secure his good Fortune, by those Riches which himself had gotten: For he sent many
M Presents both to the King and Queen, and gave liberally to their Friends and Favourites, and to all those which had any Authority or Credit in the Court, that he might win and bind them unto him by his Benevolence. And in this Felicity continued he twenty two years; during which time he was the Father of seven Children by one Wife; and of another called *Hircanus*, by another Wife, who was the Daughter of his Brother *Solymius*, whom he married upon this occasion. The *Ascalonites* and *Scythopolitanes* punished for their contempt.

Going once to *Alexandria* in the company of his Brother (who carried with him his Daughter already marriageable, intending to bestow her upon some *Jew* of good quality) whilst he sat at Meat with the King, a fair Damsel coming into the Room danced so well that she gained the Heart of *Joseph*, whereupon, he told his Brother of it, praying
N him, since by the Laws of their Country it was forbidden to a *Jew* to marry a stranger, that he would hide his fault, and be an assistant unto him, that he might procure her for his Mistriss. His Brother promised him his assistance, and in the mean time he dress'd up his own Daughter, and brought her, by night, unto his Bed; whereupon he lay with her (not knowing who she was, because he had drunk over-much) and had her company. His Love still increased, and not knowing how to conquer his Passion, he told his Brother that he feared the King would not bestow this Damsel on him. His Brother told him that he needed not trouble himself, promising that he should enjoy her whom he loved, and that already she was his Wife; letting him know the whole contrivance, and how he had rather wrong his own Daughter than so suffer his Brother to fall into dishonour. *Joseph's* Wealth and Children.

O After that *Joseph* had commended the kind and natural Affection of his Brother towards him, he took his Daughter to Wife, who bare him a Son called *Hircanus*, as it hath been said: Who being thirteen years old, gave testimony of that natural spirit, and dexteri- *Hircanus's* offspring and towardness.

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The Year of the World, 3770. before Christ's Nativity, 199.

ty that was in him; by reason whereof his Brethren conceived an hatred against him, A and the rather because he excelled them in all things, and thereby instead of gaining their love he raised their jealousie and hatred. Whereas *Joseph* was desirous to know which of his Children had the ripest Judgment, and Understanding; he sent them one after another to those Masters, who were most renowned for Science in that time; but all of them returned back unto him rude, and illiterate, because they were negligent and idle. Whereupon he sent *Hircanus* the youngest of them into a desart place, distant from the high-way some seven days journey, and gave him with him three hundred couple of Oxen, to sow the Ground in that barren place, concealing from him the Yokes that should couple them together.

When therefore he came unto the place, and perceived that the Yokes were missing, B he asked advice of some of the husbandmen; who counselled him to send some one back unto his Father to fetch the Couples. But he supposing he ought not to lose so much time as would be spent in sending back a Messenger, he made use of a contrivance which seemed much beyond his years. For he caused ten couple of the Oxen to be slain, and distributed the Flesh amongst his workmen, and made them cut the Skins, and fashion Couples thereof, and having yoked his Oxen, he caused the Land to be manured, according to his Fathers direction; and afterwards returned home unto him. Whereupon he loved him the more intirely, by reason of his Wisdom and the subtlety of his Understanding; and esteemed him as if he had no other Child but him alone, but this increased the malice and envy of his Brothers. C

Joseph sendeth his Son *Hircanus* to *Ptolomy*.

When news was brought unto *Joseph*, that about that time King *Ptolomy* was blessed with a young Son, and how all the chiefest Lords of *Syria*, and the Countries under his obeysance, repaired to *Alexandria* in great Pomp to celebrate the Birth-day of the King's Son; he being of himself unable (by reason of his age) to go thither, he asked his Children, whether any one of them would go and compliment the King. When therefore the eldest Sons had excused themselves, and refused to undertake the Journey, pretending they were unfit to perform the Message, and understood not the manner of living at Court, all of them advising that their Brother *Hircanus* might be sent: *Joseph* was well pleased thereat, and calling for *Hircanus*, asked him if he would go to King *Ptolomy*; he promised to undertake the Journey, and told his Father he needed no great D sum of Money to perform it, because he should travel frugally, and content himself for the whole expence with ten thousand Drachms. *Joseph* was very glad to hear of his Sons Prudence; and after *Hircanus* had kept silence for a while he advised his Father, that he should not present the King with any thing out of *Judæa*, but that he should write unto his Factor in *Alexandria*, commanding him to deliver such summs of Money as he thought convenient, to buy that which he found to be most Magnificent and of best esteem in the City. *Joseph* imagining that perhaps he would imploy about ten Talents in Presents, and approving of his Son's Counsel, wrote unto his Factor *Arion* (who had the use of almost three thousand Talents of his in *Alexandria*.) For gathering up his Money in *Syria*, he was wont to send it thither; and as oft as the prefixt time came E wherein the King's Tributes were to be paid, he commanded *Arion* to pay them. Having therefore Letters of Credit unto him, he went towards *Alexandria*. Whereupon his Brethren wrote presently unto all the King's Friends, that by some Means they would make him away.

Treason intended against *Hircanus*.

Hircanus's Apology for his actions.

As soon as he was arrived in *Alexandria*, and had delivered his Father's Letters to *Arion*; *Arion* asked him how many Talents he would have? hoping that he would desire but ten, or thereabout; but when *Hircanus* had told him ye had need of a thousand, he waxed wroth, and reproved him for his Prodigality, telling him how his Father had gathered his Goods with much Labour and Frugality, and refusing to give it him, he prayed him to imitate his Father's example; and in a word he told him, that he would deliver F him no more than ten Talents; and that for no other use, than to buy Presents for the King. Whereupon *Hircanus* was offended and caused *Arion* to be kept in Prison. Whereof his Wife informed Queen *Cleopatra*, and desired her that the young Man might be chastised for his insolence (for *Arion* was in great esteem with the Queen, so that she acquainted the King with the matter.) Whereupon *Ptolomy* sent for *Hircanus*, and said unto him; *That he marvelled, that being sent unto him by his Father, he had not as yet visited him; and besides, that he had committed his Father's Agent to Prison; he therefore commanded him to yield him a reason thereof.* Whereunto he answered, *that there was a Law among the* Jews *that no Man should taste of the Sacrifices that had not first of all visited the Temple, and sacrificed unto God; and that in that respect he had not hitherto visited his Majesty, because he expected certain Presents to present unto his Majesty from his Father, who was his Servant. Furthermore, he alledged that he punished his Father's Servant, because he had disobeyed his command-* G

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H *ment, which he ought not to do, whether his Maſter were noble or ignoble; and if* (ſaid he) *we chaſtiſe not ſuch Men, as they have deſerved, expect* (*O King*) *that you alſo ſhall be neglected by your Subjects.*

The Year of the World 3780. Before Chriſt's Nativity 184.

When *Ptolomy* heard theſe words, he roſe well pleaſed, and wondered at the magnanimity of the young Man. *Arion* perceiving that the King roſe ſatisfied, and that he was like to have no aſſiſtance at his hands, delivered *Hircanus* the thouſand Talents, and by this means he was ſet at liberty. Some three days after, *Hircanus* came and ſaluted both the King and Queen; who entertained him graciouſly, and feaſted him, for the kindneſs which they bare unto his Father. He enquiring among the Merchants, bought one hundred young Lads well learned, and in the flower of their Age, paying a Talent for

I each one; and the like number of Virgins for ſo many Talents. Being invited to a Banquet by the King, with all the Princes and other Lords, he was placed beneath them all, becauſe that (by reaſon of his youth) they that aſſigned the places, according to every Man's Dignity, made ſmall account of him. The reſt that ſate at Table, after they had eaten their Meat, laid all their Bones before *Hercanus*, ſo that the Table was covered round about him; whereupon a certain Droll, called *Triphon*, (in whoſe railery the King took ſome delight) to divert the Company, ſaid,

Hircanus's Apology for his actions.

See here, Sir, what ſtore of Bones lie before Hircanus, *whereby you may conjecture after what manner his Father hath fleeced all* Syria. *The King laughing at* Triphon's *words, asked* Hircanus, *how he came by ſo many Bones before him? Not without good reaſon* (ſaid he) *O*

Hircanus jeſts.

K *King; for Dogs devour the Fleſh with the Bones, as theſe do* (*pointing at thoſe who ſate with him at the Table, becauſe they had no Bones before them;*) *but Men eat the Fleſh, and caſt the Bones away, as I do, becauſe I am a Man.* The King was ſo well pleaſed with his diſcreet anſwer, that he commanded the reſt not to offer him any affront for the future.

Hircanus ſounding what other Men would give, gave more than the reſt, for which he receiveth another kingly reward.

The next day he ſought out all the King's Friends, and the principal Courtiers, and ſaluted them one by one, enquiring of their Servants, what Preſents they would court the King with upon the Birth of his Son? Who told him that ſome of them would give twelve Talents, and others that were in Dignity, would preſent them according to their Ability. Whereupon *Hircanus* ſeemed diſſatisfied, as wanting power to offer ſuch a Preſent, pretending that he had no more than five Talents. All which theſe Servants

L preſently reported to their Maſters; who were very joyful thereat, in hopes that the King would not be well pleaſed to receive a ſmall preſent from *Hircanus*. Now when the day of Solemnity was come, and they that pretended to preſent the King moſt magnificently, offered no more than twenty Talents; *Hircanus* preſented the hundred young Lads he had bought to the King, and the Virgins unto *Cleopatra*; for whom he had paid a Talent by the Pole. At this unexpected Magnificence, all Men were amazed: But beſides this, he gave Gifts of divers Talents to the King and Queens Favourites and Servants, and their Attendants; whereby he ſecured himſelf from the danger that might fall upon him by their means. For the Brothers of *Hircanus* had written unto them to murther him. *Ptolomy* was much pleaſed with the great Magnificence of this young

M Man, and bid him ask whatſoever he pleaſed at his hands. But he required no other thing, but that it would pleaſe the King to recommend him, by his Letters, to his Father and Brethren. When therefore the King had particularly honoured him, and had given him many rewards, he wrote unto his Father and Brethren, and all his Governours, and Commiſſaries, and in that manner ſent him away. His Brothers hearing how he had in all things highly pleaſed the King, and that he returned with great glory, they went out to meet him, with an intent to murther him, with their Father's knowledge: For he being diſpleaſed with him, by reaſon of his above-mentioned large expence, took no care to ſecure him; yet concealed he his diſcontent for fear of the King. But when his Brothers came and encountred him on the way, he ſlew divers of thoſe that accompanied them, and

Hircanus's Brothers aſſailing him on the way, are ſlain and diſcomfited.

N two of his Brethren alſo were left ſlain upon the place, and the reſt fled unto *Jeruſalem* unto their Father. And when upon his coming unto *Jeruſalem*, he perceived that no Man welcomed him, he was afraid, and departed preſently from thence to the other ſide of *Jordan*, where he paſt his life in receiving and gathering the Tributes of the *Barbarians*. In that time *Seleucus*, ſirnamed *Soter*, the Son of *Antiochus* the Great, reigned in *Aſia*. At that time alſo died *Joſeph*, *Hircanus*'s Father, who was a Man of good Repute and great Courage; who eſtabliſhed the People of the *Jews* in a laſting Peace, and freed them from Poverty and many Diſaſters, and collected the Tributes of *Syria*, *Phœnicia* and *Samaria*, for the ſpace of twenty two years. His Uncle *Onias* died alſo about the ſame time, leaving the Prieſthood to his Son *Simon*; after whoſe death, his Son *Onias* was made High-

Joſeph's death, *Onias*, and after him *Simon* his Son, High-Prieſt. *Hegeſippus & Ruffinus*, chap. 4.

O Prieſt; to whom *Arius*, King of *Lacedæmon*, ſent an Embaſſage and Letters, the Copy whereof hereafter enſueth:

CHAP.

CHAP. V.

The Year of the World 3780. before Christ's Nativity 144.

Arius *King of* Lacedemon *writes to* Onias *the High-Priest to contract an Alliance with the* Jews, *pretending that the* Lacedemonians *were descended from* Abraham; Hircanus *builds a magnificent Palace, and kills himself for fear of falling into the hands of* Antiochus.

Arius King of *Lacedemon*, to *Onias*, Health.

The Letter of the King of *Lacedemon*, to the High-Priest of the *Jews*, 1 *Mac.* 12.

WE *have found out a certain Writing, wherein it is recorded, that the* Jews *and* Lacedemonians *are of the same Race, and both of them descended from* Abraham. *It is therefore requisite, that since we are Brethren, you let us know wherein we can serve you, that we may have one common Interest.* Demoteles *our Messenger bringeth you our Letters, written on a square Leaf, the Seal whereof is an Eagle holding a Dragon in her Talons.* These were the Contents of the *Lacedemonians* Letters.

Sedition among the People, after *Joseph's* death.

After the death of *Joseph* it came to pass, that the People began to mutiny in the quarrel of his Children; for the elder Brethren made War against *Hircanus*, who was the younger, by means whereof the People were divided; the greater part of them followed the elder Faction; and the High-Priest *Simon* also, by reason of his affinity with them, followed their Party. Whereupon *Hircanus* resolved to repair no more unto *Jerusalem*, but fixing his habitation on the other side of *Jordan*, he made continual War against the *Arabians*, slaying a great number of them, and taking many Prisoners. He built an huge Tower of white Marble from the bottom to the top, and on it he placed the Figures of many living Creatures in Sculpture, of great height. About the same he cut a deep Trench of Water; and having hewed the front of the Rock that stood over against the Building, he made divers Caves therein, many Furlongs long. He also made divers Chambers therein, both to eat, and sleep, and dwell in. He drew thither likewise Currents of springing Water, in so great abundance, that it gave much Delight to those that dwelt there, and great Ornament to the whole Building. The mouth of every Cave was so little, that but one only Man could enter at once; which he therefore made so narrow, because they might the better serve for his security and refuge; that if so be he were at any time assaulted by his Brethren, he might avoid the danger of surprisal. Moreover, he built within his Castle many large Halls, which he adorned with great and goodly Gardens: And this place thus built, was called by him *Tyre*, and is situate between *Arabia* and *Judæa*, on the other side of *Jordan*, not far from the Country of *Essedon*. He commanded in this Country seven years, all that time that *Seleucus* reigned in *Syria*. After whose death, his Brother *Antiochus*, surnamed *Epiphanes*, obtained the Kingdom. *Ptolomy* also King of *Egypt* (who was likewise called *Epiphanes*) died and left two Children very young behind him, of whom the eldest was called *Philometer*, and the younger *Phiscon*. But when *Hircanus* perceived that *Antiochus* grew very powerful, he feared to be punished by him for his Incursions made upon the *Arabians*, whereupon he slew himself with his own hands; and *Antiochus* enjoyed all his Goods.

Hercanus afflicteth the *Arabians* with continual War.

Hircanus buildeth a strong Tower.

Antiochus Epiphanes, King of *Syria*.

The Sons of *Ptolomy Epiphanes*, *Philometer* and *Phiscon*.

Hercanus killeth himself.

Hedio & Rufinus, cap. 6. 1 *Mac.* 1.

CHAP.

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CHAP. VI.

The year of the World, 3790. before Christ's Nativity, 174.

Onias, *ſirnamed* Menelaus, *ſeeing himſelf excluded from the High-Prieſthood, retires to* Antiochus, *and renounceth the Religion of his Forefathers;* Antiochus *enters* Egypt, *and being ready to make himſelf Maſter of it, the* Romans *force him to retire.*

ONias the High-Prieſt being dead about this time, *Antiochus* gave the Prieſthood to *Jeſus*, ſirnamed *Jaſon*, his Brother: For that Son unto whom *Onias* had left the Succeſſion, was as yet very young (of whom we will ſpeak in convenient time and place.

Onias ſirnam'd *Menelaus*, ſubſtituted in his place.

I This *Jeſus* (*Onias*'s Brother) was deprived of the Prieſthood, through the King's Diſpleaſure conceived againſt him, who gave it ſhortly after to his younger Brother called *Onias*: For *Simon* had three Sons, who, as we have declared, ſucceſſively poſſeſſed the Prieſthood: This *Jeſus* cauſed himſelf to be call'd *Jaſon*, as his other Brother cauſed himſelf to be call'd *Menelaus*, whereas his Name was *Onias*. But *Jeſus*, who had firſt of all been eſtabliſhed in the place of the High-Prieſt, aroſe againſt *Menelaus*, who was elected into the place after him. So that the People were divided into Factions, and *Tobias*'s Sons were on *Menelaus*'s ſide; but the greater number of the People follow'd *Jaſon*; ſo that *Menelaus*, and the Sons of *Tobias*, being much troubled by them, retired to *Antiochus*, telling him that they intended to forſake the Religion and Ordinances of their Fathers, and to

The Wars betwixt *Jaſon* and *Menelaus*. Apoſtates from the *Jewiſh* Religion.

K follow that of the King, and to live after the manner of the *Greeks*; exhorting him to give them licence to erect a place of Exerciſes in *Jeruſalem*. Which when *Antiochus* had granted them, they ſo behaved themſelves, that there appear'd no more ſign of Circumciſion in them; ſo that at ſuch time as they were naked, there was no difference between them and the *Greeks*; and neglecting all the Ordinances and Cuſtoms of their own Country, they conform'd themſelves to the Behaviour and Manners of other Nations. *Antiochus* having all things in his Kingdom according to his Heart's Deſire, reſolv'd to make War upon *Egypt*: He contemned *Ptolomy*'s Sons age (who were not as yet capable to manage their Affairs.) Arriving there near to *Peluſium* with a great Power, he circumven-

L ted, by a ſtratagem, the young *Ptolomy Philometor*, and ſubdu'd *Egypt*: For after he had beſieged *Memphis*, and taken it, he came to *Alexandria*, with an intent to beſiege the City, and to lay hold on the King, who was therein. But he was driven, not only from *Alexandria*, but alſo out of all *Egypt*, by the Summons that were ſent him by the *Romans*, who commanded him to depart, and withdraw his Army out of that Country, as we have heretofore declared in another place. Now will I more largely and particularly diſcourſe the Acts of this King who overcame *Judea*, and ſpoil'd the Temple: For having only made a brief mention of him in my former Works, I think it neceſſary in this place to make a more exact recital of his Hiſtory.

Antiochus enforced to depart out of *Egypt*. The Hiſtory of *Antiochus Epiphanes*.

CHAP. VII.

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King Antiochus *being received into* Jeruſalem, *utterly ruines it; pillageth the Temple, and builds a Cittadel that commands the Town. He aboliſheth the Worſhip of God; many* Jews *forſake their Religion. The* Samaritans *diſown their Relation to the* Jews, *and conſecrate the Temple at* Samaria *to* Jupiter.

AFter that King *Antiochus* was return'd out of *Egypt*, and for the fear of the *Romans* had forſaken that Country, he led his Army againſt *Jeruſalem*, and encamped before the City, and took it by ſurrender, the Gates of the City being ſet open unto him by thoſe of his Faction; which hapned in the 143 year ſince the beginning of

Antiochus entering *Jeruſalem*, ſpoileth the Temple.

N the Reign of *Seleucus*. When he ſaw himſelf Lord and Maſter of *Jeruſalem*, he ſlew divers of the contrary Faction; and after he had gather'd together many great and rich Spoils, he return'd back to *Antioch*. Two years after, in the 145 year of the Reign of that Family, on the 25th Day of that Month which we call *Chaſleu*, and the *Macedons Apellæus*, the *Romans December*, in the 153 *Olympiad*, he return'd again to *Jeruſalem*; at which time, he ſpared not them who gave him peaceable entrance, and opened the Gates. But his inſatiable Avarice tranſported him ſo far, that he feared not to violate the Temple, and to ſpoil it of all thoſe Riches which he knew to be there laid up; being no leſs inſolent towards his Friend, than to the Offender; he ſpared neither. For having

O ſeen what quantity of Gold was in the Temple, and how great a number of Preſents and precious Ornaments were there laid up, he was ſo covetous, that he brake and violated all Covenants and Conditions. After therefore he had ſpoiled the Temple, and carried away the Veſſels dedicated unto God, the golden Candleſtick, the golden Altar, the

The year of the World, 3789. before Christ's Nativity, 164.

Table of the Shew-bread, the Censers, and pulled down the Curtains made of fine Linen and Scarlet. After he had emptied the Treasures that were hidden, and left nothing behind him of any value, to compleat the miseries of the *Jews*, he forbade them to offer their usual and daily Sacrifice unto God, according to the order of the Law: And after he had spoiled the whole City, he slew a great part of the Inhabitants, and carried away the rest of them into captivity, with their Wives and Children, to the number of 10000. Furthermore, he burnt the fairest Buildings of the City, and razed the Walls, and raised a Fortress in the lower City. For the Temple was as it were a high Cittadel, commanding the rest. For this cause, having inclosed it with high Walls and Towers, he placed a Garison of *Macedonians* therein, with whom remained the rabble and scum of the wicked Apostate *Jews*, who were given over to all Impieties, and who also afflicted their Fellow-Citizens with many Injuries. The King also commanded that an Altar should be erected in the Temple, on which he caused Swine to be slaughtered, offering Sacrifice contrary to the Religion and Ordinances of the *Jews*. He constrained them likewise to forsake the Worship of the true God, and to adore those Idols whom he reverenced for Gods, building in every City and Borough both Temples and Altars, on which he ordinarily caused Swine to be offered. He forbade them likewise to circumcise their Children, threatning to punish him whosoever he were that was found to do the contrary. Moreover, he chose certain Overseers that should compel them to observe his Commands, so that a great number of *Jews*, some of their own accord, others for fear of punishment, conformed to the King's Commands. But those Men who were of upright Hearts, and valiant minds, little regarded these menaces: For having more respect to their Laws and Customs, than to the Torments wherewith they were threatned, if they observed not the Edict; they were beaten, and exposed to most cruel punishments, for many days, amidst which many times they yielded up the Ghost. For after they were whipt, and maim'd in their Bodies, they were crucify'd and tortur'd alive: They strangled the Women also with their circumcised Children, whom, according to the King's Command, they hung about the Necks of their Parents, who were crucify'd: And if in any place they found any part of the sacred Scripture, they defac'd and burnt it; and they with whom it was found, were put to a most cruel Death.

Antiochus abrogating God's Law, through extream tyranny enforceth the *Jews* to Idolatry, and fortifieth the Temple. *Hedio & Rufinus*, cap. 7.

The Devil seeketh to abolish the Bible. The variable Wits of the *Samaritans*, which made them so odious in the sight of the *Jews*.

The *Samaritans* seeing this affliction of the *Jews*, pretended no further alliance to them, and call'd their Temple of *Garazim* no more the Temple of God, but (as we have heretofore declared) they shewed their own corrupt and unconstant Natures, and derived their descent from the *Medes* and *Persians*, as in effect they were; wherefore they sent Ambassadors to *Antiochus*, with Letters to this effect:

To King *Antiochus* the visible God, the Request of the *Sidonians* that dwell in *Sichem*.

Our Ancestors, enforced by the continual Pestilence that reigned in their Country, and induced by a certain ancient Superstition, have been accustomed to observe that Day as a Festival, which the Jews *call their* Sabbath; *and having built on the Mount of* Garazim *a Temple, and dedicated it unto a God who hath no Name, they have offer'd up in the same divers solemn Sacrifices. But since that you have inflicted punishment on the* Jews, *according as their Wickedness deserveth, the Commissaries of the King, supposing that we were tied to their Customs, (by reason of some Alliance between us) joyn us with them, and charge us with the same Accusations; whereas we are born* Sidonians, *as appeareth by our publick Records. We therefore beseech you, who are our Benefactor and Saviour, to command your Governour* Apollonius, *and your Steward* Nicanor, *not to molest us any more, by charging us with those Accusations which are peculiar to the* Jews; *who neither are tied to us by Alliance, nor agree with us in Customs; but that our Temple, which hath not hitherto born the Name or Title of any God, may now be called the Temple of* Jupiter *of* Greece: *By which means, we shall be deliver'd from all trouble; and being at liberty to attend our Affairs, we may the easier and more willingly pay you the greater Tributes.* To this Request of the *Samaritans* the King answer'd, sending them back their own Letter:

King *Antiochus* to *Nicanor*, Health.

The Sidonians *of* Sichem *have sent us this Request, to which we annex unto these our Letters: Since they, who were sent unto us to this intent, have sufficiently made appear both to us and our Council, that they are utterly strangers unto those Crimes wherewith the* Jews *are charged, and are desirous to live according to the Laws of the* Grecians, *we absolve them in as much as concerneth this Cause, and their Temple, which hereafter shall be called by the Name of* Jupiter *of* Greece: *We have written to the like effect also to* Apollonius *their Governour.* Given the 46th Year, and the Eleventh of the Month *Hecatombæon*, which signifieth *August*.

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CHAP. VIII.

The year of the World 3799. Before Christ's Nativity 165.

Matthias *and his sons slay those that were sent by King* Antiochus *to compel them to offer abominable Sacrifices, and after betake themselves to the Desart. They are followed by many others, of whom a great number are stifled in their Caves, because they would not defend themselves on the Sabbath-day.* Matthias *aboliſheth that Superſtition, and exhorts his Sons to assert their Privileges, and deliver their Country from Bondage.*

AT this time there dwelt a certain Man in *Modin* (a Village of *Jury*) whoſe name was *Matthias*, who was the ſon of *John*, who was the ſon of *Simon*, the ſon of
I *Aſmonæus* a Prieſt, of the rank of *Joarib*, born in *Jeruſalem*. This *Matthias* had 5 ſons, *John* call'd *Gaddis*, *Simon* call'd *Matthes*, *Judas* call'd *Maccabæus*, *Eleazar* named *Auran*, *Jonathan* call'd *Aphus*. This *Matthias* oftentimes complain'd unto his ſons, of the deplorable condition to which their Nation was reduc'd, of the ruine of their City, the deſolation of their Temple, and the miſeries of the People, telling them, *That it were better for them to die in the defence of the Laws and Religion of their Forefathers, than to live diſhonourably amidſt ſo many Calamities.* When therefore the Commiſſaries, deputed by the King, came unto *Modin*, to conſtrain the *Jews* to perform that which was enjoin'd them, and to command them to ſacrifice according to the ordinance; requiring *Matthias* (who ſurpaſſed the reſt in Honour and other qualities, but eſpecially in excellency of Deſcent and Nobility)
K to begin firſt of all to offer Sacrifice, to the end that the reſt might follow him, and be induc'd by his example; aſſuring him, *That the King would teſtifie his being well pleaſed with his compliance, by the rewards which he would ſuddenly ſend him.* *Matthias* anſwer'd, *That he would by no means commit that Idolatry*; aſſuring them, *That although all other Nations of the World, either for Love or fear of Puniſhment, ſhould obey the Edicts of* Antiochus; *yet that neither he, nor any of his Children, would be induc'd to forſake their Father's Religion.* As ſoon as he had return'd this anſwer, he held his peace, and a certain *Jew* ſtepped forth to offer ſacrifice according to *Antiochus*'s Ordinance; wherewith *Matthias* was ſo much diſpleas'd, that both he and his ſons fell upon him, and with their ſwords hew'd him in pieces. He ſlew *Apelles* the King's Captain likewiſe, and the Soldiers which he brought with him, to com-
L pel the People to commit Impiety. And not content herewith, he overthrew the Altar, crying out with a loud voice, *If* (ſaid he) *any one be affected to the Laws of his Fathers, and the Service of God, let him follow me:* And this ſaid, he preſently retir'd into the Deſart with his Sons, leaving the Borough utterly unpeopled. The reſt, after his example, retir'd alſo into the Deſart, with their Wives and Children, and made their habitation in Caves. The King's Captains having intelligence hereof, gather'd thoſe Forces that were at that time in the Cittadel of *Jeruſalem*, and purſued the *Jews* into the Deſart. And having overtaken them, they labour'd firſt of all to make them ſubmit themſelves, and to make choice of that which was moſt for their advantage, rather than to endanger themſelves, and enforce them to chaſtiſe their diſobedience with Blood. But the *Jews* nothing
M mov'd herewith, reſolv'd rather to die, than commit ſuch an Impiety: Whereupon they (who omitted no opportunity) aſſailed the *Jews* on a Sabbath-day, and burnt them within their Caves; who neither reſiſted their Enemies, nor ſo much as cloſed up the mouths of their Caves, forbearing to make any reſiſtance, by reaſon of the day, reſolving with themſelves not to violate the Sabbath-day, (for we are commanded to ceaſe from all labour on that day.) There were therefore about a thouſand ſtifled in their Caves, with their Wives and Children. Yet notwithſtanding divers eſcaped, and joined themſelves with *Matthias*, whom they choſe for their Captain; who declared unto them, *That they ought to fight on the Sabbath-day:* aſſuring them, *That if they did not, but ſcrupulouſly obſerved the Law, they themſelves ſhould be Enemies unto themſelves, if perhaps the Enemy ſhould aſſail them*
N *on that day, and they ſhould not ſtand upon their guard: for by that means they ſhould be deſtroyed without reſiſtance.* Hereby he perſuaded them to do as he had ſaid: and until this day, it is a cuſtom among us, that if need require, we make no difficulty to fight on the Sabbath-day. *Matthias* therefore having aſſembled a ſufficient number of Men about him, deſtroyed the Altars, and ſlew thoſe that had forſaken their Religion, as many of them as he could lay hands on. For divers were ſcatter'd here and there among the Nations, for fear; he commanded theſe to circumciſe their Children that were not circumciſed, driving thoſe from every place, whom *Antiochus* had ordain'd to ſee his law executed.

After that *Matthias* had govern'd for the ſpace of one year, he fell ſick of a dangerous Diſeaſe; whereupon he called for his Sons, and ſpake unto them after this manner: *My*
O *Sons, I muſt now go that way which is deſtined unto all Men; I therefore exhort you to follow my advice, and diligently to obſerve it, remembring the intent of your Father, who hath begot and nouriſh'd you; which is, to maintain the Laws of your Country, and to eſtabliſh our State, which*

The zeal and piety of *Matthias* and his Sons.

An Apoſtate ſlain by *Matthias*.

Matthias with his Sons flieth into the deſart.

The *Jews* are ſlain on the Sabbath-day, which ſlaughter maketh *Matthias* more wary.

Matthias rooteth out all Idolatry.

Hegeſ. & Ruffinus, cap. 8.

The year of the World 3799 Before Christ's Nativity 165.

Matthias exhorteth his sons to Piety, Fortitude and Concord.

is in danger to be overthrown, and hold no correſpondence with thoſe that would betray it to the A *Enemy. Let it appear to all the World, that ye are my Children indeed; ſtrengthen your hearts with Courage, to overcome all force of neceſſity: And aſſure your ſelves, that if you act after this manner, God will not forſake you, but taking pleaſure in your virtue, he will once more eſtabliſh you in your former peace and liberty, and will permit you to live again after the manner of your Anceſtors. True it is, our Bodies are mortal, and ſubject unto deſtiny, but the memory of our virtuous actions will never periſh: Being therefore ſtirred up with the love thereof, ſtrive and beſtir your ſelves to obtain honour, to the end that projecting mighty things, you make no difficulty to hazard your lives in the execution of the ſame. Above all things, I exhort you unto Concord, to the end that in whatſoever one of you ſhall be found more naturally apt and fitted than another, he may proſecute it without any contradiction of the reſt. I charge you alſo to obſerve* B *and obey your brother* Simon *(who is a politick and valiant Man) in whatſoever he ſhall counſel you. And for your Captain, you ſhall chooſe* Machabeus, *becauſe he is both Valiant and Strong; for he ſhall revenge the injuries and outrages which have been done to our Nation, and put our Enemies to flight: And aſſure your ſelves, that there is no Man that hath any love to Virtue and Religion, who will not joyn himſelf unto you in ſo holy an enterprize.*

CHAP. IX.

The death of Matthias. Judas Machabeus *one of his Sons, takes upon him the management of the publick Affairs. He delivers his Country, and purgeth it from the Abominations which* C *had been committed therein.*

1 *Mac.* 3. *Matthias's death.* *Judas Machabeus* appointed Governor.

AFter *Matthias* had thus ſpoken unto his Sons, and pray'd God to favour their enterprizes, and to reſtore the People to their ancient policy, and their accuſtomed manner of living, which they had in former times obſerv'd; he died, and was buried in *Modin*. After the People had mourned for him for a certain time, and perform'd publickly ſuch honour at his Funerals, as was agreeable to his quality, his ſon *Judas Machabeus* took upon him the management of the War, in the 146 year; and by the aſſiſtance of his Brethren, and other *Jews*, he drave the Enemies out of the Country, and put thoſe of his own Nation to death, who had forſaken their Religion, and purged the Country of all D abominations which had been committed therein.

CHAP. X.

Apollonius, *General of* Antiochus's *Army, cometh into* Jewry, *and is diſcomfited and ſlain; and alſo* Seron, *Governour of the lower* Syria.

Hedio & Ruffinus, cap. 9. *Judas Machabeus* overcometh *Apollonius* in battel. *Seron*, Governor of *Cœloſyria*, is put to flight in *Judea*

WHen *Apollonius*, who was *Antiochus*'s General in *Samaria*, heard hereof, he gathered his Army together, and invaded *Judea*: againſt whom *Machabeus* made head, and overcame him in a Battel, wherein there died many, and amongſt the reſt *Apollonius*, E whoſe Sword *Machabeus* got as his part in the ſpoil. There were a great number of them alſo wounded, and much Booty was taken in the Enemies Camp: after which Victory, enriched with ſpoils, he retreated. But *Seron*, Governor of *Cœloſyria*, hearing hereof, and underſtanding that divers had joyned themſelves with *Judas*, and that he had already about him a ſufficient power to keep the Field, and give him Battel; he thought that it concern'd him to begin to puniſh thoſe who obey'd not the King's Edicts. Whereupon, after he had aſſembled all the Forces that he had, and beſides them, hired certain Apoſtates, or fugitive *Jews*, he marched forth againſt *Judas*, and came as far as *Bethoron*, a Village in *Jewry*, where he encamped. *Judas* alſo came out to meet with him, reſolving to give him Battel: and ſeeing that his Soldiers would hardly be drawn out to fight, (both by F reaſon of their inequality of number, as alſo becauſe they were faint by faſting a long time) he encourag'd them, ſaying, *That the means to obtain Victory, and to have the upper hand over their Enemies, conſiſted not in the greatneſs of their number, but in their dependance upon God: whereof they had a moſt eminent example in their Forefathers, who had oftentimes defeated with a ſmall number of Men, divers thouſands of their Enemies, becauſe they fought for the defence of their Laws, and for their Children: for the greateſt power,* (ſaid he) *that a Man can have, is to be innocent, and without offence.* By theſe words, perſuaded he his Soldiers, ſo that without any fear of the multitude of their Enemies, they all together ran upon *Seron*, and encountring with him, they diſcomfited the *Syrians*. For their Chieftain G being ſlain, all the reſt betook themſelves to flight, in which thing only conſiſted the ſafety of their lives. *Judas* therefore purſuing them as far as the Campaign, ſlew about 800 of them. The reſt ſaved themſelves in thoſe quarters that bounded upon the Sea.

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CHAP. XI.

The year of the World, 3799. before Christ's Nativity, 165.

Judas Machabeus *defeats a great Army which King* Antiochus *sent against the* Jews. Lysias *the next year returns with a much greater power.* Judas *kills five thousand of his Men, and causeth him to retreat. He purifieth the Temple, and setteth it in order. Other great Exploits perform'd by him.*

WHen King *Antiochus* heard these things, he was much displeas'd at that which had hapned; whereupon he muster'd all his Forces, and hiring divers Strangers and
I mercenary Islanders, he prepar'd himself to invade *Judæa* about the Spring-time. But after the muster of his Army, when he found that his Treasure fail'd him, and that he was in great scarcity of money, (for his Tributes were not duly paid him, because the Nations were rebellious) being likewise in his own Nature, a Man of great and magnificent Spirit, which put him upon great Expences, he resolv'd first of all to go into *Persia*, to gather his Tributes. He therefore left the charge of his Affairs with *Lysias*, (a Man very much esteem'd by him, and one that govern'd all the Country from *Euphrates*, as far as the Borders of *Egypt*, and the lower *Asia*) giving him likewise a part of his Army, and some of his Elephants. To him had the King given charge to see his Son *Antiochus* carefully train'd up, until his return; commanding him expressly, *That when he had conquer'd* Judæa, *he*
K *should make the Inhabitants thereof his Slaves, and sell them to those that would give most, and destroy* Jerusalem, *and utterly abolish that Race.* The King having given this charge to *Lysias*, led forth his Army towards the Country of *Persia*, in the 147 year: And after he had passed *Euphrates*, he march'd onward toward the upper Provinces.

Antiochus's preparation to invade *Judæa.*

Antiochus committing his Kingdom, Provinces, and Son to *Lysias's* charge, departeth into *Persia.*

Lysias chose *Ptolomy* the Son of *Dorymenis*, *Nicanor*, and *Gorgias*, (Men of great Power and Authority amongst the King's Friends) and gave them 40000 Footmen, and 7000 Horsemen, to invade *Jewry*. Who marching as far as the City of *Emaus*, encamp'd in the Plain near unto it, and strengthned their Army with divers Allies out of *Syria*, and the Countries thereabouts, and with divers *Jews* also who were Apostates. There came also
L certain Merchants with them, with an intent to buy those that should be taken Prisoners, bringing Gives with them, to manacle those that should be captivated, and money to pay for them.

When *Judas* had view'd the Camp, and numbred the Enemy, he encourag'd the Soldiers, exhorting them to repose their confidence and hope of Victory in God, willing them to invocate and call upon him, according to their Law; and that cloathing themselves in sackcloth, they should humble themselves according to their accustomed manner in such extreme Dangers, and call upon God with Supplications and Prayers; and that in so doing, God would have compassion on them, and give them power to stand against their Enemies, and put them to flight. When therefore he had order'd his Battel according to the Custom of his Country, by thousands and hundreds, and sent away those that were new-
M ly married, and such as had newly bought Possessions, lest the love of their Wives or Estates should abate something of their Courage, he stood up in the midst of them, and exhorted his Soldiers to fight valiantly, in these, or such-like words:

Hedio & Rufinus, cap. 10. *Ptolomy, Gorgias*, and *Nicanor's* war in *Judæa.*

My Country-men and Companions, never have we hitherto had any occasion more necessary, wherein we ought to shew our Courage, and contemn our Dangers, than at this present. For at this time, if you fight couragiously, you may recover your liberty; which of it self is so acceptable unto you all, and ought the rather to be desired, because thereby you will enjoy the free exercise of your Religion. As therefore you shall behave your selves at this time, you may obtain the Victory, and enjoy a happy Life, (which consisteth in living according to our Laws and ancient Customs) but if you prove Cowards, you are to expect nothing less than the extremest Infamy, and the ut-
N *ter extermination of all your Race. Think therefore with your selves, that if you fight not, you must die; and, on the other side, assure your selves, that in fighting for your Liberty, for your Laws, and for Piety, you shall obtain immortal Glory. Prepare your selves therefore, that to morrow morning you may give your Enemies battel.* Thus spake *Judas* to his Army, to encourage them.

Judas's Oration to his Soldiers.

Whilst he was intent upon the Battel, certain tydings was brought him, that *Gorgias* was sent with 1000 Horsemen, and 5000 Footmen, to the end that under the conduct of some Fugitives, he might by night, and when he least suspected him, set upon him: Whereupon he resolv'd the very same night to break into the Enemies Army, especially since he knew that their Forces were divided. Having therefore refresh'd both himself and his
O Army, and left a number of Fires in his Camp, he marched all that night, and sought out the Enemy, who was at *Emaus*. *Gorgias* perceiving that the *Jews* had forsaken their Camp, suppos'd they were retired for fear into the Mountains to hide themselves: So

1 *Machab.* 4.

The year of the World, 3840. before Christ's Nativity, 164.

that he resolved to proceed, and search for them diligently. But early in the morning, A *Judas*, accompanied with 3000 Men, (who were ill arm'd by reason of their Poverty) came up unto his Enemies, who were at *Emaus*; and after he had seen their warlike Discipline, and mighty number, and how Soldier-like they were encamped, he exhorted his Followers, telling them, *That they ought to fight, although they were naked; for although they were in that condition, yet God (who took pleasure in the greatness of their Courage) had already given them the Victory against a number of armed Soldiers.* And forthwith he commanded the Trumpets to sound; so that rushing in upon his Enemies on the sudden, the surprize and astonishment was so great, that he slew divers of them who resisted, and put the rest to flight; he pursu'd them as far as *Gadara*, and the Plains of *Idumea*, of *Azor*, and of *Jamnia*. In this Encounter there died about 3000 of the Enemy. Notwithstanding, *Judas* would not permit his Soldiers as yet to take the benefit of the spoil, because they were to fight against *Gorgias* and his *Army*, assuring them, *That as soon as they should have defeated him, they might take their Booty, without fear, because they should have no more Enemies to expect.* B

Judas overcometh *Lysias*'s Army.

Whilst he thus spake unto his Soldiers, they that were with *Gorgias*, perceived from the top of an Hill, that the Army that was left behind them, was put to flight, and that their Camp was on fire: For although they were far off, yet did the smoke assure them of it. Which when they understood, and perceiv'd *Judas* and his Fellows in battel aray, expecting their coming, they fear'd, and betook themselves to flight. When as therefore *Judas* perceiv'd that *Gorgias*'s Troops were discomfited, without stroke strucken, he went C out to gather the pillage; and after he had gotten together great store of Gold, Silver, Scarlet, and Purple, he returned to his Quarters with joy, praising God for their happy success: For this Victory did not a little advantage them, towards the attainment of their liberty. But *Lysias*, to repair the Dishonour which he had suffer'd by this Defeat, raised the next Year another Army of almost 60000 chosen Men, and 5000 Horsemen, to invade *Judæa*. After he had therefore made his entry by the Mountains, he encamped in *Bethsura*, a Village of *Judæa*.

Judas gathereth a huge prey.

Lysias once more invadeth *Judæa*, and loseth 5000 of his Soldiers.

Judas having notice thereof, came forth against him, accompanied with 10000 Men; and discovering the number of his Enemies far to exceed his, (after he had besought God by Prayer, *That it would please him to assist him in the battel*) he charged the Van- D gard of the Enemy with so great Courage, that he discomfited them, and slew about 5000, leaving the rest in great fear. *Lysias* knowing the resolution of the *Jews*, and how they were resolved to die, except they might enjoy their Liberty; and fearing their desperation, more than their force, he gather'd together the rest of his Army, and returned back to *Antioch*, where he sojourned, hiring many foreign Soldiers, to make a greater Army to invade *Jewry*. After that *Antiochus*'s Captains had been discomfited so many times, *Judas* assembled the People together, and told them, *That after they had obtained so many Victories through the mercy of God, it behoved them to go up to* Jerusalem, *and to purifie the Temple that was left desolate, and to offer those Sacrifices ordained by the Law.* When he E came thither with a multitude of People, he found the Temple like a Desart, and the Gates thereof burnt, and Grass growing within it; so great a Desolation drew Sighs from his Heart, and he wept with all those that accompanied him: And having chosen out certain of his best Soldiers, he commanded them to assault the Garison that were in the Fortress, whiles he himself purged the Temple. Which Command of his being exactly and resolutely fulfilled, he sent for new Vessels, a Candlestick, a Table, and Altar of Incense, all made of Gold. He put also Veils or Hangings to the Doors, accustomed to be spread abroad, and made Gates to the Temple. And having thrown down the Altar of Burnt-Offerings, which had been prophaned by *Antiochus*, he built a new one of all sorts of Stones, neither hewn, nor hammer'd, according to art. The 25 Day of the Month of *Chasleu*, (with us *September*) there were Lights set upon the Candlesticks, and Perfumes F laid upon the Altar, and Loaves upon the Table, and Sacrifices offered upon the new Altar. All which hapned the same Day three Years, wherein the sacred Religion was changed into prophaneness and impiety. For the Temple was ruinated and left desolate by *Antiochus*, and remained in that state for the space of three whole Years. For this desolation hapned in the 145th Year, and the 25th Day of the Month called *Apellæus*, or *August*, in the 153 *Olympiad*; and the Temple was purified the same Day, in the Year 148, and the 154 *Olympiad*. This Desolation of the Temple hapned, according as *Daniel* had foretold, four hundred and eight Years before; for he declared that the *Macedonians* should destroy it.

The Temple of *Jerusalem*.

The Temple left desolate for 3 whole years space. *Dan.* 12.

After that *Judas* had re-establish'd the Service of the Temple, both he and his Coun- G try-men solemniz'd a Feast for eight Days, omitting not any kind of lawful Pleasure, banquetting sumptuously, and honouring God in Hymns and Psalms. Thus rejoyced they

The Festival solemnized for the re-establishment of the Temple.

H at this re-eſtabliſhment, ſeeing that contrary to all hope, after ſo long time, they had recover'd the Cuſtoms of their Country, and their ancient Religion: So that a Decree was made for thoſe that ſhould come after, whereby it was commanded, *That for the ſpace of eight Days, the rebuilding of the Temple ſhould be ſolemnized, with the Ceremonies and ancient Ordinances.* And ever ſince that time, until this Day, we celebrate this Feaſt, called the *Feaſt of Lights*, for this Reaſon, in my Opinion, becauſe this ſo great Felicity began to ſhine unto us as a Light, contrary to all hope. He encloſed the City likewiſe with a Wall, and built high Towers thereon, in which he placed Gariſons againſt the Incurſions of the Enemies. He fortified the City of *Bethſura* alſo, that it might ſerve as a Fort againſt the Enemy. *The year of the World, 3801. before Chriſt's Nativity, 163.*

I Whilſt theſe things paſſed thus, the Nations round about diſpleaſed with the re-eſtabliſhment and power of the *Jews*, ſlew divers of them, whom they ſurprized by Ambuſhes and Treachery. On thoſe *Judas* made continual War, to hinder their Incurſions, and to make them partakers of thoſe Evils they had inflicted upon the *Jews*. So that invading *Acrabathan*, he ſlew the *Idumæans* that were deſcended from *Eſau*, and brought away a great Prey out of their Country, and ſhut up the Sons of *Baan* their Prince, who lay in wait for the *Jews*; and having beſieged them, he overcame them, ſetting fire on their Towers, and killing all the Men that were therein. After this, he departed from thence, and made War upon the *Ammonites*, who had a great and mighty Army, under the Conduct of *Timotheus*: Theſe he encounter'd and overcame, and took their City of *Jazor*, K and burnt it, and led away their Wives and Children into Captivity, and afterwards returned into *Judæa*. The Neighbouring Nations hearing of this, aſſembled themſelves together in *Galaad* againſt the *Jews*, who inhabited the Frontiers of *Galaad*; who having retired to the Fort of *Dathema*, ſent Letters unto *Judas*, to let him know, *That* Timotheus *intended to ſurprize the place whereunto they were retreated, and requeſted him to deliver them from this Danger.* And whilſt he was reading of theſe Letters, certain Meſſengers came unto him out of *Galilee*, to inform him, that they were aſſaulted by the Inhabitants of *Ptolomais*, *Tyre*, *Sidon*, and other People thereabouts.

Hedio & Ruffinus, cap. 13. *Machab.* 5. *Judas* maketh continual War with the neighbouring Nations.

Hedio & Ruffinus, cap. 11.

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CHAP. XII.

The Exploits of Simon *the Brother of* Judas Machabeus *in* Galilee. Judas, *accompanied with* Jonathan *his Brother, obtaineth a Victory over the* Ammonites. *Some other Performances of* Judas.

JUdas, that he might ſend relief to theſe two Parties that were aſſaulted both at the ſame time, commanded his Brother *Simon* to take 3000 choſen men with him, and to go and ſuccour thoſe *Jews* that were aſſailed in *Galilee*: And himſelf, accompanied with *Jonathan* his other Brother, and 8000 fighting men, repaired unto the Country of *Galaad*, leaving the Government of the reſt of the Forces in the hands of *Joſeph* the Son of M *Zachary*, and *Azarias*, commanding them to have a careful and diligent eye to *Judæa*, and not to engage with any one until his return. *Simon* coming into *Galilee*, fought againſt his Enemies, and diſcomfited them; and afterwards purſuing them that fled as far as the Gates of *Ptolomais*, he ſlew about 3000: And after he had gather'd the Spoils of ſuch as were ſlain, he ſet many *Jews* at liberty who were Priſoners; and having reſtor'd them to their Goods, he retir'd back again to his Country. But *Judas Machabeus*, and *Jonathan* his Brother, having paſt *Jordan*, and marched on the other ſide thereof for the ſpace of three Days, came at length to the *Nabathæans*, who peaceable came out to meet them; by whom he underſtood the ſtate of thoſe that were in *Galaad*, and how divers of them were in extream want, incloſed and beſieged in Caſtles and Cities of the Country by N their Enemies. Theſe likewiſe beſought him to make haſte, and encounter the ſtrangers, and to ſeek the means to ſave their Country-men. Hereupon he returned into the Deſart, and firſt of all aſſailed the Inhabitants of *Boſra*, and took their City, and ſet it on fire, killing all the men that were therein, who were able to bear Arms. Neither was he contented therewith, but when night drew on, he marched towards another Caſtle where the *Jews* were incloſed, and ſhut up by *Timothy* and his Army; and coming up to them about break of Day, he ſurprized the Enemy at ſuch time as they were raiſing their Ladders to ſcale the Walls, and made ready their Engines for battery: Whereupon he cauſed the Trumpets to ſound, and after he had encouraged his People to fight valiantly and faithfully for their Kinſmen and Friends, being in great danger, and had diſtributed his O Forces into three Battalions, he ſet upon the Enemies rereward. *Timotheus*'s Soldiers perceiving that it was *Machabeus*, whoſe Valour and good Fortune they had already experienced to their great loſs, they, without delay, betook themſelves to flight. But *Judas*, with his

Simon overcometh his Enemies in *Galilee*, delivereth the *Jews* that were captive.

Judas and *Jonathan* ſuccour the *Jews* beſieged in *Galaad*.

Boſra taken and burnt.

Judas ſuccoreth the beſieged *Jews*.

The year of the World, 3051. before Christ's Nativity 163.

his Army, follow'd after them, and slew about 8000 of them; and marching toward *Malla*, (a City of the Enemies) he surpriz'd it, and slew all the Men therein, and afterwards consum'd it with fire. After this, departing thence, he took and destroy'd *Chaspoma*, *Bosor*, and divers other places in *Galaad*. A

Timothy's Soldiers slain. *Malla* taken and burnt. *Chaspoma* and *Bosor* taken. *Timothy* gathereth new Forces, and is overcome by *Judas*.

Shortly after, *Timothy* levy'd another great Army, and drew out with him all his Allies to his succour, and a number of *Arabians*, whom he had hired: With this Army of his passed he the River, and encamp'd near unto a Town call'd *Rapha*; exhorting his Soldiers to behave themselves like valiant Men against their Enemies the *Jews*, and to hinder their passage, because all their hopes of Victory depended upon the securing of that Pass. *Judas* understanding that *Timotheus* was prepar'd to fight, took with him all his Forces, and march'd hastily against the Enemy; so that having passed the River, he set upon them, killing divers of them that resisted; and terrifying the rest, who casting away their Arms, were constrain'd to flie. There were some of them who sav'd themselves by their swiftness, and some by retreating into a Temple call'd *Carnain*, where they were in hope to be secur'd, and so to escape: But after that *Judas* had taken the City where the Temple was, he slew them, and burnt it, and caus'd all his Enemies to perish either by the Sword, or by Fire. After this overthrow, he led away with him from *Galaad* all the *Jews*, their Wives and Children, and Substance, and brought them with him unto *Judæa*. When as therefore he drew near unto the Town of *Ephron*, which was situate directly in his way, so that it was impossible for him to march any other ways in his return home, without going very much about, and putting himself to great Inconveniencies; he sent Messengers to the Inhabitants, to pray them to open their Gates, and to grant them free passage through their City; for they had made Baracado's of Stones to cut off the passage. But when therefore the *Ephronites* would give no ear unto him, he besieg'd their City for a Day and Night's space, and took and burnt it, and slew all the Men that were therein, and afterwards went onward on his way; and so great a number was there of those that were slain, that he march'd upon the Bodies of dead Men. B

The *Jews* are brought out of the Country of *Galaad* into *Judæa*. *Ephron* besieged & burnt. C

After they had past *Jordan*, they came into a great Plain, wherein the City of *Bethsan* (by the *Greeks* call'd *Scythopolis*) stood; from whence they departed, and came into *Judæa* with joy and gladness, singing and praising God, and using their accustom'd Pastimes and Songs of Victory. This done, he offer'd up Sacrifices of Thanksgiving for their happy success, and the safety of his Army; especially since in all those Battels and Encounters he had not lost one *Jew*. D

An admirable Victory of *Judas Machabeus*, who, in all these conflicts, lost not one Man.

Joseph and *Zachary* overcome by *Gorgias*, lose 2000 Soldiers.

In the mean while, two Captains, to wit, *Joseph* the Son of *Zachary*, and *Azarias*, who were left for the guard of *Judæa*, (whilst *Simon* went into the Country of *Galilee* against those of *Ptolomais*, and *Judas* and *Jonathan* his Brother were in *Galaad* against the *Ammonites*) desirous also to obtain the Honour and Reputation of valiant Men by some notable Exploit, march'd with the Forces under their command towards *Jamnia*. Against these came forth *Gorgias*, who was Governour in that place, and charg'd them in that manner, that the *Jews* lost 2000 Men, and fled as far as the Marches of *Judæa*. This mischief fell upon them, because they had disobey'd *Judas*'s Commandment, who had prohibited them to fight with any before his return. And this gives us just cause more and more to admire the Providence and excellent Conduct of this great Captain of the *Jews*. E

Chebron and *Marissa* besieged.

Judas and his Brethren making War against the *Idumeans*, gave them no respite, but continually charging them on every side, they took also the City of *Chebron*, and destroy'd all the Fortifications thereof, and burnt the Towers, spoiling all the Country of the Enemies, and razed the City of *Marissa* likewise. Afterwards coming to *Azor*, they took and spoil'd it, and carried away a great quantity of Booty from thence, and return'd back into *Judæa* in safety. F

G

CHAP.

H

CHAP. XIII.

The year of the World 3801. Before Christ's Nativity 163.

King Antiochus Epiphanes *being forced ſhamefully to raiſe his Siege from before* Elymais *a Town in* Perſia, *(where he deſigned to pillage a Temple conſecrated to* Diana*) and troubled for the defeat of ſeveral of his Captains which he ſent againſt the* Jews, *dyeth for Grief.*

AT this time *Antiochus* paſſing through the upper Provinces of his Kingdom, underſtood that there was a very wealthy City in *Perſia* called *Elymais*, in which there
I was a Temple dedicated to *Diana*, full of all ſorts of Preſents: wherein alſo he was inform'd, that the Shield and Cuiraſſe of *Alexander* was kept, who was *Philip*, King of *Macedon*'s Son. Hereupon he reſolv'd to make himſelf Maſter of the place, and forthwith beſieg'd it. And the Inhabitants thereof being neither affrighted with his approach, nor terrifi'd with his Siege, made a ſtout reſiſtance, ſo that he failed of his purpoſe. For they drave him from their City; and ſallying out upon him, they purſu'd him ſo hotly, that he fled back to *Babylon*, and loſt a great number of his Men. After this defeat, and fruſtration of his hope, news was brought him of the overthrow of his Captains, whom he had left to War againſt the *Jews*, and how they of *Jewry* were now the ſtronger, and had the upper-hand. This trouble ſeconding his former diſcontent, touch-
K ed him ſo nearly, that he fell ſick; and his diſeaſe, aggravated with other accidents, increaſing, he knew well that he ſhould die: and therefore he call'd for his moſt familiar friends, and told them, *That his ſickneſs was violent and deſperate, and that he deſerv'd this affliction, becauſe he had perſecuted the people of the* Jews, *and deſtroyed their Temple, committed horrid Sacriledge, and contemned that God which they adored:* And whil'ſt he thus ſpake unto them, he gave up the Ghoſt. So that I wonder at *Polybius* the *Megalopolitane*, (who is in other things a good Hiſtorian) who writeth, That *Antiochus* died, becauſe he would have ſpoiled the Temple of *Diana* in the Country of *Perſia*. For ſince he had only intended to commit Sacriledge, but had not effected it, he merited not to ſuffer puniſhment for it. And if it ſeemeth good unto *Polybius*, that *Antiochus* was puniſhed by
L death upon this occaſion; it is far more likely to be true, that his death befel him for the Sacriledge he had committed in the Temple of *Jeruſalem*. But our purpoſe is not to argue againſt thoſe that maintain that *Polybius*'s reaſons are of greater truth and conſequence than ours are.

Hedio & Ruffinus, cap. 13. 1 *Mach.* 6. *Antiochus* deſirous to ſpoil *Diana*'s Temple, beſiegeth *Elymais*, and is ſhamefully repulſed to *Babylon*. *Antiochus Epiphanes* burden'd with cares falleth ſick. *Polybius Megalopolitane* of the cauſe of *Antiochus*'s ſickneſs.

CHAP. XIV.

Antiochus Eupator *ſucceeds his father* Epiphanes. Judas Machabeus *lays Siege to the Cittadel at* Jeruſalem. Antiochus *comes againſt him with a great Army, and beſiegeth* Bethſura; *they both raiſe their Sieges, and come to a pitch'd Battel. The wonderful courage, and*
M *the death of* Eleazar, *one of the Brothers of* Judas. Antiochus *takes* Bethſura, *and beſiegeth the Temple of* Jeruſalem; *but when the* Jews *were reduced to the greateſt extremity, he raiſeth the Siege upon the news that was brought him of* Philip's *having cauſed himſelf to be proclaimed King of* Perſia.

BEfore *Antiochus* gave up the Ghoſt, he called for *Philip*, one of his chief friends, and made him Governor of his Kingdom. And having deliver'd his Diadem into his hands, his Royal Robe, and his Ring and Jewels, he charg'd him to deliver them to his Son *Antiochus*, entreating him to take care of his education, and to ſecure the Kingdom for him, until he came to years of diſcretion. This done, *Antiochus* died the 149 year of
N the Kingdom of *Syria*. After that *Lyſias* had certifi'd the People of the King's death, he proclaim'd his ſon *Antiochus* (whom at that time he had in his protection) King, ſirnaming him *Eupator*, (according to the inſtructions that were given him.) About that time, the Gariſon and Apoſtates that were in the Fortreſs of *Jeruſalem*, did much miſchief unto the *Jews*. For ſetting upon them that went up to the Temple to worſhip and offer Sacrifice, they ſlew them: for the Fortreſs commanded the Temple. For this cauſe, *Judas* reſolved to cut off theſe Gariſons, and to that intent he aſſembled all the People, and beſieged it. This enterprize was undertook in the year 150, after that *Seleucus* had uſurped the Government of thoſe Countries. Having therefore made him certain Engines, and raiſed divers Platforms, he induſtriouſly continued the Siege: But divers of thoſe
O Apoſtates that were revolted, and of that Gariſon, came out by night, and aſſembling together ſuch Men as were as malicious as themſelves, they came unto King *Antiochus*, beſeeching

Antiochus appointeth *Philip* Governor of his Kingdom, and committeth his ſon *Antiochus* to his charge. *Hedio & Ruffinus*, cap. 14. *Lyſias* createth *Antiochus* the younger King, and ſirnameth him *Eupator*. The *Macedonians* in the Caſtle of *Jeruſalem*, do much harm to the *Jews*. *Judas Machabeus* beſiegeth the Citadel.

The year of the World 3803. Before Christ's Nativity, 161.

seeching him, *That he would not suffer them to be abused by those of our Nation; nor to be neglected by him, since their Sufferings proceeded only from their having devoted themselves to his Father's Service; for whose sake they had forsaken their own Religion, and follow'd his Laws and Ordinances.* Furthermore they told him, *That the Fortress was in danger to be surprized by* Judas *and his Associates, except some present succors were sent unto them.* When *Antiochus* the younger had notice hereof, he was displeased, and sent for his Captains and Friends, commanding them to hire Strangers, and to list all those in his Kingdom that were of years to bear Arms; so that he gather'd in short time an Army of 100000 Foot, and 20000 Horse, and 32 Elephants: and with this Equipage marched out of *Antioch*, committing his Army to *Lysias*. As soon as he came into *Idumæa*, he went up unto *Bethsura*, a walled City, and very difficult to be taken, which he besieged: but with such a disadvantage, that the *Bethsurians* resisting him valiantly, and sallying out upon him, burnt those Engines which he had prepar'd for the Battery of the Town. When therefore a long time was consumed about the Siege, *Judas* having intelligence of the King's approach, raised his Camp from before the Castle of *Jerusalem*, and marching forward to meet the Enemy, he encamped in a certain streight, in a place call'd *Beth-zacharia*, about 70 furlongs from the Enemy.

The fugitive *Jews* flie out of the Castle, and require *Antiochus*'s assistance.

Antiochus marcheth into *Judea* with his Army.

Bethsura Besieged.

Judas with his Forces encountreth the King at *Beth-zacharia*.

The King having notice thereof, raised his Siege from *Bethsura*, and marched toward the streight where *Judas*'s Army was encamped, and about the Morning he set his Soldiers in battel array. He first of all caused his Elephants to march one after another through the streight, for that it was impossible for them to march in a square body. About every Elephant were 1000 Footmen and 500 Horsemen. These Elephants bare high Towers on their backs, fill'd with Archers. The rest of his Forces he caused to march two several ways by the Mountains, under the conduct of his most trusty Friends, commanding them to charge their Enemies with a great shout, and to discover their golden and brazen Bucklers, to the end the reflection thereof might dazle the eyes of the *Jews*: whereupon the Mountains resounded with the fearful cries of *Antiochus*'s Army; yet was not *Judas* any ways discourag'd at it. For receiving the Charge with a great Courage, he slew almost 600 of the Forlorn Hope. But *Eleazar* sirnamed *Auran*, *Judas*'s Brother, seeing a huge Elephant among the rest, with trappings somewhat extraordinary, and supposing that the King was mounted thereon, he made towards him with a mighty Courage; and after he had slain divers of those that invironed the Elephant, and scatter'd the rest, he thrust his Sword into the belly of the Beast, and wounded him to death; but the Elephant falling upon *Eleazar*, slew him with his weight: and thus honourably died this worthy Man, after that he had slain a great number of his Enemies, and sold his Life at a dear rate. *Judas* seeing his Enemies Forces so great in number, retir'd back to *Jerusalem* to continue his Siege: and *Antiochus* sent part of his Army to *Bethsura* to take it, and with the rest he himself marched toward *Jerusalem*.

Eleazar, *Judas*'s brother, killeth an Elephant.

Judas returneth to *Jerusalem* and *Antiochus* followeth him.

The *Bethsurites* yield up their City.

The Temple of *Jerusalem* Besieged.

The *Bethsurites* being afraid of this mighty Army of the King, and seeing their necessary Provisions failed, yielded up their City, after they had taken the King's Oath, that he would offer no violence; so that when *Antiochus* was Master of the City, he offer'd them no injury; only he thrust them out disarmed from the City, and placed a Garison therein. He spent a long time also in besieging the Temple of *Jerusalem*, for they who kept it, defended it valiantly. For against every Engine the King built and raised up against them, they erected a contrary Engine. They only wanted Victuals, because their old Provision was consumed, and the ground had not been Manured that year, because it was the seventh; in which, according to the Law, the Country ought not to be Tilled; which was the cause that divers of those that were Besieged, fled away privately for want of Victuals, insomuch that very few remained for the defence of the Temple. In this condition were they who were Besieg'd in the Temple.

Antiochus hearing news of *Philip*'s intent to invade *Persia*, giveth over his siege to meet him.

But when King *Antiochus* and *Lysias* the General had received notice, that *Philip* coming out of *Persia*, intended to make himself Lord of the Country; they concluded to give over the Siege for that time, and to march forwards against *Philip*, without giving any notice thereof to his Soldiers. He only commanded that *Lysias* should call a Council of his Captains, and without discovering of his design against *Philip*, to tell them, *That he raised the Siege because the place was very strong, and his Army began to want Victuals, and the publick Affairs required his presence in other parts of his Dominions. Furthermore, he thought it expedient to capitulate with the Besieged, and contract friendship with all the Nation of the* Jews, *promising them the free exercise of their Religion, because they rebelled only that they were deprived of it; and he was assured, that having the grant thereof, they would live peaceably, and he might safely return into his own Country.* When *Lysias* had declared these Reasons, all the Army and the Captains approved thereof.

CHAP.

CHAP. XV.

King Antiochus Eupator *makes peace with the* Jews, *but, contrary to his Promiſe, he demoliſheth the Wall that encompaſſed the Temple. He cuts off the Head of the High-Prieſt* Onias *ſirnamed* Menelaus, *and confers that Honour upon* Alcim. Onias *the Nephew of* Menelaus *retires into* Egypt, *where the King and Queen* Cleopatra *his Wife, permit him to build a Temple at* Heliopolis, *in imitation of that at* Jeruſalem.

The year of the World, 3803. Before Chriſt's Nativity, 161.

IN purſuance of this Reſolution, King *Antiochus* ſent a Herauld to *Judas*, and thoſe that were beſieged with him, promiſing them peace, with permiſſion to live according to their Religion. Which Conditions they willingly embrac'd; and having taken an Oath of Aſſurance from the King, they ſurrendred up the Temple. Whereupon *Antiochus* entred into it, and ſeeing it to be a place ſo well fortify'd, he, contrary to his Oath, commanded his Army to level the Wall that environ'd it even with the Ground: Which done, he return'd to *Antioch*, leading away with him the High-Prieſt *Onias*, who was call'd *Menelaus*. For *Lyſias* had counſelled the King to murther *Menelaus*, if he intended that the *Jews* ſhould live in peace; and the rather, becauſe it was he only who was the Author of all thoſe Evils, by reaſon of the Counſel he had given to *Antiochus* his Father, to inforce the *Jews* to forſake their Religion. The King for that cauſe ſent *Menelaus* unto *Berœa*, a City of *Syria*, where he commanded him to be put to death, after he had enjoy'd the High-Prieſthood ten years. He was a wicked Man, and to raiſe himſelf to that great Honour and Authority, had caus'd ſeveral of our Nation to violate our moſt holy Laws. As ſoon therefore as *Menelaus* was dead, *Alcim* was made High-Prieſt, who was call'd *Jacimus*. Now when *Antiochus* found that *Philip* had already conquer'd a great part of his Country, he fought with him, and taking him Priſoner, he put him to death. But *Onias* the Son of the High-Prieſt, (whom, as we have heretofore declared, was left an Orphan in his infancy) ſeeing that the King had ſlain his Uncle *Menelaus*, and given the Prieſthood to *Alcim*, who was not of the Race of the Prieſts, and had transferred this Honour into another Family at the perſuaſion of *Lyſias*, he fled unto *Ptolomy* King of *Egypt*, where being honourably entertain'd by the King and his Queen *Cleopatra*, he obtain'd a place at *Heliopolis*, where he built a Temple like unto that which was at *Jeruſalem*; whereof we ſhall hereafter have a more fit opportunity to ſpeak.

Antiochus maketh peace with *Judas*. The Wall of the Temple defaced. *Onias*, otherways called *Menelaus*, led away Priſoner.

Alcim or *Jacimus* made High-Prieſt. *Philip* ſlain by *Antiochus*. *Onias* the High-Prieſt's Son built a Temple in *Egypt*, reſembling that at *Jeruſalem*.

CHAP. XVI.

Demetrius *the Son of* Seleucus, *eſcapes from* Rome, *comes into* Syria, *and cauſeth himſelf to be crowned King, and puts to death King* Antiochus *and* Lyſias. *He ſends* Bacchides *with an Army into* Judea, *to exterminate* Judas *and his Party, and to eſtabliſh* Alcim *in the High-Prieſthood; he proceeds with great cruelty, but* Judas *compels him to retire to* Demetrius *for freſh ſupplies.*

AT that time *Demetrius* the Son of *Seleucus* fled from *Rome*, and took poſſeſſion of *Tripolis* in *Syria*; and after he had ſet the Diadem upon his own Head, and had levied and hired certain Souldiers, he invaded the Kingdom, where he was receiv'd to the general content of all Men, who ſubmitting themſelves unto him, laid hold on the King *Antiochus* and *Lyſias*, and brought them alive unto him; but he forthwith commanded that they ſhould be put to death, after that *Antiochus* had reigned two years. To this new-elected King, divers *Jews*, (baniſh'd for their Impiety) and with them the High-Prieſt *Alcim* reſorted; who in general accuſed their own Nation, and principally *Judas* and his Brethren, objecting againſt them, that they had ſlain his Friends, and all ſuch as were on his ſide; and that among all thoſe that were in the Kingdom, and expected his coming, ſome of them were ſlain; and the reſt being driven from their native Country, were baniſh'd into other places: Wherefore he deſired him that he would ſend ſome one of his Friends to take notice of the Outrages committed by *Judas* and his Brethren. *Demetrius* was much moved by theſe Reports, and for that cauſe ſent *Bacchides* (who was in times paſt much eſteem'd by *Antiochus Epiphanes* for his Valour, and to whoſe Government at that time all *Meſopotamia* was committed:) To whom he gave an Army, joyning with him the High Prieſt *Alcim*, with Commiſſion to kill *Judas* and his Confederates. *Bacchides* departing from *Antioch* with his Army, came into *Judea*, and ſent an Herauld unto *Judas* and his Brethren, to treat with him upon certain Articles of Peace, becauſe his intent was to ſurprize them by ſome treachery. But *Judas* ſuſpecting his Deſign, gave little heed unto him; for in that he came thither with ſo great an Army, he eaſily conjectured that he

Hegio & Ruſſinus, cap. 15. 1 *Machab.* 7. *Demetrius* ſeizeth *Tripolis*, and other Cities of *Syria*, and killeth *Antiochus* and *Lyſias*. *Alcim* the High-Prieſt, with Apoſtates accuſeth *Judas* before *Demetrius*.

The year of the World, 3804. *before Christ's Nativity*, 160.

he intended no Peace, but to make War: Notwithſtanding, ſome of the People gave ear unto the peaceable Proclamation of *Bacchides*; and ſuppoſing that there was no ill Deſign in *Alcim*, who was their Country-man, they ſubmitted themſelves unto his Government. And having receiv'd an Oath from them both, That neither they, nor any of their Followers, ſhould any ways be endamaged by them, they committed themſelves to their protection. But *Bacchides* ſetting light by his Oath, ſlew 60 of them; and by this breach of his Faith towards theſe, he cauſed others (who intended to ſubmit themſelves) to forſake and flee from his Government. As ſoon as therefore he had removed his Army from *Jeruſalem*, he came unto the Village of *Bethzeth*, and there apprehending many of thoſe which had fled, and ſome others among the People, he ſlew them all, commanding all thoſe that liv'd in the Country to obey *Alcim*, to whom he left in that place, for the guard of his Perſon, a part of his Army: And that done, he return'd unto *Antioch* to King *Demetrius*. In the mean while *Alcim* intending to ſecure his Government, and ſuppoſing that it would be ſo much the better confirm'd, if he could obtain the Good-will of the People, he uſed all kind of plauſible and familiar ſpeech unto them; and converſing with every Man pleaſantly and graciouſly, he joyn'd in a ſhort time great Forces to thoſe which he had before: Amongſt whom, there were many Fugitives and ungodly Men, by whoſe help and aſſiſtance he march'd through the Country, killing all thoſe whom he found to be of *Judas*'s Faction. *Judas* perceiving that *Alcim* having gather'd great Forces, had already ſlain divers of the moſt worthy Men, and ſuch as fear'd God, he prepar'd himſelf alſo to over-run the Country, and ſlew as many of *Alcim*'s Party as he could meet with. At length finding that he alone was unable to ſtand againſt *Judas*, he thought fit to ſeek after the Aſſiſtance of *Demetrius*. For which cauſe, he repair'd to *Antioch*, and incenſed *Demetrius* exceedingly againſt *Judas*, accuſing him for offering many Injuries unto him, proteſting that he ſhould ſuffer many more, except he were prevented and puniſh'd by a good Army ſent out againſt him.

Bacchides killeth divers that truſt his Oath.

Bacchides uſeth great tyranny in *Bethzeth*.

Alcim uſeth popularity and familiarity to win the People's Hearts, and killeth all ſuch as were of *Judas*'s Faction.

Judas reſiſteth *Alcim*'s power.

Alcim accuſeth *Judas* to *Demetrius*.

CHAP. XVII.

Demetrius, *at the inſtance of* Alcim, *ſends* Nicanor *with a great Army againſt* Judas Machabeus, *whom he endeavours to ſurprize. They come to a Battel, and* Nicanor *is ſlain. The death of* Alcim, *by a moſt remarkable piece of Divine Vengeance.* Judas *is made High-Prieſt in his place, and enters in an Alliance with the* Romans.

Hedio & Ruffinus, cap. 16.

Demetrius imagining, that if *Judas* ſhould increaſe in power, it would be ſome prejudice to his ſtate, ſent *Nicanor* his moſt faithful Friend, to make War againſt him; (who was one of them who accompanied him in his flight from *Rome*. And having furniſh'd him with a ſufficient Army, and able to make head againſt *Judas*, he commanded him to ſpare no one of that Nation. When *Nicanor* came to *Jeruſalem*, he would not proclaim an open War againſt *Judas*, but deſign'd to ſurprize him by ſome ſubtilty: To this intent he ſent him a peaceable Meſſage, telling him, *That he knew no reaſon why he ſhould engage himſelf in the Dangers of a tedious War, ſince he was ready to aſſure him with an Oath, that he would offer him no injury; and that he came thither with his Friends, only to expreſs the good affection of the King* Demetrius *towards him, and his kindneſs to the Nation of the* Jews. *Judas* and his Brethren believ'd this Deluſion of *Nicanor*, and ſuſpecting no harm, they gave credit to him, and entertain'd both him and his Army. When therefore *Nicanor* had ſaluted *Judas*, he conferr'd with him, and in the mean while gave a ſign unto his Soldiers to lay hands on him; who perceiving his Treaſon, brake from him, and fled unto his Soldiers. When *Nicanor* ſaw that his Intentions were diſcover'd, he reſolv'd to make open War upon *Judas*, and to give him Battel near unto a Borough call'd *Caphar ſalama*; in which place obtaining the Victory, he conſtrain'd *Judas* to retreat into the Fortreſs at *Jeruſalem*. On a certain Day when *Nicanor* came down from the Fortreſs, and went towards the Temple at *Jeruſalem*, certain of the Prieſts and Elders went out to meet him, and after they had done their reverence, they ſhew'd him thoſe Sacrifices, which (as they ſaid) they intended to offer unto God for the King's Proſperity and Health. But he blaſpheming, threatned them, *That if the People did not deliver* Judas *into his hands, he would deſtroy the Temple upon his return.* And with theſe menaces he departed out of the City. Which, when the Prieſts heard, they wept bitterly, and intreated God, *That it might pleaſe him to defend his ſacred Temple, together with thoſe which called on his Name therein, from the violence and outrage of their Enemies.*

Demetrius ſendeth *Nicanor* againſt *Judas*.

Nicanor diſſembling with *Judas*, labor'd to ſurprize him.

Nicanor threatneth the People, that except they yield up *Judas*, he will deſtroy the Temple.

Nicanor departed from *Jeruſalem*, and came unto *Bethoron*, and encamped there, where he receiv'd great Supplies of Soldiers which came unto him out of *Syria*. Now *Judas* was encamped in another Village call'd *Adas*, about 30 Furlongs diſtant from *Bethoron*, having

H having with him at the moſt not above 100 Men. Notwithſtanding he exhorted his Soldiers not to be afraid of the Multitude of their Enemies; nor ſo much to conſider againſt how many they were to fight, as againſt whom, and for what recompence, to the intent they might altogether couragiouſly ſet upon the Enemy, at ſuch time as he ſhould lead them forth to Battel. Whereupon aſſailing *Nicanor*, there aroſe a dangerous Conflict between them, wherein *Judas* had the better; for he ſlew a great number of the Enemy: And finally, *Nicanor* himſelf fighting couragiouſly, was ſlain; and as ſoon as he fell, his Army betook themſelves to flight. For having loſt their Captain, they diſperſed themſelves, and caſt away their Weapons: *Judas* ſpeedily purſuing them, made a great ſlaughter, and by ſound of Trumpet, certified thoſe of the Neighbouring Villages, *That he had diſcomfited the Enemy*. Whereupon the Inhabitants betook themſelves to their weapons, and meeting with thoſe that fled, they ſlew them, ſo that not one eſcaped from this I Battel, although the *Syrian* Army conſiſted of 9000 Men. This Victory hapned on the 13th day of the Month *Adar*, as our Country-men call it, and the *Macedonians Diſtre*: And hereof each year there is a ſolemn Feaſt and Memorial obſerved. From this time forward, the Nation of the *Jews* were in quiet without any Invaſion, and lived in Peace for a little time; but afterwards they were troubled with the like Incurſions. Whereas therefore the High-Prieſt *Alcim* intended to beat down an old Wall of the Sanctuary, which had been built by the holy Prophets, he was ſuddenly ſtrucken by God; ſo that he loſt his Speech, and fell to the ground; and after he had endured many torments, at laſt he died miſerably, after he had enjoyed the Prieſthood for the ſpace of four years.

The Year of the World, 3804. *before Chriſt's Nativity*, 160.

Judas and his followers, put *Nicanor* and his Soldiers to flight.

Adar, March.

Alcim the High-Prieſt dieth.

K After his death, the People with a general conſent, conferred that Office upon *Judas*; who hearing of the great Power of the *Romans*, and how they had conquer'd *Gaule*, *Spain*, *Carthage*, *Greece*, and the Kings *Perſeus* and *Philip*; and beſides all theſe, the great King *Antiochus*, he reſolved to procure their Friendſhip, and to that purpoſe he ſent *Eupolemus* the Son of *John*, and *Jaſon* the Son of *Eleazar*, his two moſt intimate Friends, unto *Rome*, to entreat the *Romans* to be their Allies and Confederates, and to write unto *Demetrius*, *That he ſhould forbear to make War againſt the* Jews. When the Ambaſſadors that were ſent from *Judas* were arrived at *Rome*, the Senate received them; and after they had diſcourſed with them upon the occaſion of their coming, they accepted their Alliance, L and made a Decree, the Copy whereof was then brought into *Judæa*, and the Original reſerved in the Capitol, engraven on a Table of Braſs. Which Decree of the *Romans*, concerning their Alliance with the *Jews*, contained theſe Articles:

Hedio & Ruffinus, cap. 17. 1 *Mac.* 8.

Judas covenanteth a Peace with the *Romans*.

That no Man under the obedience of the Romans, *ſhould maintain War againſt the Nation of the* Jews; *nor ſhould furniſh thoſe with Victuals, Ships, or Money, that ſhould make War againſt them. And if any Enemies ſhould aſſail the* Jews, *the* Romans *ſhould give them Succor to the utmoſt of their Power: And that likewiſe if any one ſhould make War againſt the* Romans, *the* Jews *ſhould ſuccor them. That if the* Jewiſh *Nation would add or diminiſh any thing of that Aſſociation, it ſhould be done with the common advice of the People of* Rome; *and that that which ſhould be ordained, ſhould remain irrevocable.*

The Decree of the *Romans* touching Society and Friendſhip of the *Jews*.

M This Copy was written by *Eupolemus* the Son of *John*, and by *Jaſon* the Son of *Eleazar*, at ſuch time as *Judas* was High-Prieſt, and his Brother *Simon* General over the Army. Thus the firſt Amity and Alliance was contracted between the *Romans* and the *Jews*.

CHAP. XVIII.

King Demetrius *ſends* Bacchides *with a new Army againſt* Judas Machabeus, *who reſolves to give him Battel, although he had but* 800 *Men.*

N WHen *Nicanor*'s death, and the defeat of his Army was told *Demetrius*, he ſent a new Army into *Judea*, under the Conduct of *Bacchides*; who departing from *Antioch*, and coming to *Judæa*, encamped in *Arbela* a City of *Galilee*; where having taken captive a great number of thoſe that were retir'd into Caves, he departed from thence, and went to *Jeruſalem*. And underſtanding that *Judas* was encamped in the Village of *Berzeth*, he marched out againſt him with 20000 Foot, and 2000 Horſe. *Judas* had not on his ſide in all above 2000 Men, the greater part whereof being afraid of the numerous Army of the *Syrians*, forſook their Camp, and fled away; by which means there remained no more with *Judas*, than 800 Men. He ſeeing himſelf abandoned by ſo many of his Men, and preſſed by his Enemies, who gave him no time to reinforce his Army, he reſolved to engage with thoſe 800 which remained, whom he exhorted to be of good O courage, and to fight valiantly; but they anſwered, That they were not able to make head againſt ſo great an Army, and counſelled him to retire, and ſtand on his guard for that time, until he had gather'd Forces that might be able to face the Enemy. But *Judas* re-

Hedio & Ruffinus, cap. 18. 1 *Mach.* 9.

Demetrius ſendeth *Bacchides* with Forces into *Jury*.

Bacchides meeteth *Judas* with 20000 Soldiers.

The Year of the World, 3804. before Christ's Nativity, 160.

plied to this effect: *God forbid* (ſaid he) *that the Sun ſhould ſee me turn my back upon mine Enemies. And if by this means I meet with my death, and that I muſt needs ſpend my laſt Blood in this Battel, I will never ſully ſo many notable Actions ſo worthily atchieved, nor diminiſh that Glory which I have obtained, by one Ignominious flight.* And having in this manner exhorted the ſmall remnant of thoſe Soldiers that were with him, he commanded them that without any apprehenſion of danger, they ſhould make head againſt the Enemy. A

Judas with a ſmall Army, intendeth to aſſail a mighty Hoſt.

CHAP. XIX.

Judas Macchabeus *with* 800 *Men, engageth againſt the whole Army of* Demetrius. *He is ſlain, after he had performed Actions almoſt incredible. His praiſe.* B

Bacchides diſpoſeth his Army, and fighteth with *Judas.*

Bacchides drew out his Army, and ranged them in Battel, placing the Horſemen on both the Wings, his light-armed Soldiers and Archers in the Front of the Army, and after theſe a ſtrong Band, called the *Macedonian Phalanx*; and he himſelf led the right Wing of the Battel. And in this Array he approached *Judas*'s Camp, and cauſed the Trumpets to be ſounded, commanding his Soldiers to give a great ſhout, and to charge their Enemies. *Judas* did the like, and encountred *Bacchides*; ſo that on both ſides there was a moſt cruel Conflict, which continued until the Sun-ſet. And when *Judas* perceiv'd that *Bacchides*, and the flower of his Army fought in the right Wing, he choſe out a certain number of his moſt reſolute Soldiers, and drew towards that Quarter, and ſetting upon them, he brake their Squadron; and afterwards thruſting into the midſt of them, he forced them to fly, and purſu'd them as far as the Mount *Aza.* They of the left Wing perceiving the flight of thoſe in the right, went after *Judas*, and incloſed him behind. So that being unable to fly, and ſeeing himſelf incloſed by his Enemies, he reſolved to fight it out. And after having ſlain a great number of his Enemies, he found himſelf ſo feeble by the Wounds which he had receiv'd, that he fell to the Ground, and crowned all his other great and immortal Actions by a glorious death. His Soldiers ſeeing him dead, and having no Commander of note left amongſt them, after the loſs of ſo valiant a Captain, betook them all to flight. *Simon* and *Jonathan* his Brothers, upon intreaty, recover'd his Body, and carried it to *Modin*, (a place where his Father was buried;) there was he interred by all the People, who wept for him divers days, and honour'd him publickly, according to the cuſtom of their Country. Such was *Judas*'s end, who was a valiant Man, a great Warriour, and very reſpective of the Commandments of his Father *Matthias*, having done and ſuffer'd all that was poſſible, to recover the liberty of his Country. Being therefore after this manner accompliſhed, he had left behind him a perpetual renown of his worthy Acts, and an honourable Memory of himſelf obtained by the liberty, in which he re-eſtabliſhed his Nation, delivering them from the ſervitude of the *Macedonians:* He died, after he had diſcharged the Office of the High-Prieſt for the ſpace of three years. C

Judas diſperſeth the Enemies Army, killeth ſome, and at laſt is ſlain himſelf.

Judas buried in *Modin.*

D E F

THE G

H

The Thirteenth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Year of the World, 3805. before Christ's Nativity, 139.

The Contents of the Chapters of the Thirteenth Book.

1. Jonathan, *after his Brother* Juda's *death, succeedeth in the Government.*
2. Jonathan, *having wearied* Bacchides *by War, compelleth him to make a League, and*
I *draw off his Army.*
3. Alexander, *the Son of* Antiochus Epiphanes, *maketh War upon King* Demetrius.
4. Demetrius *sendeth an Ambassador to* Jonathan *with Presents, perswading him to be of his Party.*
5. Alexander, *by greater Presents than* Demetrius, *and by offering the High-Priesthood to* Jonathan, *draweth him over to his Party.*
6. *Of the Temple of God built by* Onias.
7. *How* Alexander, *after the death of* Demetrius, *highly honour'd* Jonathan.
8. Demetrius *the Son of* Demetrius, *overcoming* Alexander, *possesseth the Kingdom, and maketh an Alliance with* Jonathan.
K 9. Triphon Apamenus, *after he had overcome* Demetrius, *reserved the Kingdom for* Antiochus, Alexander's *Son, who receiveth* Jonathan *into favour.*
10. Demetrius *being overcome by the* Parthians, Triphon *breaketh his Covenant of Peace, and laying hold on* Jonathan, *traiterously killeth him, and afterwards assaulteth* Simon *his Brother.*
11. *How the Nation of the* Jews *committed both the Priesthood and the Government of the Army to* Simon.
12. Simon *driving* Tryphon *into* Dora, *besieged him, and maketh a League with* Antiochus, *sirnamed* Pius.
13. *A debate arising between* Antiochus *and* Simon, Cendebæus *the King's Captain is driven*
L *out of the Country.*
14. *How* Simon *was traiterously slain at a Banquet, by* Ptolomy *his Father-in-law.*
15. *How* Ptolomy's *endeavours being made frustrate,* Hircanus *obtaineth the Government.*
16. *How* Antiochus, *sirnamed* the Just, *leading an Army against* Hircanus, *for* 300 *Talents, is reconciled, and entreth into a League.*
17. Hircanus's *Expedition into* Syria.
18. *How* Antiochus Cyzicenus *assisting the* Samaritans, *is conquered, and enforced to fly.*
19. Aristobulus *causeth himself to be crowned King.*
20. *The acts of* Alexander *the King of the* Jews.
21. *The Victory of* Ptolemy Lathurus *against* Alexander.
M 22. Demetrius Eucærus *overcometh* Alexander *in Battel.*
23. *The Expedition of* Antiochus Dionysius *into* Jewry.
24. Alexander *being dead, his Wife* Alexandra *succeeded him in the Kingdom.*

CHAP I.

After the death of Judas Machabeus, Jonathan *his Brother is by the* Jews *chosen General of their Army.* Bacchides, *the Commander of* Demetrus's *Army, attempts to kill him treacherously; but failing, he assaults him openly. A great Battel, and a fair Retreat managed*
N *by* Jonathan. *The Son of* Amar *kills his Brother* John, *and thereby draws the Divine Vengeance on his head.* Bacchides *besiegeth him and* Simon *his Brother in* Bethalaga, *but they force him to raise his Siege.*

WE have declar'd in the former Book, how the Nation of the *Jews* (after they had been under the subjection of the *Macedonians*) recovered their liberty: We have likewise related the great Wars of *Judas* their Captain, and in which he was at last slain in the defence of their liberty: How likewise (after the death of *Judas*) all the wicked Apostate *Jews*, who had revolted from their Religion, took Courage, molesting and doing many Injuries to the rest
O of their Country-men. Finally, how besides their Malice, the Famine raged in the Country; so that divers being unable to sustain these two scourges of Famine and War, were constrain'd to submit themselves unto the *Macedonians*. In the mean

The Year of the World, 3805. *before Christ's Nativity*, 156.

while, *Bacchides* gathering together the Apoſtates, (who were fallen from the Religion of the *Jews*, with an intent to live after the manner of the Heathen) committeth the government of the Country unto them, who laying hold on *Judas*'s friends and partakers, betrayed and deliver'd them to *Bacchides*; who firſt of all tormented and beat them, and afterwards put them to death. This ſo great affliction (than which, the *Jews* had never endured a worſe, ſince their return from *Babylon*) was the cauſe that thoſe of *Judas*'s Faction, who were yet alive, fearing the total ruine of their Nation, addreſſed themſelves to *Jonathan* his Brother, exhorting him *to imitate his Brother* Judas's *Virtues, and to have no leſs care of his Country, than him who dyed in the defence of it; beſeeching him, that he would not ſuffer his Nation to periſh for want of a Captain, ſince he himſelf was ſo well qualified to command them.* *Jonathan* anſwer'd them, *That he was ready to die for them*; and being in all things eſteemed no leſs Valiant and Politick than his Brother *Judas*, he was proclaimed General and Captain of the *Jews*.

The *Jews* compelled by the Apoſtates, and by Famine, ſubmit themſelves to the *Macedonians*.

Bacchides murthereth thoſe of *Judas*'s Faction.

Jonathan, by the publick inſtitution of the *Jews*, undertaketh the Government.

Bacchides having notice hereof, feared leſt *Jonathan* ſhould be no leſs troubleſome to the King and the *Macedonians*, than his Brother *Judas* before him had been, for which cauſe he ſought means to make him away by Treaſon. But both *Jonathan* and his Brother *Simon* gat intelligence thereof, and having diſcover'd his practice, they took all their Families with them, and fled into the deſart that confin'd upon the City of *Jeruſalem*; and retiring near unto a Water call'd the Lake of *Aſphar*, they remained in that place. When *Bacchides* perceiv'd that they miſtruſted him, and were driven thither; he went out againſt them with all his Forces, and being encamped on the other ſide of *Jordan*, he gathered his Army together. *Jonathan* knowing well that *Bacchides* came out to ſeek him, ſent his Brother *John* (ſirnamed *Gaddis*) unto the *Arabians* and *Nabatheans*, to commit the truſt of their Goods into their Hands, until the end of the War betwixt him and *Bacchides*; for the *Arabians* were his Friends. Whil'ſt therefore *John* marched towards the *Nabatheans*, (who were of the City of *Medaba*) the Sons of *Amareus* laid an ambuſh for him; and after they had furiouſly ſet upon him on the way, and laid hold on whatſoever he brought with him, they at length ſlew him, and all his company; for which Fact of theirs, they were ſhortly after puniſhed by his Brethren, as we ſhall relate hereafter.

Bacchides compliotteth to betray *Jonathan* and his Brother.

Bacchides draweth out his Forces againſt *Jonathan*.

John the Brother of *Judas*, is ſlain by

Amar's Son.

Bacchides aſſaileth *Jonathan* on the Sabbath-day, and loſeth 2000 of his Men.

When *Bacchides* knew that *Jonathan* was encamped in the Marſhes of *Jordan*, he made choice of the Sabbath-day to ſet upon him, hoping that he would not defend himſelf on that day, becauſe of the prohibition of the Law. But he, contrary to his expectation, encouraged his Soldiers, and declared unto them how it concerned their lives to be Valiant, for that it was impoſſible for them to eſcape, becauſe they were ſhut up in the midſt betwixt the River and the Enemy; for they had the Enemy before them, and the River on their backs. As ſoon therefore as he had made his Prayer unto his God, That it might pleaſe him to grant him the Victory, he ſet upon the Enemy with great reſolution, and ſlew a great number of them; and perceiving how *Bacchides* aſſaulted him with great fierceneſs, he ſtretched out his right Hand to ſtrike him; but he preventing the ſtroke, by ſtepping aſide, *Jonathan* and his Companions lept into the River, and ſo ſaved themſelves, by ſwimming over to the other ſide of *Jordan*, becauſe the Enemy durſt not paſs the Water to purſue them. Whereupon *Bacchides* returned incontinently to the Caſtle of *Jeruſalem* (after he had loſt about 2000 of his Men.) After this, he fortifi'd divers Cities (which were before ruinated) namely, *Jericho*, *Emaus*, *Bethoron*, *Bethella*, *Thamnata*, *Pharathon*, *Tecboa*, and *Gazara*, and built in every of them certain Towers, and great and ſtrong Walls, and afterwards he planted Gariſons therein, to ſally out upon the *Jews*, and vex them; but eſpecially he fortifi'd the Cittadel of *Jeruſalem*, in which he kept for Hoſtages the Children of the principal Men of *Judæa*.

The Caſtle of *Jeruſalem* fortified.

About that time there came a certain Man to *Jonathan* and his Brother *Simon*, bringing them news, that the Sons of *Amareus*, would ſolemnize their Nuptials, and were to lead the Bride, which was Daughter to one of the nobleſt amongſt the *Arabians*, from the City of *Gabatha*; and it was intended that ſhe ſhould be conducted with great Magnificence and Pomp. *Jonathan* and his Brother ſuppoſing that a fit opportunity was offer'd them to revenge their Brother's death, and to puniſh the *Medabanes* for the wrongs they had done unto their Brother, they took with them the greateſt Forces that they could, and marched towards *Medaba*, where they lay in Ambuſh under the ſide of a Hill. But when they ſaw them that led the Bride, and accompanied the Bridegroom, and a great Troop of their Friends likewiſe, according to the manner of Marriages, they brake out of their Ambuſh, and put them all to the Sword; and after they had ſeized their Jewels, and all the other Booty of that Company that follow'd them, they retired back again joyfully, having accompliſh'd their deſign: and thus revenged they the death of their Brother *John*, upon the Sons of *Amareus*. For not only theſe alone, but their Friends that accompanied

Simon revengeth his Brother *John*'s Blood on the Sons of *Amareus*.

H panied them, with their Wives and Children, were all of them ſlain, to the number of 400. And in this manner *Simon* and *Jonathan* returned into the Marſhes aforeſaid, and abode there. But *Bacchides* having fortified all the Gariſons of *Judæa*, returned back unto the King. And at that time the ſtate of the *Jews* was in Peace, for the ſpace of nigh two years.

The Year of the World, 3880. before Chriſt's Nativity, 156.

But the wicked, and ſuch as were revolted from the Religion of the *Jews*, ſeeing that *Jonathan* and his followers converſed in the Country with great aſſurance, by reaſon of the Peace; they ſent certain Ambaſſadors unto King *Demetrius*; requiring him to ſend them *Bacchides*, who might apprehend *Jonathan*; declaring that it might eaſily be done; and that in one night breaking in upon them, he might murther them all before they
I were aware. When *Bacchides*, by the King's commandment, came into *Jewry*, he wrote unto all his Friends, both *Jews*, and alſo his other Allies, requiring them to lay hold on *Jonathan*; but when by no Policy, nor Proweſs of theirs, they were able to apprehend him, (for that *Jonathan* having notice of their Ambuſhes, ſtood upon his guard) *Bacchides* the *Macedonian* was diſpleaſed with the Apoſtates and Fugitives, objecting againſt them, that they had deceived both the King and him; and laying hold on fifty of the principal of them, he put them to death. But *Jonathan* and his Brother, with thoſe of their company, retired themſelves into *Bethalaga*, (a certain Village in the Deſart) for fear of *Bacchides*; in which place he built Towers and Walls to keep his Gariſon in more ſecurity. *Bacchides* having notice of it, took the Army that he had with him, and thoſe
K *Jews* that were his Confederates, and marched forward againſt *Jonathan*; and approaching thoſe Fortification that were made by him, he beſieged him for many Days. But *Jonathan*, for all his Siege and Violence, was not a whit terrifi'd, but ſtood out valiantly; and leaving his Brother *Simon* in the City to make head againſt *Bacchides*, he ſecretly ſtole out, and gather'd a great number of Soldiers that favour'd his proceedings, and in the night-time couragiouſly brake into *Bacchides* Camp; and after he had there ſlain a number of his Men, he gave his Brother *Simon* notice of his coming; who, as ſoon as he heard the noiſe in the Enemies Camp, haſtily iſſued forth with his Soldiers, and burnt all the *Macedonians* Engines, and made a great ſlaughter of them. *Bacchides* ſeeing that he was circumvented by his Enemies, and that both before and behind he was preſſed
L by them, being aſtoniſhed at this ſo unexpected an encounter, was almoſt out of his wits; ſo much was he troubled at the iſſue of his Siege, that fell out altogether contrary to his expectation; for which cauſe he diſcharged all his Choler upon thoſe Apoſtates, ſuppoſing he was abuſed by them, who had ſent unto the King, and had cauſed him to be ſent thither; ſo that he thought of nothing now, but raiſing the Siege, and returning home with as little diſhonour as he could.

Demetrius, by the ſollicitation of the fugitives, ſendeth *Bacchides* againſt *Jonathan*, with an Army.

Bacchides diſpleaſed with the Apoſtates, for that they could not ſurprize *Jonathan*, killeth 50 of them.

Jonathan and his Brother beſieged in *Bethalaga*.

Jonathan ſtealing out of the City, aſſaileth *Bacchides* by night.

Bacchides revengeth himſelf on the fugitives, and is enforced to Retreat.

CHAP. II.

M Jonathan *conſtraineth* Bacchides *to make Peace with the* Jews, *and to depart out of the Country.*

WHen *Jonathan* knew his intentions, he ſent an Ambaſſador unto him to conclude a Peace betwixt them, with this condition, *That they ſhould each of them deliver up thoſe Priſoners that were taken on either ſide.* *Bacchides* judging the Propoſal to be honourable, and that a fit occaſion was now offered him, whereupon he might raiſe his Siege without any diſgrace, promiſed *Jonathan* his friendſhip; ſo that both of them ſwore from that time forward, never to make War the one againſt the other, and each of them reſtored their Priſoners. Thus returned *Bacchides* into *Antioch* unto his King, and after that Retreat, he never made War again upon *Judæa*. But *Jonathan* having obtained his
N ſecurity, went and dwelt in the Town of *Machmas*; where, during his Government, he executed ſuch ſevere juſtice on thoſe that were revolted from the Religion of their Country, that he purged the Nation from Apoſtates.

1 *Mac.* 9. *Bacchides* maketh Peace with *Jonathan*. *Jonathan* liveth at *Machmas*, puniſhing the wicked.

The year of the World, 3813. *before Chriſt's Nativity*, 151.

CHAP. III.

Alexander Ballez, *the Son of King* Antiochus Epiphanes, *enters with an Army into* Syria. *The Gariſon of* Ptolemais *ſet open their Gates to him, by reaſon of their hatred to King* Demetrius, *who prepares himſelf for War.*

Hedio & Ruffinus, cap. 11. *Alexander*, the Son of *Anciochus Epiphanes*, cometh into *Syria*, and ſeizeth *Ptolemais.*

IN the hundred and ſixteenth year, *Alexander*, ſirnamed *Ballez*, the Son of *Antiochus Epiphanes* came into *Syria*, and ſeized the City of *Ptolemais*, by the reaſon of thoſe Soldiers that were therein, who were ill-affected towards *Demetrius*, by reaſon of his arrogancy, which was ſuch, that he granted no Man acceſs unto him; for being locked up in a Royal Fort, fenced with four Towers, (which himſelf had built near unto *Antioch*) he ſuffered no Man to approach his preſence, but was careleſs, and wholly negligent in his Affairs, living in Pleaſure and Idleneſs; whereby he was much hated by his Subjects, as we have already declared in another place. Now when *Demetrius* knew that *Alexander* had ſeized *Ptolemais*, he gathered all his Forces, and marched forth againſt him.

CHAP. IV.

King Demetrius *deſireth the Alliance of* Jonathan, *who makes uſe of this occaſion, to repair the Fortifications of* Jeruſalem.

Demetrius's War againſt *Alexander*, 1 *Mac.* 10.

IN the mean time he ſent Ambaſſadors unto *Jonathan*, that might make an Alliance, and ratifie a Friendſhip betwixt them; for he determined with himſelf to prevent *Alexander*, for fear leſt he capitulating with him firſt of all, ſhould obtain his aſſiſtance. And this did he eſpecially for the fear he had of *Jonathan*, leſt remembring thoſe Injuries he had before received at his hands, he ſhould oppoſe himſelf againſt him. He therefore ſent unto him, requiring him to aſſemble his Forces, and to make preparations for the War; commanding likewiſe, that thoſe *Jews* ſhould be delivered into his poſſeſſion, whom *Bacchides* had ſhut up for Hoſtages in the Fortreſs of *Jeruſalem*. After that *Demetrius* had demeaned himſelf in this ſort, *Jonathan* came to *Jeruſalem*, and in the preſence of all the People, and of the Gariſon that was in the Fortreſs, he read the King's Letters; and after the reading thereof, the wicked and revolted *Jews* that were in the Fortreſs were afraid, ſeeing that the King permitted *Jonathan* to levy an Army, and to receive Hoſtages. But he receiving them into his hands, reſtored each of them to their Fathers and Mothers: And by this means remained *Jonathan* in *Jeruſalem*, where he made divers reparations, and built according as he pleaſed. For he built the City Walls of hewen Stone, to make them more durable againſt the aſſaults of War. Which when they perceived who were in the Gariſons throughout all *Judæa*, they forſook them all, and retired back to *Antioch*, except they that were in the City of *Bethſura*, and thoſe in the Fortreſs of *Jeruſalem*; for they conſiſted for the moſt part of thoſe *Jews* that had abandoned their Religion, who for that reaſon feared to forſake their Gariſons.

The *Macedonians* forſaking their Gariſons, reſort to *Antioch.*

CHAP. V.

King Alexander Ballez *deſireth the friendſhip of* Jonathan; *and to oblige him, confers on him the Office of High-Prieſt, void by the death of his Brother* Judas Machabeus. *King* Demetrius *on the other ſide, makes fairer Propoſals unto him, and thoſe of his Nation. The two Kings come to a Battel, in which* Demetrius *is ſlain.*

Hedio & Ruffinus, cap. 8.

BUT *Alexander* knowing what promiſes *Demetrius* had made unto *Jonathan*, and being well aſſured how valiant he was, and how he behaved himſelf againſt the *Macedonians*, and how he was perſecuted by *Demetrius*, and Lieutenant *Bacchides*; he told his Friends that it was impoſſible for him to meet with a better Ally at that time than *Jonathan*, who had approved himſelf a valiant Man againſt his Enemies, and particularly hated *Demetrius*, from whom he had received many injuries, and on whom he had ſeveral times taken revenge: Wherefore if they thought it good to draw him unto their ſide againſt *Demetrius*, the time was very fit to make an Alliance between them; which advice of his being approved by his Favourites, he ſent a Letter unto *Jonathan* to this effect:

King *Alexander* to *Jonathan* his Brother, Health.

We have long ſince heard of your Valour and Fidelity, which hath cauſed us to ſend our Ambaſſadors

H *ſadors unto you, to treat with you of an Alliance and Amity betwixt us; and from this day forward, we elect and ordain you High-Prieſt of the* Jews, *and receive you into the number of our chiefeſt Friends. Moreover, as a Preſent, I ſend you a Purple Robe, and a Crown of Gold, exhorting you, That ſince you are thus honoured by us, you will likewiſe yield us an anſwerable Reſpect and Friendſhip.*

The Year of the World, 3813. before Chriſt's Nativity, 151.

Jonathan having received this Letter, inveſted himſelf in the habit of the High-Prieſt, on the day of the Feaſt of the Tabernacles, which was the fourth year after the death of his Brother *Judas*. (For during all that time there had not been any High-Prieſt.) He aſſembled alſo a great number of Soldiers, and cauſed a great quantity of Arms and I Weapons to be made.

Alexander endeavoureth to draw *Jonathan* to his Party by making him High-Prieſt.

When *Demetrius* heard this, he was much troubled, and accuſed himſelf of ſloth, and too much negligence in his Affairs, becauſe he had not prevented *Alexander*, by drawing *Jonathan* to his Party, but had ſuffered him to take the benefit of this occaſion. Nevertheleſs he forbore not to write to *Jonathan*, and the reſt of the People of the *Jews*, as followeth.

Demetrius ſtudieth by Promiſes, to aſſure himſelf of *Jonathan*'s Friendſhip.

King *Demetrius* to *Jonathan*, and to all the Nation of the *Jews*, Health.

Since you have obſerved the Friendſhip that you bear unto us, and have not engaged your ſelves
K *with our Enemies, notwithſtanding their divers ſollicitations, we praiſe your Fidelity, and pray you to perſevere in the ſame eſtate, aſſuring you, that you ſhall receive the like Favours from us, in all Integrity. For I am content to remit the greater part of the Tributes and Taxes that you have uſually paid, either to the Kings my Predeceſſors, or to me; and from this time forward, I acquit you from thoſe Tributes you are to pay hereafter. And, moreover, I releaſe you of the prize of Salt, and of the Gold which you were wont to give unto us for our Crown. We likewiſe acquit you of the thirds of the Fruit of your Lands, and the half of the Fruit of your Trees, which heretofore you have been accuſtomed to pay, that you may enjoy them peaceably from this time forward. I acquit you alſo at this preſent, for ever, of all that which the Inhabitants of* Judea, *and the three Provinces annexed thereunto,* Samaria, Galilee, *and* Pereæ, *are bound to pay me; wil-*
L *ling and commanding that the City of* Jeruſalem *be held Sacred, and enjoy the Priviledge of a Sanctuary; and that it ſhall be exempt from the payment of Tythes, and all manner of Impoſitions. And I commit the Fortreſs in the ſame to the hands of* Jonathan *the High-Prieſt, permitting him to place ſuch a Gariſon therein, as he ſhall think fit, and ſuch as will faithfully keep it for his uſe. I will alſo that all the* Jews *who are impriſoned in my Country, be ſet at liberty. Moreover, it is my pleaſure, that no Horſes of the* Jews *be taken up to run Poſt for us: I grant alſo that the Sabbaths, and feſtival Days; and three days alſo before every one of thoſe Feaſts, be days of Liberty and Freedom. And my will is, that the* Jews, *who inhabit within my Dominions, be likewiſe freed from all moleſtations. The like Priviledge grant I them that will bear Arms with me, to the number of* 30000; *who, in what place ſoever they ſhall be, ſhall have*
M *no worſer entertainment than my own Army; and part of them will I place in my Gariſons, the reſt ſhall be of my Guard; and I will make them Captains in my Court, and will permit them to live according to the Ordinances of their Country, which they ſhall obſerve; and I will alſo that the three Governments annexed to* Judæa, *be made ſubject unto the ſame Laws. My pleaſure is, in like manner, that the High-Prieſt ſhall take order, that no* Jew *ſhall worſhip in any other Temple than that of* Jeruſalem; *and of my own Charge I give every year an* 150000 *Sicles of Silver, to be employed in Sacrifices; and that which ſhall be over and above thoſe Sacrifices, my pleaſure is, that it ſhall be your profit. Moreover, I acquit the Prieſts and Miniſters of the Temple, of the* 10000 *Drachms of Silver, (which the Kings levied on the Temple) becauſe they appertain unto the Prieſts who ſerve in the Temple, as I have been rightly informed. I grant*
N *alſo to all thoſe who ſhall repair unto the Temple of* Jeruſalem *for refuge, and within the Precincts thereof, (whether it be for Money due unto the King, or for any other cauſe) that they be acquit thereof, and receive not any damage in their Goods. I permit alſo, that the Temple be repaired and built at my Charge. My will is alſo, that the Walls of the City be re-edified, and that certain Towers be built about the ſame, at my expence. Furthermore, if there be any places fit to build Fortreſſes and ſtrong Holds in, thorow all the Country of* Judæa, *and to place Gariſons in them, my will is, that all this be done and fortified, at the Charges levied out of mine own Coffers.* Theſe are the promiſes and offers that *Demetrius* made unto the *Jews*.

But King *Alexander* having gathered great Forces, as well of ſtrange and hired Soldi-
O ers, as of thoſe who in *Syria* had revolted from *Demetrius*, led forth his whole Army againſt the Enemy; and after the Enſigns were diſplayed, and the onſet given, the left Wing of *Demetrius* compelled *Alexander*'s Soldiers that fought againſt it to fly; and his

Men

The year of the World, 3813. before Chriſt's Nativity, 151.

Men purſuing them, ſpoiled their Camp. But the Right-Wing, in which the King himſelf was, being forced to retire, was diſcomfited; and as for the reſt, they betook themſelves to flight; but *Demetrius* fighting valiantly, ſlew ſome of his Enemies; and in purſuing others, who could not endure his fierce Aſſault, was in the end, by ſetting ſpurs to his Horſe, carried into a deep and muddy Bog, whereinto by chance his Horſe fell, and being unable to get out, he was ſlain in that place. For being diſcover'd by his Enemies, they turned back upon him; and having incloſed him, they altogether ſhot their Arrows againſt him; ſo that he being on foot, and fighting valiantly, was at length ſlain, after he had received divers wounds, and was no longer able to reſiſt. Thus died *Demetrius*, who departed this life the eleventh year of his Reign, as we have related in another place.

The Battle between Alexander and Demetrius, and of Demetrius's death.

CHAP. VI.

Onias *the Son of* Onias *the High-Prieſt, builds a Temple in* Egypt, *of the ſame Form with that at* Jeruſalem. *A contention between the* Jews *and the* Samaritans, *before* Ptolemy Philometor, *King of* Egypt, *concerning the Temple of* Jeruſalem, *and that of* Garizim *The* Samaritans *loſe the cauſe.*

Hedio & Ruffinus, cap. 4. *Onias* the Son of *Onias* the High-Prieſt, ſeeketh to build a Temple in *Egypt.*

BUT *Onias* the Son of the High-Prieſt, called alſo *Onias*, (who flying out of his Country, lived in *Alexandria*, with *Ptolemy Philometor*, as we have heretofore declared) ſeeing all *Judæa* deſtroyed by the *Macedonians*, and their Kings; and intending to acquire immortal Praiſe, determined to beſeech the King *Ptolemy*, and the Queen *Cleopatra*, by Letters, That it might be lawful for him to build a Temple in *Egypt*, reſembling in all things that at *Jeruſalem*; and that he might have liberty to place Levites and Prieſts in it of his own Kindred: And hereunto was he eſpecially moved, by a certain Prophecy of *Iſaiah*, who more than 600 years before, had foretold that a Temple ſhould be aſſuredly built in *Egypt*, in honour of Almighty God, by a *Jew*. Being therefore encouraged by this Prediction, he wrote a Letter to *Ptolemy* and *Cleopatra*, to this effect.

During the time that I was employed in your Wars, and by God's favourable aſſiſtance have done you many ſervices, I have viſited Cœloſyria *and* Phœnicia, *and have been in the City of* Leontopolis (*which is in the Territories of* Heliopolis) *I have alſo viſited divers other places, wherein the* Jews *have built Temples, without obſerving thoſe Rules that are neceſſary upon ſuch an occaſion, which is the cauſe that they agree not among themſelves: As alſo the like hath hapned among the* Egyptians, *through the multitude of Temples, and the great diverſity of Religions. And having found out a very convenient place near a Caſtle called* Bubaſtis *in the Plain, where there is ſtore of all ſorts of Materials for Building, and Cattel fit for Sacrifice; I beſeech you that it may be lawful for me to purifie the Temple that is ruinated in that place, and dedicated to no ſacred power: And that in ſtead thereof, to erect a Temple in honour of Almighty God, according to the form and dimenſions of that Temple which is at* Jeruſalem, *where we ſhall pray for the Preſervation and Proſperity both of your ſelf, your Queen, and Children. And this will certainly unite all the* Jews *within the Kingdom of* Egypt, *for they will all in this place aſſemble to celebrate the Praiſes of God, according as it hath been foretold by the Prophet* Iſaias, There ſhall be (*ſaith he*) a Temple for our Lord God in *Egypt*. *Many other things alſo hath he foretold touching this place.*

This is the ſubſtance of that which *Onias* wrote unto King *Ptolemy*. And by his anſwer which he made hereunto, a Man may eaſily conjecture what Piety was both in him, and *Cleopatra* his Siſter, and Wife. For they have returned the ſin and tranſgreſſion of the Law, which through this means fell upon *Onias*'s head, by this anſwer that enſueth.

King *Ptolemy* and Queen *Cleopatra*, to *Onias* the High-Prieſt, Health.

We have peruſed your Letters, by which you deſire us to give you leave to cleanſe the Temple that is defaced at Leontopolis, *in the Seignory of* Heliopolis, *in the place called* Bubaſtis *in the Plain. We marvel very much, that a Temple built in a place ſo unclean, and full of execrable Beaſts, ſhould be acceptable unto God; but ſince that you inform us, that the Prophet* Iſaiah *did long ſince propheſie the ſame, we give you liberty, if it may be done according to the Law, and with this condition, that we commit not any ſin againſt God.*

Upon this anſwer, *Onias* (taking poſſeſſion of the place) built therein a Temple, and erected an Altar unto God, according to the model of the Temple of *Jeruſalem*; but far

H far leſs, and leſs rich. I think it no ways requiſite to declare the Dimenſions thereof, nor the Veſſels belonging to it, becauſe I deſcribe them particularly in my ſeventh Book of the Wars, and Captivity of the *Jews*; neither wanted there ſome Levites and Prieſts, who being of the ſame opinion with *Onias*, officiated at the Celebration of Divine Service. But let this ſuffice for the preſent, touching the Temple. *The Year of the World, 3813. before Chriſt's Nativity, 151.*

But it came to paſs, that the *Jews* of *Alexandria*, and the *Samaritans* that brought in the Service and Worſhip of the Temple upon the mount *Garizim*, under *Alexander* the Great, diſſented from one another, and debated their Differences before *Ptolemy*. For the *Jews* ſaid, That the Temple in *Jeruſalem* built according to *Moſes* Laws and Ordinances, was the lawful Temple; but the *Samaritans* maintained, That that which was I built on mount *Garizim*, was the true Temple. They therefore beſought the King, That it would pleaſe him to ſit in Judgment, with the aſſiſtance of his Friends, to hear their Allegations in this behalf, and to condemn the Party unto death, who ſhould be found faulty in his Proceſs. Now the Advocates which pleaded for the *Samaritans*, were *Sabbeus* and *Theodoſius*; and *Andronicus*, the Son of *Meſſalem*, defended the Cauſe of thoſe of *Jeruſalem*, and the other *Jews*. And both of them ſwore both by God and the King, That they would bring their Proofs according to the Law, beſeeching *Ptolemy* to adjudge him to death, whom he ſhould find to have falſifi'd his Oath. The King therefore ſat down with his Friends, to hear the Cauſe, and determine their Differences. But the *Jews* of *Alexandria* were much diſpleaſed with them that had drawn the preheminence of the K Temple at *Jeruſalem* into queſtion, and were highly diſcontent, that a Temple ſo ancient and famous, and ſo eſteemed and honoured through the whole World, ſhould be ſo diſparaged. When therefore the day of Audience was come, *Sabbeus* and *Theodoſius* ſuffered *Andronichus* to ſpeak firſt; who began to prove the Lawfulneſs, Holineſs, and Religion of the Temple in *Jeruſalem* out of the Law; and by the ſucceſſive Government of the High Prieſts, who from Father to Son, and from Hand to Hand, had received this honour; therein alledging, That all the Kings of *Aſia* had honoured the Majeſty of that place with Preſents and rich Oblations; whereas neither in the record of Men, nor courſe of Antiquity, the Temple of *Garizim* had been in any eſtimation. Hereunto he added ſuch other reaſons, as perſuaded the King, that the Temple of *Jeruſalem* was built accordL ing to the Ordinance of *Moſes*, and cauſed him to adjudge *Sabbeus* and *Theodoſius* to death. This may ſuffice to have ſpoken concerning the Differences of the *Jews* of *Alexandria*, and ſuch things as befel them during *Ptolemy Philometor*'s time.

A Temple built in *Egypt* by *Ptolemy*'s conſent.

The Wars of the *Jews*, lib. 7. cap. 37.

Sedition betwixt the *Jews* and *Samaritans*, as touching their Temple.

CHAP. VII.

Alexander Ballez *finding himſelf, by the death of* Demetrius, *in the peaceable poſſeſſion of the Realm of* Syria, *eſpouſeth the Daughter of* Ptolemy Philometor, *King of* Egypt. *Great honour is done by* Alexander *to* Jonathan *the High-Prieſt.*

M AFter that *Demetrius* was ſlain in the Field (as we have already related) *Alexander* made himſelf King of *Syria*, and wrote to *Ptolemy Philometor*, deſiring his Daughter, the Princeſs *Cleopatra*, in marriage, telling him, *That it was not below his Dignity, to contract Affinity with him, ſince he had obtained his Father's Empire by the Favour of God, and had overcome* Demetrius. *Ptolemy* yielding a willing Ear to his requeſt, wrote back, *That he was very glad that he had recovered his Father's Kingdom, promiſing him to give him his Daughter in Marriage; aſſuring him, that he would meet him at* Ptolomais, *and bring his Daughter unto him to that place, and there celebrate the Nuptials.* After he had written theſe Letters, *Ptolemy* made haſte to *Ptolomais*, and led with him his Daughter *Cleopatra*, where meeting with *Alexander*, (according to their appointment) he deliver'd him his DaughN ter, and gave her a Dowry, worthy of ſo great a King. Unto the ſolemnizing of his Marriage, *Alexander*, by Letters, invited the High-Prieſt *Jonathan*, commanding him to come to him to *Ptolomais*. He went thither, and preſented magnificent Preſents to both the Kings; he was highly honour'd by both, inſomuch as *Alexander* conſtrained him to put off his ordinary Garments, and to put on a Purple Robe, and after that to ſit upon a Royal Throne, commanding his Captains to march before him through the City, and to command by publick Edict, *That no Man ſhould dare to ſpeak any thing againſt him, nor offer him any cauſe of diſcontent.* All which the Captains performed; ſo that they, who purpoſely and maliciouſly came thither to accuſe him, ſeeing the honour that was done unto him by the King, fled away, leſt the miſchief which they deſigned for him, O ſhould fall upon their own heads. This King *Alexander* loved *Jonathan* ſo intirely, that he afforded him the chief place amongſt his deareſt friends.

Hedio & Ruſſinus, cap. 5. 1 *Mac.* 11. 1. *Alexander*, King of *Syria*, marrieth *Cleopatra*, *Ptolemy*'s Daughter.

CHAP.

CHAP. VIII.

The Year of the World, 3818. before Christ's Nativity, 146.

Demetrius Nicanor, *the Son of King* Demetrius, *entreth into* Cilicia *with an Army. King* Allexander Ballez *gives the command of his to* Apollonius, *who, with very ill ſucceſs, ſets upon* Jonathan *the High-Prieſt, who defeats him, takes* Azot, *and burns the Temple of* Dagon. Ptolemy Philometor, *King of* Egypt, *comes to the relief of King* Alexander *his Son-in-law, who appoints* Apollonius *to lay an ambuſh to ſurprize him.* Ptolemy *takes away his Daughter, and marrieth her to* Demetrius, *whom he cauſeth to be received by the Inhabitants of* Antioch, *from whence he had driven* Alexander, *but he returns with a great Army.* Ptolemy *and* Demetrius *unite their Forces, and overcome him in a pitch'd Battel; but* Ptolemy *died of his Wounds which he received, after he had ſeen the Head of* Alexander *ſent to him by an* Arabian *Prince.* Jonathan *beſieged the Cittadel at* Jeruſalem, *and by Preſents appeaſeth King* Demetrius, *who granteth new Favours to the* Jews. *This Prince ſeeing himſelf at Peace, diſbandeth his old Soldiers.*

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IN the 165th year (of the Reign of the *Greeks*) *Demetrius*, the Son of *Demetrius*, (accompanied with divers hired Soldiers, whom *Laſthenes*, who was of *Crete*, furniſh'd him with) departed out of *Candia*, and came into *Cilicia*. Which news, as ſoon as *Alexander* heard, he was much troubled; whereupon he inſtantly poſted from *Phœnicia* to *Antioch*, with intent to ſecure the Affairs of his Kingdom in thoſe parts, before the arrival of *Demetrius*. He left behind him for his Governour in *Cæloſyria*, *Apollonius Danus*; who coming unto *Jamnia* with a great Army, ſent a Meſſenger unto the High-Prieſt *Jonathan*, to let him know, *That it was very ſtrange, that he only ſhould live at his own eaſe, and in quiet, without ſubmitting himſelf unto the King; who would not long paſs by unpuniſhed that affront which he offered him, in not ſubmitting to his Obedience. Wherefore* (ſaid he) *deceive not thy ſelf, neither hope thou by ſculking in the Mountains, or depending on thy Forces, to continue thy Greatneſs; but if thou truſteſt to thy Power, come down into the Field, and engage with me and my Army in the Plain, to the end that the iſſue of the Victory may ſhew which of us is moſt valiant. Knoweſt thou not, that the chief Nobility of every City bear Arms under one, who hath always overcome thy Predeceſſors? Wherefore I challenge thee to meet me in that place where we may uſe our Swords, and no Stones; and where the vanquiſhed ſhall have no advantage by his flight.* Jonathan provoked by this bravade, choſe out 10000 of his beſt Soldiers, and departed from *Jeruſalem*, accompanied with his Brother *Simon*, and came unto *Joppa*, and encamped without the City, (becauſe the Citizens had ſhut the Gates againſt him) for they had a Gariſon placed in that place by *Apollonius*. But as ſoon as he prepared to batter the City, the Inhabitants were afraid, leſt he ſhould ſurprize it by force, and therefore they opened the Gates. *Apollonius* underſtanding that *Joppa* was taken by *Jonathan*, he took 3000 Horſemen, and 8000 Footmen with him, and came into *Azot*; whence he departed, leading out his Army with an eaſie march; and arriving at *Joppa*, he retired back to draw *Jonathan* into the Field, putting great confidence in his Horſemen, and grounding his hope of Victory upon them. But *Jonathan* coming forth boldly, purſued *Apollonius* as far as *Azot*; who finding himſelf in the open Country, turned back upon him, and charged him. *Jonathan* was not at all ſurprized to ſee the thouſand Horſemen that *Apollonius* had laid in ambuſh near unto a certain River, to the end they might charge the *Jews* behind, but diſpoſed his Army after ſuch a manner, that his Soldiers on every ſide turned their Faces upon the Enemy; commanding his Men to defend themſelves on both ſides, fighting with thoſe that aſſailed them either in the Van or the Rear. After that the Battel had continued until evening, *Jonathan* gave his Brother *Simon* a part of his Forces, charging him to ſet upon the Enemies Battel; as for himſelf, he drew his Soldiers into the form of a Batralion reſembling a Tortoiſe, to the end that being covered with their Bucklers, joyned the one with the other, they might defend themſelves againſt the Horſemens Arrows; to which all of them were obedient. The Enemies Horſemen ſhooting all their Arrows againſt them, did them no harm; for they pierced not as far as the Fleſh, but lighting upon the Bucklers (encloſed and faſtned the one within the other) they were eaſily beaten back, and born off, and fell down, being ſhot all in vain. But when the Enemies were wearied with ſhooting all the day long, and that *Simon* perceiv'd they could charge no further, he ſet upon their Infantry ſo couragiouſly, that he put them all to flight. The Horſe of *Apollonius* perceiving that the Foot were diſordered, grew heartleſs likewiſe; and having loſt the hope they had in their Foot, they betook themſelves to flight in great diſorder and confuſion; ſo that they brake their Ranks of themſelves, and were ſcattered through all the Plain. *Jonathan* alſo purſued them as far as *Azot*, and taking the City by aſſault, he ſlew divers of them, conſtraining the reſt that were in deſpair, to fly into the Temple of *Dagon*, which is in *Azot*; and taking the City by Aſſault, he burnt it, with the Villages round

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Hedio & Ruffinus, cap. 6. *Demetrius* the Son of *Demetrius*, paſſeth out of *Greece* into *Cilicia*, and ſeeketh to make himſelf Lord of *Syria*.

A Man confident in Battel.

Apollonius fighteth with *Jonathan*, and is put to flight.

Jonathan purſueth the Enemy as far as *Azot*, and burneth *Dagon*'s Temple, and killeth 8000 Men.

H round about, and ſpared not the Temple of *Dagon*, but burnt it, and all thoſe that were therein. The number as well of thoſe that were ſlain in the Battel, as of thoſe that were conſumed by fire in the Temple, was 8000 Men. Having, after this manner, diſcomfited this Army, he departed from *Azot*, and marched toward *Aſcalon*; and as he was encamped without the City, the *Aſcalonites* came out unto him, and offered him Preſents; which he received, and departed from thence, and marched towards *Jeruſalem*, laden with great ſpoils. *The Year of the World*, 3818. *before Chriſt's Nativity*, 146.

As ſoon as *Alexander* heard that *Apollonius* the General of his Army was defeated, and forced to fly, he made a ſhew that he was glad thereof, pretending that it was without his knowledge that *Jonathan* had been aſſaulted, who was both his Friend and his Allie. *Alexander* ſendeth Preſents to *Jonathan*.

I Whereupon he ſent an Ambaſſador unto him, to let him know how much he rejoyced at his Victory, offering him Preſents and Honours, with a Chain of Gold, ſuch as the Kings were accuſtomed to give to thoſe of their Kindred: He likewiſe gave him *Accaron*, and the Country thereabout, to him and his Heirs for ever.

About the ſame time, King *Ptolemy Philometor* ſet out an Army by Sea, and another by Land, to go into *Syria*, and to ſuccour his Son-in-law *Alexander*; and in his way all the Cities received him with great Joy, according as *Alexander* had commanded them, and conducted him as far as the City of *Azot*; but that place made great complaints unto him, and demanded Juſtice at his hand becauſe the Temple of *Dagon* was burnt and deſtroyed, accuſing *Jonathan* for the firing thereof, and the ſlaughter of many People there- *Hedio & Ruffinus*, cap. 7. *Ptolemy Philometor* repaireth unto *Syria* with an Army, to aſſiſt his Son-in-law *Alexander*.

K in. But *Ptolemy* hearing theſe Accuſations, anſwered not a word: But when *Jonathan* came to meet him at *Joppa*, he courted him with Royal Preſents, and all the Honour that was poſſible; and after he had conducted him as far as the River called *Eleutherus*, he diſmiſſed him, and ſent him back to *Jeruſalem*. When *Ptolemy* was come to *Ptolomais*, he hardly eſcaped death, and that contrary to all expectation, by the contrivance of *Alexander*, and his Friend *Ammonius*; which Treachery being diſcover'd, *Ptolemy* wrote unto *Alexander*, requiring him, *That* Ammonius *might be puniſhed for his Treaſon and Conſpiracies practiſed againſt him, according to the heinouſneſs of the offence.* But ſeeing that *Alexander* delivered him not up into his hands, he conjectured and concluded, that he himſelf was the Author thereof, and conceived a great diſpleaſure againſt this perfidious *Jonathan* meeteth with *Ptolemy*, and is honourably entertained by him. Treaſon intended againſt *Ptolemy*; and diſcovered; for which cauſe he taketh away his Daughter from *Alexander*, and giveth her to *Demetrius* for his Wife.

L Prince, who had heretofore very much diſobliged the Inhabitants of *Antioch*, by protecting the ſame *Ammonius*, from whom they had received a great deal of miſchief; but in the end *Ammonius* was puniſht for theſe his Outrages, and diſgracefully ſlain like a Woman, whil'ſt in a Womans Attire he ſought to hide himſelf, as we have related in another place.

At that time *Ptolemy* began to repent of beſtowing his Daughter in Marriage on *Alexander*, and for refuſing *Demetrius* to be his Friend and Confederate; ſo that he broke off the Affinity that he had with him; and after he had withdrawn his Daughter from him, he preſently ſent Ambaſſadors unto *Demetrius*, to confirm a League of Peace and Amity with him, promiſing him to beſtow his Daughter upon him in Marriage, and to eſtabliſh

M him in his Father's Kingdom. *Demetrius* very joyful to hear of this Ambaſſage, accepted both of the League and the Marriage. There only remained one difficulty for *Ptolemy* to ſurmount, which was, how he might perſuade the *Antiochians* to admit *Demetrius*, againſt whom they were ſo much incenſed, for the Indignities which his Father *Demetrius* had offered them; but this difficulty he overcame by this means. The *Antiochians* hated *Alexander*, becauſe of *Ammonius* (as we have related before) and by that means were the more eaſily drawn to drive him out of the City. He perceiving himſelf to be thruſt out of *Antioch*, came into *Cilicia*. Whereupon *Ptolemy* came unto *Antioch*, and was both by the Citizens and Soldiers therein proclaimed King, and was conſtrained to take two Diadems, the one as King of *Aſia*, the other as King of *Egypt*. But he being a Man natu-

N rally very Juſt, Prudent, Moderate, and not at all Ambitious, and unwilling to diſpleaſe the *Romans*, he call'd together the Inhabitants of *Antioch*, and prevailed ſo far with them, that at laſt he perſuaded them to accept of *Demetrius* for their King; aſſuring them, *That if he ſhould receive that kindneſs at their hands, he would no more keep in memory thoſe things that had fallen out betwixt them and his Father; proteſting, for his own part, that he would inſtruct him both how to order the courſe of his life honeſtly, and to manage his publick Affairs with Juſtice; and promiſing them, that if he attempted to do any thing that ſhould be unworthy of a good Prince, he himſelf would be the moſt ready to chaſtiſe him; for his own part, he would content himſelf to be King of* Egypt. And by this means the *Antiochians* were induced to receive *Demetrius*. *Ptolemy* perſuaded the *Antiochians* to accept *Demetrius* for their King, and refuſed the Diadem of *Aſia*.

O But when *Alexander* was departed out of *Cilicia*, with a great Army, and was come into *Syria*, and had burnt and ſpoiled the Country of *Antioch*, *Ptolemy*, accompanied with

The Year of the World, 3814. *before Christ's Nativity*, 146.

with his Son *Demetrius*, (for he had already married his Daughter unto him) came forth with their Armies, and obtained a compleat Victory, by overcoming *Alexander*, who was conſtrained to fly into *Arabia*. It came to paſs in that Battel, that *Ptolemy*'s Horſe hearing the noiſe of an Elephant, was troubled, and ſtumbled in ſuch a manner, that he threw his Maſter on the Ground; which when his Enemies perceiv'd, they ran all together upon him, and gave him divers wounds on the Head, whereby he was in danger to have been ſlain, unleſs his Guard had reſcu'd him; notwithſtanding he was ſo dangerouſly wounded, that for four days he remained without any ſenſe; on the fifth day, when he began to come to himſelf, *Zabel* the Prince of *Arabia*, who had beheaded *Alexander*, ſent his Head unto *Ptolemy*; wherewith he was well-pleaſed; but this Joy laſted not long, for ſome few days after he died himſelf. This *Alexander*, ſirnamed *Balles*, reigned for the ſpace of five Years, as we have elſewhere related.

Alexander being overcome, flieth into *Arabia*, and is ſlain in that place.

Ptolemy's Death.

Demetrius, ſirnamed *Nicanor*, having obtained the Kingdom, quickly diſcover'd his ill nature, and treated *Ptolemy*'s Army very unworthily, forgetting both the Confederacy and Affinity that he had contracted with him, by *Cleopatra* his Wife, who was *Ptolemy*'s Daughter. But the Men of War hating his ingratitude, fled into *Alexandria* for their own ſecurity, notwithſtanding they left the Elephants in his power and poſſeſſion.

But the High-Prieſt *Jonathan* having aſſembled an Army of all the Country of *Judæa*, began to beſiege the Caſtle of *Jeruſalem*, where there was a Gariſon of the *Macedonians*, and a great number of wicked Apoſtates that were fallen from the *Jewiſh* Religion, who, in the beginning, ſlighted the Engines that *Jonathan* had raiſed to take that place, in the ſtrength whereof, they repoſed too much confidence: But, in the end, ſome of them breaking out by night, came unto *Demetrius*, and told him of the Siege; at which he was diſpleaſed, and taking a ſtrong Army with him, he departed from *Antioch*, to make a War upon *Jonathan*. When he came to *Ptolomais*, he wrote to *Jonathan*, and commanded him to come unto him: Notwithſtanding *Jonathan* gave not over the Siege, but took the Elders and Prieſts with him, with Gold and Silver Robes, and a great quantity of Preſents, intended for *Demetrius*; and when he had deliver'd them to him, he appeaſed his wrath; and after he had received many honours at his hands, he obtained the Confirmation of his Prieſthood, in as ample manner as he enjoyed it during the time of his Predeceſſors; and although the wicked *Jews* accuſed him, yet did not *Demetrius* give any credit to them. Moreover, *Jonathan* requiring, that for the whole Country of *Jewry*, and for the three Governments of *Samaria*, *Joppa*, and *Galilee*, he might pay no more than 300 Talents for Tribute, he granted him a full exemption, and wrote his Letters Patents in theſe terms:

Jonathan appeaſeth *Demetrius* by Preſents.

King *Demetrius* to *Jonathan* his Brother, and to all the Nation of the *Jews*, Peace and Joy.

Demetrius's Letters to *Laſthenes*, in which he beſtoweth many Priviledges on the *Jews*.

We have ſent you the Copy of the Letter that we have written to Laſthenes, *our Father, to the end you may know the Contents thereof, which is this:*

King *Demetrius* to *Laſthenes*, his Father, Joy and Peace.

Becauſe the People of the Jews *are our Confederates, and obſerve our Ordinances, my intent is to requite their good Affection, and to aſſign them the three Governments of* Apherema, Lydia, *and* Ramatha, *with their appurtenances, which have been taken from* Samaria, *and annexed to* Judæa. *Secondly, we remit all that which our Predeceſſors received of them that ſacrificed in* Jeruſalem; *and other Tributes likewiſe, which were gathered for the Fruits of the Earth, and the Trees; the Tribute of the Sult likewiſe, and the Gold that was levied for the Crown; ſo that it is our pleaſure, that henceforward nothing hereof be exacted at their hands. See you therefore give order, that the Copy of theſe our preſent Letters be ſent and deliver'd to* Jonathan, *to be affixed in ſome open and conſpicuous place in the ſacred Temple.*

Demetrius perceiving that the Country was in Peace, and that he lived without fear of any War, he diſmiſſed his Army, and disbanded his Soldiers, hiring only certain Strangers, (who were muſtered out of *Candy*, and other Iſles;) whereby it came to paſs, that his own Soldiers conceived an hatred againſt him, in that he gave them no Wages; whereas his Predeceſſors maintained them as well in Peace as in War, to the end that they might be the more affectionate towards them; and that if need required to employ them, they might ſhew themſelves more ready and couragious to fight for them.

Demetrius incurreth the hatred of his Soldiers, by abridging their Pay in time of Peace.

CHAP.

H

CHAP. IX.

The year of the World, 3820. before Christ's Nativity, 144.

Tryphon *undertakes to eſtabliſh* Antiochus *the Son of* Allexander Ballez, *in the Kingdom of* Syria. Jonathan *beſiegeth the Cittadel at* Jeruſalem, *and ſends ſupplies to King* Demetrius Nicanor, *who, by their aſſiſtance, ſubdues the Inhabitants of* Antioch *that had beſieged him in his Palace. His Ingratitude to* Jonathan. *He is vanquiſhed by young* Antiochus, *and flies into* Cilicia. *Great Honours are by* Antiochus *confer'd on* Jonathan, *who aſſiſts him againſt* Demetrius. *A renowned Victory is obtained by* Jonathan *againſt the Army of* Demetrius. *He renews the Alliance with the* Romans *and* Lacedemonians. *The ſeveral*
I *Sects of the* Phariſees, Sadduces, *and* Eſſenes. *A new Army is raiſed by* Demetrius, *which dareth not encounter with* Jonathan. Jonathan *undertakes to Fortifie* Jeruſalem. Demetrius *vanquiſhed, and taken Priſoner by* Arſaces, *King of the* Parthians.

WHen *Diodorus*, ſirnamed *Tryphon*, (an *Apamean* by Nation, and General of *Alexander*'s Army) heard of the Mutiny amongſt *Demetrius*'s Soldiers, he came to *Malchus* the *Arabian*, who had the care of the education of *Antiochus*, *Alexander*'s Son, and endeavoured to prevail with him to commit *Antiochus* to his Truſt, to the intent he might make him King, and eſtabliſh him in the Government which belonged to his Father. And although upon the firſt motion he could hardly be drawn to believe it; yet, at laſt,
K by the continual inſtance of *Tryphon*, he ſuffered himſelf to be overcome by his intreaties. See here what this Man pretended at that time. But *Jonathan* the High-Prieſt deſiring that they within the Cittadel of *Jeruſalem*, and thoſe wicked and apoſtate *Jews*, and in general all thoſe that were in Gariſons throughout all the Country, might be removed; he ſent Ambaſſadors with rich Preſents unto *Demetrius*, beſeeching him to diſmiſs thoſe that were in Gariſon in the Fortreſſes of *Judæa:* He not only granted this, but promiſed things of far greater moment, after that War which he had then in hand, ſhould be ended. For the preſent Troubles at that time gave him no opportunity to do what he intended: He therefore prayed, at preſent, to ſend him ſome of his Forces, becauſe his own Army was Revolted. Whereupon *Jonathan* choſe out 3000 fighting Men, and ſent
L them unto him. But the *Antiochians* hated *Demetrius*, both becauſe of the Injuries they had endur'd under him, as alſo for the hatred they had conceiv'd againſt his Father, who had, in like manner, done them much wrong; ſo that they only expected an opportunity to caſt him off. Underſtanding therefore that the ſuccors that *Jonathan* ſent unto *Demetrius* were at hand, and foreſeeing that in a ſhort time he would gather a great Army, if he were not timely prevented; they betook themſelves to their Arms, and beſet the King's Palace, after the manner of a Siege, and ſecured all the Gates, with an intent to lay hold on the King. Who ſeeing himſelf beſet by the armed multitude of the *Antiochians*, took thoſe hired Soldiers (with thoſe whom *Jonathan* had ſent him) and charged them; but he was forced to retire, being over-powered by the number of the Inhabitants.
M Whereupon the *Jews* perceiving that the *Antiochians* had the upper-hand, they mounted upon the battlements of the Palace, and from thence ſhot againſt them, without any danger to themſelves (by reaſon of the diſtance and height of the place where they were) yet they much annoyed the Inhabitants, inſomuch that they drove them from the Houſes near adjoining, which they incontinently ſet on fire, whereby the flame was ſpread thro' the whole City; ſo that the Houſes that were cloſe built the one by the other, and for the moſt part framed of Wood, were burnt down to the ground. The Inhabitants perceiving that they could not put out the fire, betook themſelves to flight, and the *Jews* chaced them from Houſe to Houſe. When the King perceived that the Citizens of *Antioch* ran here and there to ſave their Wives and Children, and had given over the Battle, he
N ſet upon them in divers places at once, whereby divers of them were ſlain, and all at laſt enforced to caſt down their Arms, and to yield themſelves to *Demetrius*'s Mercy, who pardoning their Rebellion, appeaſed the Sedition. After this, he rewards the *Jews* with part of the Pillage, thanking them as the only Authors of his Victory. Whereupon he ſent them back to *Jonathan*, with no ſmall acknowledgement and teſtimony of their Proweſs and Virtue. But afterwards he diſcover'd his evil nature towards him, and broke his promiſes, threatning him to make War upon him, unleſs he paid him thoſe Tributes which the People of the *Jews* ought, and were wont to pay unto the King's Anceſtors heretofore. And that he had certainly done, had not *Tryphon* hindred him: for he was forced to turn thoſe Forces that he had prepar'd againſt *Jonathan*, to make War upon *Tryphon:*
O who returning from *Arabia* into *Syria*, with the younger *Antiochus*, (who at that time was under Age) he ſet the Diadem upon his Head. All the Army likewiſe that had abandon'd *Demetrius*, for contracting their Pay, came and follow'd him, and made open War

Hedio & Ruſſinus, cap. 8. 1 *Macab.* *Diodorus* called *Tryphon.* *Apamenus* requireth *Malchus* to commit *Antiochus*, *Alexander*'s Son to his Charge.

Jonathan ſendeth Ambaſſadors with Preſents to *Demetrius*, to requeſt him to caſhiere the Forces in the Caſtle of *Jeruſalem* and the Fortreſſes thereabout.

The rebellion of the Citizens of *Antioch*, and the revenge taken on them by *Demetrius.*

Demetrius thruſt out of *Antioch.*

The year of the World, 3820 before Christ's Nativity, 144.

against their Master, and under *Antiochus* and *Tryphon* fought with him, and overcame him, seized his Elephants, and made themselves Masters of the City of *Antioch*. Whereupon *Demetrius* being wholly discomfited, fled into *Cilicia:* But the younger *Antiochus* sent Ambassadors and Letters to *Jonathan*, calling him his Allie and Friend, confirming the Priesthood unto him, and assigned him the four Governments annexed to *Judæa*; and besides these, he gave him Vessels of Gold, a Robe of Purple, with permission to wear the same: he gave him also a Pendent of Gold, and assured him, that he esteemed of him as one of his friends, and created his Brother *Simon* General of his Army, from the marches of *Tyre* as far as *Ægypt*. *Jonathan* finding such honours as these heaped upon him, sent Ambassadors both unto him and *Tryphon*, protesting, *That he was their Friend and Allie, and that he would fight on his side against* Demetrius, *of whom he had so great reason to complain, in that he had made no other return but ingratitude, for all the services which he had done him.*

Jonathan, for the favors and benefits he received at *Tryphon's* and *Antiochus's* hands, offereth and performeth his best endeavors against *Demetrius*.

But after that *Antiochus* had granted him leave to levy a great Army out of *Syria* and *Phœnicia*, to fight against *Demetrius*, he went into the neighbouring Cities, and was by them very kindly received; yet did they not afford him any Men of War. Coming from thence unto *Ascalon*, the Citizens in honourable array came out to meet him with Presents; whom together with the Cities of *Cœlosyria*, he exhorted to forsake *Demetrius's* part, and to follow *Antiochus*, to the end, that joyning themselves with him, they might all of them combine their Forces against *Demetrius*, and take vengeance of those mischiefs which they had oftentimes endur'd by his means: and which if they prudently examin'd, they had many reasons to prosecute their revenge. After he had perswaded these Cities to enter into Confederation against *Demetrius*, he came to *Gaza* to induce them likewise, and reconcile them to *Antiochus*. But he found the *Gazeans* to be of a far contrary disposition than that which he expected, for they flatly resisted him: and although they were intended to forsake *Demetrius*, yet would they not joyn their Forces, or submit the City to his Government. For which cause, *Jonathan* besieged their City, and spoiled their Country: for with the one half of his Army he begirt *Gaza*, and with the other half he over-ran the Country, spoiling and burning the same. The *Gazeans* seeing these miseries which they were constrain'd to endure, and perceiving that no succors came unto them from *Demetrius*, but that their own overthrow was at hand, and their assistance far off: and that which was worse, most uncertain; they thought it to be the wisest part for them, to forsake the one, and follow the other. Whereupon they sent messengers unto *Jonathan*, *protesting, That they would be both his Friends and Confederates. For Men do unwillingly take knowledge of their Profit, before they have bought it to their sorrow; and that which they neglected at first, and was most expedient for them to perform before they were afflicted, that do they earnestly hunt after, at such time as they have been chastised.* Upon this submission of theirs, *Jonathan* receiv'd them into favour, and took pledges of them, and sent them to *Jerusalem*, and from thence marched he along the Country as far as *Damascus*. And whereas an huge Host sent by *Demetrius*, came out against him, as far as the City *Cedasa*, near unto *Tyre* and *Galilee*, making their reckoning to divert *Jonathan* from *Syria*, by succouring and relieving those of *Galilee*, who were their Confederates: *Jonathan* went out speedily to meet with them, recommending the state of *Judæa* to the charge of his Brother *Simon*. Who assembling all the power that was possible to be gathered throughout all the Country, encamped before *Bethsura*, a strong Fort in *Judæa*, and besieg'd it (for *Demetrius* being before-time seized thereof, kept Garison therein, as before this we have declar'd. When as therefore *Simon* raised his Bulwarks, and fitted his Engines to assault the City, and employ'd all his study to surprize the same, they that were besieged waxed afraid, lest if he should take the Town by force, they should lose their Lives. For which cause they sent an Herald unto *Simon*, requesting him, *That he would permit them to depart out of* Bethsura, *with the safety of their Lives and Goods, and go unto* Demetrius; who satisfying their demands, they presently departed out of the City, and he planted a Garison therein of their own Men, in place of the *Macedonians*. In the mean while *Jonathan*, who was in *Galilee*, caused his Army to dislodge from a place called the Waters of *Genezareth*, where he was encamped, and marched towards the Plain of *Azot*, without any suspition that his Enemies had been planted thereabouts: When as therefore *Demetrius's* Soldiers had intelligence the day before, that *Jonathan* should march forward against them, they laid an ambush for him, which they placed near the Mountain, preparing the rest of their Forces to bid him Battel in the Plain. As soon as *Jonathan* perceiv'd their preparation to the Battle, he arranged his Army as conveniently as was possible; but when they that lay in ambush arose, and charged the *Jews* upon their backs, they fearing to be enclosed, and consequently easily slain, began to flie, so that all of them abandoned *Jonathan*, except some few, to the number of 50, with *Matthias* the son of *Absalon*, and *Judas* the son of *Chapsæus*, Lieutenant-Generals of *Jonathan*; who boldly entred,

Simon, Jonathan's brother taketh in *Bethsura*.

H entred, and, like desperate Men, charged the Enemy in the Vanguard with such fury, that they made them amazed at their Valour, and compelled them to trust to their heels. Which, when they that had abandoned *Jonathan* perceiv'd, they rallied, and pursu'd them as far as *Cedasa*, where the Enemies were encamped. *The year of the World*, 3820. *before Christ's Nativity*, 144.

When *Jonathan* had obtain'd this glorious Victory, wherein there fell about 2000 of the Enemy, he returned to *Jerusalem*, and (seeing that all things fell out according as he desir'd) he sent Ambassadors unto *Rome*, to renew the ancient League that was made betwixt the *Romans* and the People of the *Jews*: commanding his Ambassadors upon their return from *Rome*, to go likewise to *Sparta*, and renew their alliance with that City. As soon as they were come to *Rome*, and had presented themselves before the Senate, I they declar'd how they were sent from the High-Priest *Jonathan*, who desir'd to renew their Alliance. Whereupon the Senate granted all which they demanded, and gave them their Letters of recommendation to all the Governors of *Asia* and *Europe*, and to those of each particular City, commanding them to grant them free passage to return into their Country; in their return they went to *Lacedæmon*, and deliver'd those Letters which *Jonathan* had written to that State, which were to this effect:

Jonathan puteth *Demetrius*'s Soldiers to flight.

Jonathan renewcth his friendship and confederacy with the *Romans* and *Lacedemonians*.

Jonathan the High-Priest of the Senate and People of the *Jews*;
To the *Ephores*, Senate and People of *Sparta*, Health.

K *Forasmuch as heretofore we have received a Letter by the hands of* Demotheles, *written from* Arius *your King, to* Onias *our High-Priest, making mention of that alliance which is between you and us (the Copy whereof we have here-under inserted) we received those Letters with great joy, and testified the same both to* Demotheles *and* Arius, *(notwithstanding we were not ignorant of this consanguinity long before, because we were informed thereof by our sacred Scriptures:) And whereas we have not first of all acknowledged our Alliance, it was for no other reason, but that we might give you the opportunity of preventing us. Since which time wherein we have contracted friendship with you, we have on our holy and solemn days sacrificed unto our God, beseeching him to continue and keep you in prosperity; and forasmuch as we have been environed with many Wars, caused by the inordinate desires of our Neighbours, we have not* L *thought it meet to be troublesome unto you, or to any other of our Allies. But since we have obtained an happy issue of all these troubles, we have sent* Numenius, *the Son of* Antimachus, *and* Antipater, *the Son of* Jason, *Men honourable amongst our Counsellors, both to the* Romans, *and to you also; to whom we have given our Letters to be presented unto you, in our behalf, to the end they might renew the amity which is between you and us: you shall therefore do well if you write back unto us, and certifie us wherein we may serve you, there being no good Office which we are not ready to perform.*

These Ambassadors were kindly entertained by the *Lacedemonians*, who made a publick Ordinance touching their association and amity with the *Jews*, which they deliver-
M ed unto them.

At this time there were three Sects among the *Jews*, who had different and contrary opinions touching humane affairs: the first was that of the *Pharisees*, the second of the *Sadduces*, and the third of the *Essenians*. The *Pharisees* affirm, *That some things are directed by Destiny, and others are left to our liberty.* The *Essenians* said, *That destiny govern'd all things; and that nothing happened amongst Men, that was not disposed thereby.* The *Sadduces* avow, *That there is no Destiny, and that humane affairs cannot be governed and disposed thereby, but that all things depend upon our selves; so that we are the Authors of all the good or evil that happeneth unto us, according as we follow good or evil Counsels.* But hereof have I treated more exactly in my second Book of the Wars of the *Jews*.

Three Sects of the *Jews*.
The *Pharisees*.
The *Essenians*.
The *Sadduces*.

The wars of the *Jews*, l. 2. 12.

N *Demetrius*'s Captains being desirous to wipe off the dishonour of their defeat, and recover the loss that had lately befallen them, gathered together a greater power than the former; and went out against *Jonathan*; who having intelligence of their coming, marched speedily to encounter them near unto the Plain of *Amath*; for he resolved to prevent their Incursions into *Judea*. Whereupon he encamped about 50 Furlongs from the Enemy, and sent out Spies to discover of what force they were, and how they were encamped. Who, when they had by a most diligent view known all that possibly they could, returning, took certain Prisoners, and brought them away by night with them: by whose confession, the design of the Enemies was discover'd to *Jonathan*; which was, to set upon him on the suddain. But *Jonathan* with a provident care, speedily fortifi'd
O his Camp, placed his out-guards, and prepared all things necessary for defence, keeping his Soldiers up in Arms all the Night, and exhorted them to be Valiant, and ready, if there should be a necessity of Fighting by Night, to prevent the surprisal of their Ene-

The year of the World, 3821. before Christ's Nativity, 143.

mies. But when the Captains of *Demetrius* understood that their Design was discover'd unto *Jonathan*, and knew that they were not strong enough to give him battel in the open field, they decamped in the Night, and left a great number of Fires burning, that they might the better conceal their retreat. On the Morrow, when *Jonathan* came to attack them in their Camp, and saw it abandoned, and conjectured thereby that they were fled, he follow'd after them; but he could not overtake them, because they had already past the River *Eleutherus*, and were retired into their strong holds and places of security. Returning therefore from thence into *Arabia*, and making War on the *Nabatheans*, he spoiled their Country, took great Booties, and led away many Prisoners: and from thence came to *Damascus*, and there sold all that he had taken. About this time, *Simon* (his Brother) marching throughout all *Judea* and *Palestine*, as far as *Ascalon*, placed his Garisons in such places as he thought for his purpose; and fortify'd them both with Men and Munition, and at length came to *Joppa*, which he took by force, and planted a great Garison therein, because he was advertised, that they of *Joppa* intended to surrender the City to *Demetrius*'s Forces. When *Simon* and *Jonathan* had signalized themselves by so many great actions, they returned to *Jerusalem*, and assembled the People together in the Temple, and perswaded them to repair the Walls of the City, and to rebuild that of the Temple that was ruinated, advising them to fortifie the same with strong Towers: and besides this, he caused another Wall to be built in the midst of the City, to secure it against the Garison of the Cittadel, to the intent that by that means they might cut off and stop up the passages to victual the Fort. He advised them likewise to build far stronger Fortresses throughout the Country, than those that were already finish'd. All that he proposed was well approved of; whereupon he took care of the City himself, and committed the Country to his Brother *Simon*. But *Demetrius* passing the River, came into *Mesopotamia*, with a design to make himself Master of *Babylon*, intending to make that the Seat of the Empire, when he should have subdu'd the other Provinces. For the *Greeks* and *Macedonians* who inhabited that Country, had sollicited him often by Ambassadors to come unto them, promising him to submit to his Authority, and to serve him in the War against *Arsaces* King of the *Parthians*. *Demetrius* flattering himself with those hopes, marched towards them with great speed, presuming that if he could overcome the *Parthians*, he might easily vanquish *Tryphon*, and drive him out of the Kingdom of *Syria*. Being therefore entertain'd by those of the Country with great joy, he levied a great Army, and made War against *Arsaces*, but he lost the day, and was himself taken Prisoner, as we have elsewhere declar'd.

Demetrius's Captains once more make War upon *Jonathan*, and seeing their purposes discovered, fly by night.

Jonathan marcheth to *Arabia*, and spoileth the *Nabatheans*.

Simon his brother taketh *Joppa*.

Jonathan and *Simon* repair the City of *Jerusalem*, and the Fortresses of *Jewry*.

Demetrius maketh War upon *Arsaces*, King of the *Parthians*, and is taken Prisoner.

CHAP. X.

Tryphon *seeing* Demetrius *ruined, contrives how he might quit himself of* Antiochus, *that he might Reign in his stead, and likewise how he may destroy* Jonathan. *He deceives him, causeth a thousand of his Men to be put to death at* Ptolomais, *and keepeth him Prisoner.*

Hedio & Ruffinus, cap. 9. 2 *Mac.* 11. 13.

WHen *Tryphon* understood that *Demetrius* was utterly ruined, he forsook *Antiochus*, and contrived how he might kill him, and make himself King. But the fear that he had of *Jonathan Antiochus*'s friend, hindred his design; whereupon he resolv'd first of all to deliver himself of *Jonathan*, and afterwards to kill the young King *Antiochus*. Having therefore resolv'd to kill *Jonathan* by some Treason, he came from *Antioch* to *Bethsan*, (which the *Greeks* call *Scythopolis*) whither *Jonathan* came to meet him with 40000 chosen Men, supposing that *Tryphon* came thither to make War upon him. But he knowing that *Jonathan* came thither with so great a strength, and imagining that he could not prevail upon him by force, he had recourse to Fraud, he made him rich Presents, and accompanied them with a great deal of civility; and that he might free him from all distrust, and ruine him when he should least suspect it, he commanded the Officers of his Army to obey him in all things. After this, he invited *Jonathan* to come to *Ptolomais*, and to bring with him some few of his Soldiers, promising to deliver the City into his hands, and resign all the Fortresses that were in the Country into his possession; assuring him, That he came into that Country to no other purpose. *Jonathan* suspecting no sinister dealing, and believing that *Tryphon* spake what he intended, disbanded his Forces, and took only 3000 Men with him, whereof he left two in *Galilee*, and with 1000 he came to *Tryphon* at *Ptolomais*. But the Inhabitants of the City shutting the Gates as soon as he was entred, (according as *Tryphon* had commanded them) took *Jonathan* Prisoner, and slew all those that attended upon him. Hereupon *Tryphon* presently sent part of his Army unto the 2000 that were left in *Galilee*, to the intent to put them all to the Sword; but they having notice of that which had befallen their Chieftain, took up their Arms,

Tryphon labouring to transfer *Antiochus*'s Kingdom unto his own hands, and fearing *Jonathan*'s opposition, traiterously complotteth his death.

H Arms, and departed out of *Galilee*, without any loſs. And although the Soldiers of *Tryphon* exceeded them far in the number, yet were they not ſo hardy to attack them; becauſe they knew that the *Jews* were ready to expoſe themſelves to all Dangers, to defend their Lives: And ſo they returned back to him that ſent them, without doing any thing.

The year of the World, 3822. before Chriſt's Nativity 124.

CHAP. XI.

The Jews *make choice of* Simon Machabeus *for their General, in the place of* Jonathan *his Brother, who was kept Priſoner by* Tryphon; *who, after he had received an hundred and two Talents of his Children for his ranſom, breaks his Promiſe, and puts him to death.* Simon *erects a ſtately Monument for his Father, and his other Brethren. He is created Prince and High-Prieſt of the* Jews. *His admirable Conduct; he delivers his Nation from the* Macedonian *Yoke; takes by ſtorm the Fortreſs of* Jeruſalem, *and defaceth it, levelling both the Cittadel and the Hill whereon it ſtood, even with the ground.*

I

WHen the Inhabitants of *Jeruſalem* heard of the ſurprizal of *Jonathan*, and the loſs of his Soldiers, they were much troubled, that ſo great a man was taken from them, for they feared, (and that not without cauſe) that being depriv'd of his Valour and Conduct, the neighbouring Nations would invade them with all manner of Hoſtility, which till then they durſt not attempt, ſtanding ſo much in awe of *Jonathan*. Neither did their Expectation deceive them: For they underſtanding *Jonathan's* Death, began preſently to invade the *Jews* on all ſides, as thoſe who had no longer any Captain under whoſe Conduct they might make War, and ſhew their Valour. And *Tryphon* having likewiſe gather'd Forces, was reſolv'd to march into *Judæa*, to make War againſt the Inhabitants thereof. *Simon* perceiving that the Citizens of *Jeruſalem* were allarm'd with the fear which they apprehended of thoſe Rumours and new Tumults of War; and being deſirous to animate them againſt all Incurſions and Attempts intended by *Tryphon*, aſſembled the People in the Temple, and began to exhort them after this manner:

2 Machab. 14.

Jonathan's want lamented by all Men.

K

The neighbouring Nation and Tryphon invade Judæa.

L

Simon, Jonathan's Brother, aſſembleth the People, and animateth them.

You are not ignorant (Men and Brethren) how both I, my Father, and Brethren, have voluntarily expoſed our ſelves to all Dangers for your Liberty. Since therefore I have abundance of ſuch-like Examples, and that it is the ordinary courſe of our Family to die for our Law and Religion, there is no fear ſo great as to hinder me to prefer my Honour and Duty to my Life. Wherefore ſince you have a Commander who deſpiſeth all danger, to procure and maintain your ſafety, you ought to follow me couragiouſly to what place ſoever I ſhall conduct you. For I am of no better account than my Brethren, to value my Life more than others; neither am I leſs than they, to be backward and cowardly to follow their footſteps, but I ſhall rather glory to imitate them in dying for the defence of our Country, Laws, and Religion. I will make manifeſt therefore by all

M

the Teſtimonies that I can, that I am their true and lawful Brother; for I truſt in God, that he will give me power to take Vengeance of our Enemies; and deliver not only all of you, but your Wives and Children from the Injury which they intended againſt you: And, by the Grace of God, I will preſerve the Holy Temple, that it may not be ruinated by their prophane hands: For I already perceive, that the prophane Nations deſpiſe us, and contemn you, as if you had no Leader; and I know already that they are marching forward to fight you.

By theſe Words *Simon* heartned the People, who were diſtracted with fear, ſo that they revived their Spirits, and conceived better hope. Whereupon all of them cried with a loud voice, *That* Simon *was their General, and that he was to ſucceed his two valiant Brethren,*

N

Judas *and* Jonathan, *in the Government; and that as touching themſelves, they would be obedient in all things that he ſhould command them.* He therefore aſſembled in one inſtant all the Men at Arms in that Country, and haſtened to repair the City-Walls, fortifying them with high and ſtrong Towers, and ſent a certain Friend of his, called *Jonathan* the Son of *Abſalon*, with an Army to *Joppa*, commanding him to turn out the Inhabitants of that City from thence, fearing they would ſubmit themſelves to *Tryphon:* As for himſelf, he remained in *Jeruſalem* to ſecure the ſame.

Simon ſucceedeth his Brothers, *Judas* and *Jonathan.*

Simon ſendeth *Jonathan, Abſalon's* Son, to *Joppa*, to expulſe the Inhabitants thereof.

Tryphon departing from *Ptolomais* with a great Army, came into *Judæa*, leading his Priſoner *Jonathan* with him. Whereupon *Simon* and his Army, went out againſt him as far as *Addida*, (a City ſituate upon a Mountain, at the foot whereof beginneth the Champain

O

Country of *Judæa*.) *Tryphon* knowing that *Simon* was made Governour of the *Jews*, ſent Meſſengers unto him, intending to circumvent him by Treaſon and Policy, giving him to underſtand. *That if he were deſirous of his Brothers enlargement, he ſhould ſend him one*

Tryphon by fraudulent Promiſes, under certain conditions, perſuadeth *Simon*, that his Brother ſhould be ſet at liberty.

The year of the World, 3821. *before Christ's Nativity*, 143.

hundred Talents of Silver, and two of Jonathan's *Children for Hoſtages, to aſſure him, That being* A *ſet at liberty, he ſhould not withdraw* Judæa *from the Obedience of the King.* (For, till that preſent, he was held and kept Priſoner, by reaſon of the money which he ow'd the King.) *Simon* was no ways ignorant of this cunning intent of *Tryphon*'s, but knew well enough that he ſhould both loſe his money, if he ſhould deliver the ſame; and that his Brother ſhould not be enlarged, no, though his Children were deliver'd for Hoſtages: On the other ſide, he feared, leſt the People ſhould judge ſiniſterly of him, as if he had been the cauſe of his Brother's Death, both by not delivering the Money, neither yet the Children. Having therefore aſſembled the Army, he declared unto them what *Tryphon* demanded, telling them, *That the whole ſcope of his Actions were nothing elſe but treacherous Stratagems and Subtilties:* Yet notwithſtanding he told them, *That he had rather ſend both the Money and the* B *Children to* Tryphon, *than by refuſing his Conditions and Demands, to be accuſed to have neglected the life of his Brother.* *Simon* ſent therefore both the Money and Children of *Jonathan*; but *Tryphon* having receiv'd both, kept not his Promiſe, but detain'd *Jonathan*; and leading his Army thorow the Country, intended to paſs by *Idumæa* to repair to *Jeruſalem.* He came therefore to *Dora*, a City in *Idumæa*; and thitherward marched *Simon* to encounter with him, encamping always right over-againſt him. They that were in the Caſtle of *Jeruſalem*, hearing news hereof, ſent *Tryphon* word that he ſhould haſten and come unto them, and ſend them munition: Whereupon he addreſſed his Horſemen, pretending that very night to ride unto *Jeruſalem*; but the Snow in that time fell in ſuch abundance, that it covered the way in ſuch ſort, and was ſo thick, as the Horſes could not C travel, which hindred his repair to *Jeruſalem.* For which cauſe he departed from thence, and came into *Cæloſyria*, and ſpeedily invading the Country of *Galaad*, he put *Jonathan* to death in that place; and after he had buried him there, he returned to *Antioch.* But *Simon* ſent unto *Baſca*, and tranſported his Brother's Bones, and interred them in his Country *Modin*, in his Father's Sepulchre, and all the People mourned and lamented for him many Days. *Simon* alſo built a great Monument of white and poliſhed Marble for his Father and Brethren, and raiſed it to a great height, and garniſh'd it round about with Galleries and Pillars all of one piece, which was an admirable Work to behold. Beſides that, he erected ſeven Pyramids for his Father, Mother, and Brethren, for each of them one, ſo great and ſo fair, as they cauſed admiration in thoſe that beheld them, and are as D yet to be ſeen at this preſent Day. So great was *Simon*'s care, that *Jonathan* and the reſt of his Family ſhould be honour'd with ſo magnificent a Sepulchre; which *Jonathan* died, after he had exerciſed the place of High-Prieſt, and poſſeſſed the Government for four years. Thus much as touching his Death.

Jonathan is ſlain by *Tryphon.*

Jonathan's Monument.

As ſoon as *Simon* had taken poſſeſſion of the High-Prieſthood, by the election of the People; the very firſt year of his Government, he acquitted the People of the Tribute which they were wont to pay to the *Macedonians.* This liberty and exemption from Tribute, hapned amongſt the *Jews*, one hundred and ſeventy years ſince the time that *Seleucus*, ſirnamed *Nicanor*, obtain'd the Kingdom of *Syria.* And in ſo great Honour was *Simon* amongſt the People, that in their private Contracts and publick Letters, the Date began, E *From the Firſt Year of* Simon *the Benefactor and Governour of the Jewiſh Nation.* For they proſpered greatly under his Government, and had the Victory of all their Neighbouring Enemies round about them. For he deſtroy'd the Cities of *Gaza*, *Joppa*, and *Jamnia:* He demoliſhed or ſlighted alſo the Cittadel of *Jeruſalem*, and levell'd it with the ground, to the intent the Enemies might never ſeize on it any more, nor retreat thither to endamage the City, as they had done before. Which when he had brought to paſs, he thought it not amiſs, but very profitable, to level the Hill whereon the Caſtle ſtood, to the intent the Temple might be the eminenteſt place. All this he perſuaded the People to do in a common Aſſembly, repreſenting to them how much they had ſuffer'd by the Garriſons, and how much they were like to ſuffer hereafter, if a Stranger ſhould once more be Maſter F of the Kingdom, and build a Cittadel in that place. By theſe Exhortations he perſuaded the People to finiſh theſe Works, and all of them began to work without intermiſſion both day and night, ſo that in the ſpace of three years, they levelled the Mountain; and from that time forward, there was nothing but the Temple that commanded the City. See here what *Simon* perform'd hitherto.

The *Jews* diſcharged of Tributes.

Simon's authority.

Simon razeth the Caſtle of *Jeruſalem.*

G

CHAP.

H

CHAP. XII.

The year of the World, 3824. before Christ's Nativity, 146.

Tryphon *caused* Antiochus, Alexander Ballez's *Son, to be put to death, and is made King; his Vices rendred him so odious to his Soldiers, that they offered themselves up to* Cleopatra, Demetrius's *Relict. She married* Antiochus Sother, Demetrius's *Brother, and made him be crowned King; he overcame* Tryphon, *who fled to* Dora, *and from thence to* Apamea, *were he was taken by force, and killed.* Antiochus *took a great liking to* Simon *the great Sacrificer or High-Priest.*

I NOt long after the Captivity of *Demetrius*, *Tryphon* killed *Antiochus* the Son of *Alexander*, sirnamed *Good*, notwithstanding he had the care and charge of his Education for four years that he reigned; and spreading abroad a certain report, *That the young King in exercising himself, fortuned to die*; he sent his Friends and Familiars to the Souldiers, promising them, *That if they would chuse him King, he would give them a great Summ of Money*; *giving them to understand, that* Demetrius *was a Prisoner among the* Parthians; *and that if* Antiochus *his Brother should obtain the Kingdom, he would punish them divers ways, and revenge the Revolt and Rebellion which they were guilty of by forsaking him.* The Army hoping that if they bestow'd the Kingdom on *Tryphon*, it would redound highly to their profit, they proclaim'd him King. But after he had attained the fulness of his Desires, he shewed K how malicious and wicked his Nature was: For when he was a private Man, he flatter'd the People, and made a shew of moderation; and, by such Allurements, he drew them to do what he pleased: But after he had taken possession of the Kingdom, he discover'd his Hypocrisie, and shew'd plainly, that he was not unaptly call'd *Tryphon*, that is to say, *Trifler*, or *Mocker*. By which means he lost the Hearts of the better sort; and as for his Army, it became so averse from him, that it submitted it self to *Cleopatra*, *Demetrius's* Wife, who had, at that time, confin'd both her self and her Children in *Seleucia*. And whereas *Antiochus*, sirnamed *the Devout*, and Brother to *Demetrius*, was driven from place to place, and had not any City that would entertain him, for fear of *Tryphon*; *Cleopatra* L sent unto him, inviting him both to be her Husband, and to take possession of the Kingdom. And hereunto did she the rather draw him, partly for that she was thereunto perswaded by her Friends, and partly for the fear she had, lest some one of *Seleucia* should betray the City to *Tryphon*. As soon as *Antiochus* was arrived in *Seleucia*, and that from Day to Day his Forces encreased, he marched forth into the Field, and fought with *Tryphon*, and overcame him in Battel, and drove him out of the higher *Syria*, and pursu'd him as far as *Phœnicia*; where after he had retired himself into *Dora*, a strong and impregnable Castle, he besieged him therein, and sent Ambassadors to *Simon* the High-Priest of the *Jews*, to confirm a Friendship and Confederacy with him. *Simon* very courteously accepted his Demands, and presently sent *Antiochus* both Money and Victuals, sufficient to furnish his Army at the Siege of *Dora*; so that in short space he was accepted amongst the number of his M entire Friends. *Tryphon* flying from *Dora* to *Apamea*, was in that place besieged, taken, and slain, after he had reigned three years.

Hedio & Rufinus, cap. 10. 1 *Mach.* 15. *Tryphon* murthering *Alexander*, obtaineth the Kingdom.

Tryphon having obtained dominion, discovereth his corrupt nature.

Tryphon's Army submit to *Cleopatra Demetrius's* Wife, who married *Antiochus Soter*, and committed the authority to his hands.

Hedio & Rufinus, cap. 11. *Antiochus* having driven *Tryphon* out of *Syria*, besieged him in *Dora*.

Tryphon's death.

CHAP. XIII.

Antiochus Sother's *Ingratitude to* Simon Machabeus. *They come to make War*; Simon *gets always the better, and renews his alliance with the* Romans.

BUt the innate Avarice that was in *Antiochus*, and the malignity of his Nature, made him forgetful of those Offices and Services that *Simon* had done him; so that he sent *Sede-* N *bæus*, his great Friend, with a mighty Army to invade *Jewry*, and to surprize *Simon*. But he having some privy Intelligence of *Antiochus's* Treachery, notwithstanding that at this time he was very old, was so provoked with the Injuries that *Antiochus* had done him, that animated with courage more than became his age, he went himself to the War, as if as yet he had been but youthful: He therefore caused his Son to march before, with the best Soldiers of his Army; and having left a number of his Soldiers in ambush, in the hollow retreats of the Mountains, he executed all his Designs, without failing in any one of them: So that after he had every way obtained the upper hand of his Enemies, he ever after enjoyed his Government in peace, during the remainder of his life, and renewed likewise the Confederacy with the *Romans*.

Hedio & Rufinus, cap. 12.

Simon and his Son expelleth *Sedebæus* out of *Jewry*.

O

CHAP.

CHAP. XIV.

The year of the World, 3830. before Christ's Nativity, 134.

Simon Machabeus, *Prince of the* Jews, *and High-Priest, is betrayed and killed by his Son-in-Law* Ptolomy, *who, at the same time, makes his Relict and his two Sons Prisoners.*

Hedio & Ruffinus, cap 15. 1 *Mac.* 6.

HE governed *Judæa* for the space of eight years, and was at last slain at a Banquet, by the Treachery of *Ptolomy* his Son-in-Law; who seizing on *Simon*'s Wife, and his two Children; and detaining them in Prison, sent out certain of his Train besides, to kill *John* the third Son, sirnamed *Hircanus* of *Jerusalem*. But the young Man having some inkling of their drift, retired himself speedily into the City, and avoided the danger that they complotted against him, assuring himself of the Good-will of the People, in consideration of the Benefits they had received at his Father's hands, and the Hatred that they bare unto *Ptolomy*; who intending to enter the City-Gates, was sharply repulsed by the Citizens, for they had already entertained *Hircanus*.

No faith nor trust, no not in Sons-in-Law.

CHAP. XV.

Hircanus, Simon's *Son, besiegeth* Ptolomy *in* Dagon-*Castle; but his great Love towards his Mother and his Brothers,* (*whom* Ptolomy *threatens to put to death, if he storm'd the Castle*) *made him forbear to assault it, and raised the Siege; after which,* Ptolomy *nevertheless put them to death.*

Hedio & Ruffinus, cap. 14. *Ptolomy* besieged by *Hircanus*, knowing the power of natural affection, keepeth his Mother and Brethren Prisoners, whippeth them on the Walls, and threatneth them to throw them down.

WHereupon *Ptolomy* retired into a certain Castle, situate beyond *Jericho*, called *Dagon*; but *Hircanus* was made High-Priest in his Father's stead; who, after he had recommended himself to God, by the firstling Sacrifices that he offer'd, marched out against *Ptolomy* his Brother-in-Law, to make War upon him. Now when he was fully resolved to besiege the place whither *Ptolomy* was retired, he had the advantage in all other things; but only by the Affection that he bare unto his Mother and his Brethren, he was overcome. For *Ptolomy* having taken them, and whipt them upon the Walls in all Men's presence, threatned *Hircanus*, *That unless he levied his Siege, he would cast them down headlong from the top of the Castle*. Now whereas one way *Hircanus* had a great desire to force and surprize the place, so also on the other side he was wholly disheartned, through the desire that he had to redeem those whom he loved, from the Enemies Tyranny. True it is, That his Mother stretching out her hands, besought him, *That for her sake he would not give over valiantly to assault the place, but that he should be the more encouraged to surprize the Fortress, and to lay hold upon his Enemy, and to be revenged of the wrong that was offered unto his dearest Friends*; alledging, *That she thought it better to die in the midst of a thousand Torments, than that the Enemy should escape unpunished, who had been so manifest an occasion of their misery.* When *Hircanus* heard his Mother speak thus, he was more furiously incensed to give the Assault; but as soon as he saw his Mother so beaten and sore wounded, his Heart melted within him; and the fervent Desire which he before had to batter and beat down the City, was presently allayed and cooled: And so the pitiful Compassion of his Mother, surmounted and overcame his wrathful Desire of Revenge. Whilst thus the Siege was continued and prolonged, the year of Repose celebrated amongst the *Jews* was come: For they observed the seventh Year, as the seventh Day is observed in the Week; so that by this occasion, *Ptolomy* was deliver'd of this Siege, who afterwards slew both *Hircanus*'s Mother and Brethren; which done, he fled unto *Zeno*, sirnamed *Cotyla*, who at that time tyrannized in the City of the *Philadelphians*.

The end of the History of the Bible.

CHAP.

H

CHAP. XVI.

The year of the World, 3831. before Christ's Nativity, 133.

King Antiochus Sother *beſiegeth* Hircanus *in the Caſtle of* Jeruſalem, *and raiſeth the Siege after a Treaty.* Hircanus *accompanieth him in the War againſt the* Parthians, *where* Antiochus *is killed; and his brother* Demetrius *(whom* Artaces *King of the* Parthians *had ſet at liberty) taketh poſſeſſion of the Kingdom of* Syria.

ANtiochus calling to mind the manifold loſſes he had receiv'd by *Simon*'s means, invaded *Jewry* in the fourth year of his Reign, and in the firſt of *Hircanus*'s Govern-
I ment, which was in the 162 *Olympiade*. And after he had ſpoilt all the Country, he blockt up *Hircanus* within the City of *Jeruſalem*, which he had beſieg'd with ſeven Camps; yet with no advantage at all, both in regard of the ſtrength of the Walls, and the Valour of the Citizens, beſides the want of Water which he had in his Camp; which was notwithſtanding remedied by a great fall of Rain, which fell about the ſetting of the *Pleiades* in the beginning of *April*. On the North-ſide alſo where there is a great Plain, *Antiochus* cauſed 100 Towers to be erected, every one three ſtories high, on which he planted certain Companies of Armed Soldiers, who daily fought with the beſieged, and who, by the means of a double and deep Trench, depriv'd them of all conveniencies. They on the other ſide made often Sallies, and if they chanced at any time to charge the Enemy
K on a ſudden, they made a great ſlaughter: but if they were diſcover'd, they marched back in order. But *Hircanus* conſidering the great number of People that were in the City, who rather conſumed Soldiers Victuals, than performed any ſervice, he divided thoſe that were unfit for War, and ſent them out of the City, retaining only thoſe with him who were Valiant and Warlike. But *Antiochus* permitted them not to have free liberty to depart; ſo that wandring here and there between the Walls and the Camp, they were conſumed with Famine, and died miſerably. When as therefore the Feaſt of Tabernacles was to be celebrated during theſe affairs, they that were within, had compaſſion of their Country-men, and drew them within the Walls, and entertain'd them within the City. At this time *Hircanus* ſent a meſſenger to beſeech *Antiochus* to grant him Truce
L for ſeven days, by reaſon of the ſolemnity of the Feaſt; which he granted, for the honour, which he bare unto God. Furthermore, he ſent a magnificent Sacrifice into *Jeruſalem* of Bulls with gilded Horns, and veſſels full of divers Perfumes, with other veſſels of Gold and Silver. Thoſe that had the charge of the Gates, received the Sacrifices at their hands that brought the ſame, and offer'd them in the Temple. *Antiochus* himſelf alſo gave the Soldiers certain Meats to grace their Feſtival, ſhewing himſelf herein to be of a far better diſpoſition than *Antiochus Epiphanes*, who, after he had taken the City, cauſed Swines fleſh to be ſacrificed upon the Altar, and beſpringled the Temple with the Hogs Blood, making a confuſion of the Ordinances of the Law of God, which was the cauſe that this Nation rebelled, and conceived a deadly hatred againſt him: But *Antiochus*, of whom
M we ſpeak at this preſent, was by all Men call'd *Devout*, becauſe of the incredible affection that he had to the ſervice of God. *Hircanus* acknowledging the bounty and affection he had towards God and his Sacrifices, ſent Ambaſſadors unto him, requiring him, *That he would permit them to live according to the ancient Laws and Cuſtoms of their Forefathers.* Whereupon the good King rejected their Counſel who advis'd him to deſtroy the *Jewiſh* Nation, for being contrary to the cuſtoms of all other People. And underſtanding that all the converſation of the *Jews* was conformable unto Piety, he anſwer'd the Ambaſſadors, *That if the beſieged would yield up their Arms, and pay the Tributes of* Joppa, *and the other Cities that were out of* Judæa, *and would receive a Gariſon, ſuch as he ſhould appoint, he would diſcharge them of this War.* They accepted all other his conditions, but they con-
N ſented not to receive a Gariſon, leſt they ſhould be forced to entertain ſuch with whom they could not converſe; but inſtead of the Gariſon they gave Pledges, and paid 500 Talents of Silver, of which the King receiv'd 300 in hand, with the Pledges; amongſt which, was *Hircanus*'s Brother: and after he had beaten down the Cope and Panes of the Walls, with the other Fortifications, he rais'd the Siege, and departed. But *Hircanus* opening *David*'s Monument, (who ſurpaſſed all other Kings in riches, during his time) drew 3000 Talents out of the ſame, whereby he took occaſion firſt of all among the *Jews* to entertain a Foreign Army. There was alſo a Friendſhip and Alliance betwixt him and *Antiochus*, whom he entertain'd in the City with all his Army, and furniſh'd him largely and magnificently with all that which was neceſſary for the ſame; and that which is
O more, *Antiochus* having undertaken an Expedition againſt the *Parthians*, *Hircanus* marched alſo in his company. *Nicholas Damaſcene* beareth witneſs hereof, writing after this manner in his Hiſtory: Antiochus *erected a Pageant near the flood* Lycus, *after he had overcome* Indates

Hedio & Ruffinus, cap. 15. *Hircanus* is driven into the City by *Antiochus*. *Pleiades* the ſeven Stars.

The weaker ſort are thruſt out of the City.

Antiochus affordeth ſeven days truce to celebrate the feaſt of Tabernacles.

Hircanus maketh peace with *Antiochus*, and the Siege is given over.

Hircanus taketh a huge ſum of Money out of King *David*'s tomb: *Nicholas Damaſcene.*

The year of the World, 3928 before Christ's Nativity, 126.

dates *General of the Army of the* Parthians, *and abode there two days, at* Hircanus *the* Jews *requeſt, by reaſon of a ſolemn Feaſt at that time, in which it was not lawful for the* Jews *to Travel, wherein he is no ways miſtaken. For the Feaſt of* Pentecoſt *was at that preſent the next day after the Sabbath, and it is not lawful for us neither in our Sabbaths nor Feaſts, to journey any ways.* Antiochus *fighting againſt* Arſaces *King of the* Parthians, *loſt the greater part of his Army, and was himſelf Slain. His brother* Demetrius *ſucceeded him in the Kingdom of* Syria, *whom* Arſaces *had ſet at liberty, at ſuch time as* Antiochus *came into the Kingdom of the* Parthians, *as we have declared heretofore in another place.*

Antiochus ſlain in the conflict againſt the *Parthians.*

CHAP. XVII.

Hircanus, *after King* Antiochus's *death, took back again many places in* Syria, *and reneweth his Alliance with the* Romans. *King* Demetrius *is overcome by* Alexander Zebinus, *who was deſcended of King* Seleucus; *is taken afterwards in* Tyre, *and dieth miſerably.* Antiochus Gripus, *being his Son, overcometh* Alexander, *who is killed in the Battel.* Antiochus Syzichus, *who was his Brother on the Mother's ſide, being* Antiochus Sother's *Son, maketh War againſt him, and* Hircanus *in the mean time reigns peaceably in* Judæa.

Hegeſippus & Ruffinus, cap. 16.

Hircanus hearing news of *Antiochus*'s death, led forth his Army with all expedition againſt the Cities of *Syria*, hoping to find them unprovided both of Gariſons and means of Defence, as in effect it came to paſs. He therefore took the City of *Medaba* at the end of ſix Months, after that his Army had ſuffer'd many Calamities. Afterwards he ſeized *Samega*, and the Cities thereabout; the Cities of *Sichim*, and *Garizim* alſo, where the *Cutheans* dwelt, who had a Temple there made according to the model of the Temple of *Jeruſalem* (which *Alexander the Great* permitted *Sanaballath* to build, in favour of his Son-in-law *Manaſſes*, brother to the High-Prieſt *Jaddus*, as we have heretofore declar'd) which Temple was laid deſolate 200 years after it was built. *Hircanus* alſo took certain Fortreſſes and Cities of *Idumæa*, as *Adora* and *Mariſſa*; and after he had ſubdu'd all the *Idumæans*, he permitted them to inhabit the Country, under this condition, *That they ſhould conſent to be Circumciſed, and to live according to the Laws and Religion of the* Jews. They, through the deſire they had to live in the place where they were born, ſubmitted themſelves to be Circumcis'd, and to live according to the Cuſtoms and Ordinances of the *Jews*; and from that day forward they were comprehended within the number of the *Jews*. Whilſt thus *Hircanus* was High-Prieſt, he thought good to renew the amity betwixt the *Jews* and the *Romans*, and to this effect he ſent an Ambaſſage with Letters unto the Senate. As ſoon as the Senate had receiv'd his Letters, they made alliance with him, to this effect enſuing. Fanius M. F. Pr. *aſſembled the Senate in the field of* Mars *the eighth day of* February, *in the preſence of* L. Manlius, L. F. Mentina, *and* C. Sempronius, C. F. Falerna; *concerning that which* Simon *the Son of* Doſitheus, Apollonius *the Son of* Alexander, Diodorus *the Son of* Jaſon, *Men of good reputation and honour, and ſent Ambaſſadors by the People of the* Jews, *have propoſed; who have dealt with us as touching the confederation and amity that this Nation had with the* Romans, *and have likewiſe conferred as touching the affairs of State, namely, that* Joppa *and the Ports thereof,* Gazara *and the Fountains thereunto belonging, and thoſe other Cities of the Country, which* Antiochus *took from them, contrary to the Decree of the Senate, ſhould be reſtor'd unto them; and that it may not be lawful for the King's Soldiers to paſs through their Country, neither any of thoſe Provinces that are under their Government: And that thoſe things which were attempted by* Antiochus *during this War, contrary to the arreſt and decree of the Senate, ſhould be declar'd void, to the end that the Ambaſſadors ſent in the Senates behalf, may provide for the reſtitution of thoſe things which* Antiochus *had ſpoilt them of, and may rate and ſet down the damages which the Country hath receiv'd by this War.* Item, *That Letters of recommendation ſhould be written in the behalf of the* Jewiſh *Ambaſſadors, to the Kings and free People, for their ſecure and ſafe return into their Country. It hath been held convenient, to make and ratifie this Ordinance, to the end to renew friendſhip and alliance with Men of ſo good reſpect, ſent unto them by a Nation ſo good and faithful towards them.* And as touching the Letters, the anſwer was, *That they ſhould be written at ſuch time as the affairs of the Senate would permit them any leiſure; and that from this time forward they would have care that no injury ſhould be offer'd them. And the Prætor* Fanius *was commanded alſo to deliver the Ambaſſadors Money out of the common Purſe, to bear their charges home into their Country.* And thus did *Fanius* diſmiſs the Ambaſſadors of the *Jews*, after he had given them Money out of the common Treaſury, with the Decree of the Senate addreſſed to thoſe that ſhould conduct them, and give them a ſure convoy, or ſafeguard to return into their Country. And this was the ſtate of the affairs during *Hircanus*'s Prieſthood.

Hircanus ſurpriſeth divers Cities of *Syria* and layeth deſolate the Temple that was built on the Hill *Garizin.*

The *Idumæans* conquered by *Hircanus*, admit Circumciſion, and the Laws of the *Jews.*

Hircanus maketh a League with the *Romans.*

But

H But King *Demetrius* being ſharply whetted to make War againſt *Hircanus*, could have neither time nor opportunity to fulfil his deſire, by reaſon that both the *Syrians* and his Soldiers were become his Enemies, becauſe of his wickedneſs of Life. For they ſent Ambaſſadors to *Ptolomey*, ſirnamed *Phyſcon*, to require him to ſend ſome one of *Seleucus*'s Race unto them, to be eſtabliſh'd King. Whereupon *Ptolomey* ſent them *Alexander*, ſirnamed *Zebina*, accompanied with an Army; who giving Battle to *Demetrius*, worſted him, and conſtrain'd him to flie to his Wife *Cleopatra*, to *Ptolomais*; who neither accepting, nor entertaining him, he was conſtrain'd to retire from thence unto *Tyre*, where he was taken: and after he had ſuffer'd many miſeries by the hands of his Enemies, he finally died. *Alexander* having by this means obtained the Kingdom, made a League of Amity with I *Hircanus*. And whereas it fell out, that *Antiochus*, ſirnamed *Gryphus*, the Son of *Demetrius*, made War againſt him, he was overcome and ſlain in the Battel. When *Antiochus* had taken poſſeſſion of the Kingdom of *Syria*, he forbear to make War againſt the *Jews*, for that he had intelligence that his Brother, by the Mother's ſide, (who was in like ſort named *Antiochus*) aſſembled an Army againſt him at *Cyzicus*. Remaining therefore in his Country, he reſolved to make preparation againſt his Brother's coming, who was called *Cyzicenus*, becauſe he was brought up in that City, and was the Son of *Antiochus*, called the *Conſerver*, who died in the Country of the *Parthians*, and who was brother to *Demetrius*, the Father of *Gryphus*; and it fell out, that both theſe Brothers were married to one and the ſame *Cleopatra*, as we have heretofore expreſs'd. When *Antiochus* the *Cyzice-* K *nian* was arrived in *Syria*, he made War againſt his Brother, which continued many years: during all which time, *Hircanus* lived in peace, (for preſently after *Antiochus*'s death, he revolted from the ſubjection of the *Macedonians*) and from that time forward gave them no ſuccors, neither as Subject or Friend; but his Fortunes both augmented and flouriſhed greatly, during the time of *Alexander Zebina*; and principally during the Reign of theſe two Brothers. For the War, wherein they conſum'd one another, gave *Hircanus* an opportunity to levy all the Revenues of *Judæa*, without any contradiction, ſo that by the ſame means he gathered infinite ſums of Money. For whilſt the *Cyzicenian* deſtroy'd his Brother's Country, *Hircanus* alſo made known his inclination and diſpoſition; and ſeeing likewiſe that *Antiochus* was deſtitute of thoſe Succors he expected out of *Ægypt*, and that L both himſelf and his Brother alſo (through their natural diſcords) weakened one anothers Eſtates, he deſpiſed them both.

The year of the World, 3841. *before Chriſt's Nativity*, 120.

Demetrius being overcome by *Alexander*, is ſlain. *Hedio & Ruffinus*, cap. 17.

Alexander ſlain in the conflict, betwixt him and *Antiochus Gryphus*.

Hircanus, whileſt the Brothers weaken themſelves by Civil Wars, liveth in peace.

CHAP. XVIII.

Hircanus *taketh* Samaria, *and ruines it totally. How much this High-Prieſt was in God Almighties favour. He leaveth the* Phariſees, *and betakes him to the* Sadduces. *His happy Death.*

M HIrcanus ſeeing himſelf ſo powerful, reſolv'd to beſiege *Samaria*, (which was a ſtrong City) and is at this day called *Sebaſta*, becauſe it was re-ediff'd by *Herod*, as we will make manifeſt in time and place convenient. He therefore began to beſiege and batter the ſame with all diligence; animated thereunto, becauſe of the extream hatred he bare the *Samaritans*, who, on purpoſe, to pleaſe the King of *Syria*, had offer'd many grievous affronts to the *Mariſſens*, who were deſcended from, and allied with the *Jews*. He therefore made a Trench round about the City, with a double Wall of 80 Furlongs, and committed the general Command of this Siege to his Sons, *Antigonus* and *Ariſtobulus*, who ſo diligently and valiantly behaved themſelves, that the *Samaritans* being over-preſſed with extreme Famine, were conſtrained to eat ſuch things as were unuſual and unaccuſtomed amongſt Men, and to call *Antiochus* the *Cyzicenian* to their aid: who readily re- N paired thither, but was repulſed by *Ariſtobulus*'s Soldiers; and being purſu'd by the two Brethren as far as *Scythopolis*, he hardly eſcaped; and they returning to their Siege, freſhly aſſaulted and beſieged the *Samaritans* within their own Walls: ſo that once more they were conſtrained to ſend Ambaſſadors to *Antioch* for aid, who was their Ally; who ſent unto *Ptolomey Lathyrus*, for about ſome 6000 Men, who furniſh'd him with them, contrary to his Mother's mind, who therefore had almoſt thruſt him out of his Dominion. As ſoon as he had receiv'd them, he made a road into *Hircanus*'s Country, and ſpoilt and forag'd the ſame as far as *Ægypt*. For he durſt not give him Battel hand to hand, becauſe he had not competent Forces; but thought, that in ſpoiling the Country, he might cauſe them to raiſe the Siege, and forſake *Samaria*: but after he had loſt a great number of his O Men by divers ſnares of his Enemies, he went unto *Tripoly*, committing the general charge of that War to *Callimander* and *Epicrates*, two of his Captains. *Callimander*, more raſhly than wiſely, attempting to ſet upon the Enemy, was himſelf ſlain, and his Soldiers routed.

Hircanus beſiegeth *Samaria*.

Antiochus ſeeking to relieve the *Samaritans*, is overcome and put to flight by *Ariſtobulus*.

The year of the World, 3854. *before Christ's Nativity*, 110.

routed. And *Epicrates* given over to covetouſneſs, did openly yield up *Scythopolis*, and other Cities, into the hands of the *Jews:* ſo that it was impoſſible for either of them to raiſe the Siege. At laſt, after that *Hircanus* had continued his Siege before the City for the ſpace of one whole year, he became Maſter of it: and not contenting himſelf with the taking hereof, he utterly deſtroy'd it, enforcing the Rivers through the midſt thereof; yea, he ruined the ſame in ſuch ſort, that the Mud and Soil both of the Water and Earth took away all the appearance of the City, ſo that it ſeemed as if it had never been. Of this *Hircanus*, there is a certain incredible matter committed to Memory; namely, how during his High-Prieſthood, God had conference with him. For it is reported, That the very ſame day wherein his Sons fought againſt *Antiochus* the *Cyzicenian*, whilſt being himſelf alone, he offer'd Incenſe in the Temple, he heard a voice, ſaying, *That his two Sons had at that preſent overcome* Antiochus: All which he incontinently ſignify'd unto the People at the Gate of the Temple; and according as he had ſaid, ſo it came to paſs. See here what occurrences hapned in *Hircanus*'s Time.

Epicrates corrupted with Money, ſelleth *Scythopolis*, and other places to the *Jews*.

Hircanus taketh *Samaria*.

Hircanus is foretold by a voice in the Temple of his Sons victory.

About this very inſtant likewiſe, the affairs of the *Jews* proſpered not only in *Jeruſalem* and *Judæa*, but alſo amongſt the Inhabitants of *Alexandria*; and finally, in *Ægypt* and *Cyprus:* For Queen *Cleopatra* rebelling againſt her Son *Ptolomey Lathyrus*, appointed *Chelcias* and *Ananias*, the Sons of that *Onias* who had built the Temple in *Heliopolis* (according to the pattern of that in *Jeruſalem*) her Generals. And having committed her Army unto their hands, ſhe acted nothing without their Advice, according as *Strabo* the *Capadocian* witneſſeth, ſpeaking after this manner: *Divers of thoſe who came with us, and of thoſe who had been ſent into* Cyprus *from* Cleopatra, *ſuddenly revolteth to* Ptolomey: *only the* Jews, *that were of* Onias's *Faction, remained conſtant in their duty, becauſe the Queen made great account and reckoning of* Chelcias *and* Ananias *their Country-men.* Thus far *Strabo.* This great felicity and proſperity of *Hircanus*, moved the *Jews* to conceive a hatred againſt him, and eſpecially the *Phariſees* oppoſed themſelves againſt him. Theſe *Phariſees* were one of the Sects of the *Jews*, (whereof we have heretofore Treated) which Sect was ſo great in credit with the common People, that when they diſperſed any thing, were it againſt the King, or the Prieſt, they were preſently believed. *Hircanus* had been one of their Diſciples, and therefore was eaſily believed. He invited them to a Feaſt, and entertain'd them with all Humanity: and ſeeing them in a merry vein, he began to tell them, *That they knew his mind, how that he deſired nothing more than to be juſt, and to ſquare all his actions according to Gods will and direction, according as they themſelves taught. He therefore requir'd them, that if they perceiv'd that he miſtook himſelf in any thing, or that he wandred from the right way, they would by admonition redreſs the ſame.* Whereupon all of them gave teſtimony of his perfect virtue, wherewith he was highly contented. But one of the company, called *Eleazar*, a Man of a malicious Nature, and ſuch a one as delighted in Mutiny, ſaid unto him, *Since you deſire to hear the Truth, if ſo be, you affect the eſtimation of a good Man, give over the place of Prieſthood, and content your ſelf with the Government of the People.* *Hircanus* demanded of him the cauſe, wherefore he ſhould forſake the Prieſthood? *Becauſe* (ſaith he) *that we have heard ſay by our Anceſtors, that your Mother was a Captive during the Reign of* Antiochus *the famous* (*which notwithſtanding was a falſe report.*) *Hircanus* hearing this, was ſore moved againſt him, and alſo all other of the *Phariſees*, who were preſent. Amongſt the reſt there was a certain Man called *Jonathan*, of the Order of the *Sadduces*, (who maintain a contrary Opinion againſt the *Phariſees*) who was an intimate and dear friend to *Hircanus*, with whom he communicated the injurious Speeches that *Eleazar* had ſpoken by him, who told him, *That* (*as he thought*) Eleazar *had ſpoken theſe words by the publick conſent of the* Phariſees; *and that he might diſcover the ſame moſt manifeſtly, if he enquired of them what puniſhment* Eleazar *had deſerved for ſpeaking after this ſort.* *Hircanus* therefore talked with the *Phariſees* concerning his puniſhment, telling them, *That he ſhould very well perceive, that this injury had not been pronounced by the common conſent of them all, if they condemned the Offender to ſuffer a Puniſhment proportionable to his Offence.* Whereupon they decreed, *That he ought to be puniſhed by Impriſonment and Scourging; for* (ſaid they) *an injury done in word, required no capital Puniſhment:* And, to ſpeak uprightly, they in their thinking cenſured ſeverely enough of this fault, for that the *Phariſees* are naturally inclin'd to Mercy in matter of Puniſhment. But *Hircanus* was ſore offended with this their anſwer, and imagined that this *Eleazar* had ſpoken after this manner, by the common inſtigation of the reſt. This diſpleaſure, and conceived diſlike of his, *Jonathan* aggravated to the uttermoſt, and handled the matter in ſuch ſort, that he drew *Hircanus* to forſake the *Phariſees*, and to ſubſcribe to the opinions of the *Sadduces*, aboliſhing their Ordinances, and cauſing them to be ſharply puniſht that obſerve the ſame. Theſe practices of *Hircanus* incenſed the People againſt him and his Sons; but we will treat of this in another place. At preſent I will declare how the *Phariſees*

Chelcias and *Ananias*, Captains of *Cleopatra*'s Army.

Strabo of *Capadocia*, his report of the Loyalty of the *Jews*.

Hircanus groweth in diſcontent with the *Phariſees*.

Eleazar the *Phariſee*, upbraideth *Hircanus*, that his Mother was a ſlave.

The *Sadduce Jonathan*, incenſeth *Hircanus* againſt the *Phariſees*.

Hircanus forſaketh the *Phariſees*, and followeth the *Sadduces*.

H *Phariſees* have made many Ordinances among the People, according to the Tradition of their Fathers, whereof there is nothing written in the Laws of *Moſes*: For which cauſe, the Sect of the *Sadducees* rejecteth them, affirming, *That they ought to keep the written Ordinances, and not to obſerve thoſe that are grounded upon the Tradition of the Fathers.* And great diſpute and diſſentions have been raiſed among them upon this occaſion, becauſe the richer ſort only, and not the baſer ſort of People, adhered to the *Sadducees*; but the *Phariſees* had the Commonalty on their ſides. But of theſe two ſorts, and of the *Eſſeans*, I have more exactly treated in my Second Book of the Wars of the *Jews*. But *Hircanus* finally appeaſed this mutiny, and lived afterwards in much peace and happineſs; and after he had moſt diſcreetly govern'd his Princedom for the ſpace of 31 years, he died, leaving I five Sons behind him. This Man was honoured by God with three great Gifts; the Gift of Government, the Gift of Prieſthood, and the Gift of Prophecy. For God ſpake unto him divers times by Oracles and Revelations, and gave him the knowledge of things to come; which he in ſuch ſort fore-told, *That he declared that his two eldeſt Sons ſhould not poſſeſs the Principality any long time:* Whoſe end it ſhall not be amiſs to ſet down in what manner it was, to the intent that the Prophecy of their Father may be the better known.

The year of the World, 3854. *before Chriſt's Nativity*, 110.

The conſtitutions of the *Phariſees*.

Hircanus's death.

Hircanus's Prophecy of his Sons.

CHAP. XIX.

Ariſtobulus, *eldeſt Son of* Hircanus, *Prince of the* Jews, *makes himſelf be crown'd King*; K *maketh his Brother* Antigonus, *his aſſociate of the Crown: He impriſoneth the reſt, and his Mother alſo, whom he cauſed to die for hunger. He becometh jealous of* Antigonus; *he maketh him be killed, and he himſelf afterwards dieth for Grief.*

ARiſtobulus, *Hircanus's* eldeſt Son, reſolved after his Father's Death, to exchange the Principality into an abſolute Kingdom; and the better to attain thereunto, he firſt of all ſet the Crown upon his Head, 481 years and three months after the People of the *Jews* were delivered from the Bondage of *Babylon*, and led again unto their Country. And for that *Ariſtobulus*, amongſt all his other Brethren, loved *Antigonus* beſt of all, who L was the neareſt unto him in Age, he accepted him as a Companion in the Government of the Kingdom; but as for the reſt, he ſhut them up in Priſon. He locked up his Mother likewiſe, who had contended with him concerning the Government, (for that *Hircanus* had committed all things to her Diſpoſition) and ſo far extended his Cruelty, that he famiſh'd her to Death in Priſon. After he had thus uſed his Mother, he ſlew his Brother *Antigonus* alſo, whom he pretended to love above all the reſt, and whom (as he made ſhew) he had made Partner of his Kingdom. From whom he eſtranged himſelf, by reaſon of ſome ſlanders and falſe accuſations raiſed up againſt him; which at the firſt he gave no credit to, both for that the friendſhip which he bare unto him, made him not regard the ſame, as alſo for that he imagined he was enviouſly ſlandered. It came to paſs that *Antigonus*, returning upon a certain time from the Army with great magnificence, about the time of M the Feaſt of Tabernacles, chanced to repair thither at that very time wherein *Ariſtobulus* hapned to fall ſick. *Antigonus* intending to celebrate the Solemnity, aſcended the Temple in great ſtate, attended by ſome of his Army, to pray for his Brother's Health. Whereupon certain malicious Wretches, deſirous to break the Concord that was between them, made uſe of this occaſion, and of *Antigonus*'s magnificent Pomp and good Fortune; and came unto the King, amplifying unto him in malicious Words, what Pomp and Majeſty he had ſhewed in that Solemnity; telling him, *That in his actions he demeaned himſelf no ways like a private Man, but that all his actions were levelled at Royalty: Finally, that his intent was to enter the Kingdom by force, and to kill him; for he made account, that ſince he might be King alone, it was a great ſimplicity for him to have a Companion.* But *Ariſtobulus*, although N he would very hardly be induced to believe theſe Reports; yet notwithſtanding being deſirous both to extinguiſh the Suſpicion, and to provide for his own ſecurity, he diſpoſed certain of his Guard in a dark and privy place under ground, and lodged himſelf in a certain Tower called *Antonio*, commanding that no man ſhould offer violence, except to thoſe who entred armed; giving a further charge to his Guard, That if *Antigonus* entred armed he ſhould be ſlain. Which done, he ſent for his Brother, deſiring him to repair unto him without Weapons. Which when the Queen, and they that complotted the murther of *Antigonus*, underſtood, they perſuaded the Meſſenger to tell him the contrary, namely, *That his Brother expected (in regard he prepared for War) that in that ſtate and pomp he ſhould come and viſit him, to the end he might be an Eye-witneſs of his brave Furniture and Preparation.* But *Antigonus* ſuſpecting no harm, and relying on the Good-will O of his Brother, marched all armed on foot towards *Ariſtobulus*, to ſhew himſelf in that Bravery; and when he came right over-againſt the Tower, that is called *Straton*, where

Hegeſ. & Ruffinus, cap. 18.

Ariſtobulus, *Hircanus's* Son, was the firſt after the Captivity of *Babylon*, that ſet the Diadem on his Head.

Ariſtobulus admitteth his Brother *Antigonus* to be his Co-partner in the Kingdom, and impriſoneth the reſt of his Brethren, and famiſheth his Mother.

Antigonus's death complotted.

Ariſtobulus is incenſed againſt his Brother *Antigonus*.

Ariſtobulus's Queen contriveth *Antigonus's* death.

The year of the World, 3862 *before Christ's Nativity*, 102.

the paſſage was very dark, the King's Guard killed him. By this accident a Man may eaſily conjecture, That there is ſcarcely any power greater than that of Envy and Slander; and that there is not any thing that may ſooner break off the good will and amity amongſt Brethren, than theſe two Paſſions. And above all, there is an occaſion offer'd us of great wonder in reſpect of one that was called *Judas*, of the Sect of *Eſſeans*; who, in all thoſe things that he Propheſied, varied in no ſort from the Truth. He ſeeing *Antigonus* come up into the Temple, cried out amongſt his Diſciples, (who frequented him to be inſtructed by him in the method of Prophecy) *That he was weary of his life, becauſe* Antigonus's *ſecurity argued the vanity of his Prophecy, by which he had foretold, that that very day he ſhould be ſlain at* Straton's *Tower; whereas the place where he ſhould be murthered, was 600 furlongs off, and the better part of the day was already ſpent: ſo that it could not be imagined, but that he ſhould be in danger to have made a falſe Prediction.* Whilſt he declared his doubts after this manner, and was wholly overcome with choler, news was brought, That *Antigonus* was ſlain in a certain place under ground, which was called the Tower of *Straton*, of the ſame name with that other that ſtandeth near the Sea, which was afterwards called *Cæſarea*; which ambiguity troubled the Diviner. Incontinently after this accident, *Ariſtobulus* repented himſelf, in that he had put his Brother to Death: and this repentance of his was ſeconded by a moſt grievous ſickneſs, proceeding from the affliction of his Spirit, and deteſtation of that cruel Murther: ſo that with grievous agony and torment he vomited Blood, as if all his Entrals had been torn in ſunder. This Blood ſo vomited by him, it fortuned (in my opinion) by the Divine Providence of God, that a certain Servant of his bearing it from his preſence, by ſome trip of his Foot happened to ſtumble, and ſhed the ſame in that very place which had been ſoiled with the Blood of the ſlaughtered *Antigonus*. By which means they that beheld the ſame, raiſed a great cry, exclaiming that the Page had ſhed the Blood in a convenient place. *Ariſtobulus* hearing this outcry, demanded the cauſe thereof; and for that no Man addreſſed himſelf to ſatisfie him, he was the more earneſt to know it, (according to the nature of Men, who are always more ſuſpicious and deſirous to know thoſe things which are moſt concealed.) At laſt, from Words, he fell to Threatnings, and no body durſt tell him the Truth. Whereupon he altogether afrighted in his Conſcience, ſhedding abundance of Tears, and breathing out grievous Sighs, began to cry out in this manner, *How then? My impious and deteſtable act is not hidden from God, but the ſudden puniſhment of my Brothers Murther purſueth me: wherefore, O thou ſhameleſs Body of mine, how long wilt thou detain my Soul, which is due, and appertaineth to the Ghoſts of my Mother and Brother? Why doſt thou not take it all at once, ſuch as it is, without expecting that I ſhould ſacrifice my Blood, poured out ſo many times to thoſe whom I have ſo treacherouſly kill'd?* While he pronounced theſe word, he died, after he had Reigned one year. He was called *Philelles*, that is to ſay, *a Lover of the Greeks*. Thus after he had profited his Country many ways, and ſubdued the *Itureans*, and joined the greater part of the Country to *Judea*; and had conſtrained them likewiſe, who ſhould remain in that Country, to be Circumciſed, and to live according to the Laws of the *Jews*, he died thus miſerably. He was by nature courteous and ſhamefac't, as *Strabo* teſtifieth, ſpeaking after this manner, by the authority of *Timagines*; *This was the courteous Man, and profitable to his Countrymen the* Jews *in many things: for he enlarged their Country, and conquered the part of the Nations of the* Itureans, *whom he tied unto him by the Bond of Circumciſion.*

The force of ſlander.

Judas the *Eſſean* a Prophet.

The puniſhment of *Ariſtobulus*, for the murther of his brother.

The touch of Conſcience.

Ariſtobulus compelleth the *Itureans* to be circumciſed, and to obſerve the Laws of the *Jews*.

CHAP. XX.

Salome, *otherwiſe called* Alexandra, *King* Ariſtobulus's *Relict, taketh* Jannæus, *called* Alexandra, Ariſtobulus's *Brother, out of Priſon, and made him King, who cauſed him to kill one of his Brothers, and beſiegeth* Ptolomais. *King* Ptolomey Lathyrus (*whom Queen* Cleopatra *his Mother had baniſh'd out of* Egypt) *came to relieve* Ptolomais; *the Inhabitants would not let him in,* Alexander *raiſeth the Siege, treateth openly with* Ptolomey, *and privately with Queen* Cleopatra.

Helie & Ruffines, cap. 19. *Salome*, ſirnamed *Alexandra, Ariſtobulus*'s Wife, maketh *Jannæus Alexander* King.

WHen *Ariſtobulus* was dead, *Salome* his Wife (whom the *Greeks* called *Alexandra*) ſet his Brothers at liberty, (whom, as we have heretofore declared, he had made Priſoners) and made *Jannæus* (who was called *Alexander*) King, who both in age and modeſty ſurpaſſed all the other Brethren; but he was ſo unfortunate, that from his birth-day upward, his Father had conceived ſo great a hatred againſt him, that he never admitted him to his preſence ſo long as he lived. The cauſe whereof (as it is reported) was this: When as *Hircanus* loved *Ariſtobulus* and *Antigonus*, who were his two eldeſt Sons, with moſt intire affection. God appeared unto him in his ſleep,

of

H of whom he demanded, *Who should succeed him?* Whereupon God presented unto his sight the resemblance of *Alexander*: whereat he was displeased, that as soon as he was born, he sent him out of his presence into *Galilee*, to be nourished and brought up in that place. But God had apparently proved that he lyed not to *Hircanus*. For after *Aristobulus*'s Death, he taking possession of the Kingdom, caused one of his two Brethren to be put to death, who endeavoured to make himself King: and as for the other, whom resolved to live in idleness and pleasure, he honour'd him greatly.

The year of the World, 3864. before Christ's Nativity, 100.

Alexander executeth the one Brother that affected the Crown, and honoured the other.

After that he had setled his Estate, according as he thought it most expedient, he led forth his Army against *Ptolemais*: and having obtained the upper hand in the Battel, he blocked up the Men within their City, and afterwards besieg'd it. For amongst all the
I Cities of the Sea-coast, these two only, namely, *Ptolemais* and *Gaza*, remained as yet unconquer'd, and there was no Adversary left but *Zoilus*, who had seized of the Tower of *Straton* and *Dora*, where he govern'd. Whilst *Antiochus Philometor* and *Antiochus Cyzicenus* were thus at Debate and War the one against the other, and consum'd each others Forces, the *Ptolemaidans* had not any succour from them. But whilst they were engag'd in this Siege, *Zoilus* (who held the Tower of *Straton* and *Dora*) assisted them with that Army he had under his Command, and gave them some succours, by reason that (seeing these two Kings were so eagerly incens'd against each other) he contriv'd how to advance himself to the Crown and Sovereignty. For these two Kings seem'd to neglect their own dangers, resembling those Wrestlers, who, though being wearied with fighting, yet are
K ashamed to submit unto their Adversary, but give themselves a breathing time, that they may the better be heartned to re-encounter. The only hopes they had, were in the Kings of *Egypt*, and in *Ptolemy Lathyrus*, who held the Isle of *Cyprus* at that time, (whither he retired himself, after he had been driven out of his Kingdom by *Cleopatra*, his Mother.) To him the *Ptolemaidans* sent Ambassadors, as unto their Ally, requiring him to come and deliver them from *Alexander*'s hands, into which they were in danger to fall. These Ambassadors persuaded him, *That if he would pass into* Syria, *he should have both* Zoilus *to his Friend, and those of* Gaza *to his followers, in rescuing of the* Ptolemaidans; and moreover they assured him, *That the* Sidonians *and divers others would second him*: and by this means so encourag'd him with Promises, that he made haste
L to set Sail.

Alexander persuadeth *Ptolemey* to cut off *Zoilus*.

Zoilus taken.

Ptolemais besieged by *Ptolemey*.

But in the mean space *Demetrius* (who was both eloquent, and in great authority with the Citizens) made the *Ptolemaidans* change their resolution, telling them, *That it was much better for them to hazard themselves in some uncertain danger, wherewith the* Jews *threatned them, than to deliver themselves into the hands of such a Master, from whom they could expect nothing but manifest slavery. And moreover, not only to sustain a present War; but that which is more, an imminent War from* Egypt: *that* Cleopatra *would not permit that* Ptolemey *should levy an Army of the neighbouring Nations, but would come against them with a great power, and would endeavour also to thrust her Son out of* Cyprus. *And as for* Ptolemey, *if he were frustrate of his hope, yet he might notwithstanding once more return again*
M *to* Cyprus; *in this case they were to expect no less than extreme danger.* Now although that *Ptolemey*, being at Sea, understood how the *Ptolemaidans* had chang'd their opinion, yet continued he his course onward, and landing in the Port of *Sicamine*, he caused his Army (who were of Foot and Horse to the number of 30000 Men) to take Land, and with them he approach'd *Ptolemais*; and perceiving that upon his encamping, they of the City admitted not his Ambassadors, neither in any sort gave ear unto them, he was wondrously perplex'd. But after *Zoilus*, and they of *Gaza* came unto him, intreating him to grant them assistance, for that their Country was destroy'd by the *Jews*, and by *Alexander*: for which cause *Alexander* raised his siege from before *Ptolemais*, for fear of *Ptolemey*, and retiring his Army into his own Country, he began to use this Strata-
N gem. For covertly he incited *Cleopatra* against *Ptolemey*, and openly he made shew of amity and confederacy with *Ptolemey*, promising him to give him 400 Talents of Silver, provided that he would deliver him the Tyrant *Zoilus*, and assign those Possessions held by him, unto the *Jews*. *Ptolemey* having made a Peace and League with *Alexander*, did at that time willingly lay hold on *Zoilus*; but after that he understood that *Alexander* had sent and incensed his Mother against him, he brake all agreement, and besieg'd *Ptolemais*, that would not entertain him. He left his Lieutenants at the Siege, with part of his Forces, and marched away with the rest, to invade and pillage the Country of *Judea*. *Alexander* perceiving *Ptolemey*'s intent, assembled about 50000 fighting Men of his own Country, (or as some Historians have written, 80000) with whom he
O went out to fight against *Ptolemey*, who suddenly setting upon *Azoch*, a City of *Galilee*, on a Sabbath-day, took it by force, and carried away from thence 10000 Prisoners, and a great quantity of other Booty.

Zoilus and the *Gazeans* require aid against the *Jews* at *Ptolemey*'s hands.

Ptolemey taketh *Azoch*, a Town in *Galilee*,

CHAP. XXI.

The year of the World, 3864. before Christ's Nativity, 100.

Ptolemey Lathyrus's *great victory over* Alexander *King of the* Jews, *his horrid barbarity;* Cleopatra, Ptolemey's *Mother, cometh to assist the* Jews *against him. His attempt to subdue* Egypt *is frustrated;* Alexander *taketh* Gaza, *and practiseth great Cruelties there; several wars concerning the Kingdom of* Syria. *The greatest part of the* Jews *extreme hatred against their King* Alexander. *They call* Demetrius Eucerus *to their Aid.*

Ptolemey assaulteth *Sephor.*

HE afterwards set upon *Sephor*, a City near unto *Azoch*, from whence he departed with the loss of many men, with an intent to fight with *Alexander*, who came forth to encounter him, and met with him near unto *Jordan*, in a place called *Asophon*, and encamped right over against the Enemy. He had in his Van-guard 8000 men, but the rest of his Forces not finding themselves so well armed, were fearful to engage, who carried brazen Bucklers. *Ptolemey*'s Vanguard also had Bucklers after the same fashion. *Philostephanus*, the Camp-master did not a little encourage them: For he caused them to pass the River which separated the two Camps, which *Alexander* would not oppose, promising himself the victory, if his Enemies could not retreat. In the beginning of the skirmish, each one of them fought with answerable valour; so that a great number of them fell on both sides. But *Philostephanus* perceiving that *Alexander*'s Army had the better, he took a part of his followers, and speedily seconded those who were ready to fly. The Wing of the *Jews* Vanguard seeing themselves freshly charged, and not succoured by any means, began to fly; and so far were those that marched next them from yielding them assistance, that all of them became partners in one shameful flight. But they of *Ptolemey*'s side, behaved themselves far otherwise; for they pursued and slew them: and after they had put them in disorder, they charged them so hotly, that they blunted their Weapons, and wearied their Arms with killing them. It is reported that 30000 were slain in the Battel, (*Timagenes* saith, 50000.) As for the rest, some of them were taken Prisoners, and other some fled unto their houses. After that *Ptolemey* had obtained this victory, he over-run and spoiled the whole Countrey, and in the evening, he quartered himself in certain Villages of *Judea*, which he found full of Women and Children, and commanded his Souldiers, without respect of person, to cut their Throats, and to chop them into pieces, and afterwards to cast the morsels into a boyling Cauldron, and when they were well boyled, to eat the same: All which he acted, to the intent that they that were fled from the Battel, and retired to their own Habitations, should know that their Enemies would eat Man's Flesh; that by this means they might be more afraid of them. *Strabo* and *Nicholas* report, that they demeaned themselves after this manner, as I have declared. And *Ptolemey* took *Ptolemais* also by force, as I have made known elsewhere.

Hecatontomachi, or the Warriors by hundreds.

Alexander's overthrow.

Ptolemey, to the end he might afflict the *Jews* with more terrour, causeth his Souldiers to eat Man's flesh.

Ptolemais taken by force.

But *Cleopatra* perceiving how her Son prospered, and how he had spoil'd *Jewry*, without any prejudice, and subdued the City of *Gaza*, she concluded with her self, that she ought not to suffer him to go on after that manner; considering it was upon the borders of *Egypt*, whose Sovereignty he affected. For which cause, she suddenly marched out against him with an Army both by Sea and Land, committing the Command of her whole Forces to *Chelcias* and *Ananias*, both *Jews*; and sent the greater part of her Riches into the Isle of *Choos*, with her Nephews, and her Will, to be reserved, and kept there in safety. And after she had commanded her Son *Alexander* to set sail towards *Phœnicia*, with a great Navy, because the Inhabitants of that Country were revolted, she her self came to *Ptolemais*, and besieged it; when she perceived that they refused to grant her entry; *Ptolemey* made haste to depart out of *Syria*, and to enter *Egypt*, hoping to be Master thereof, when he should find the Country unarmed; but he was deceived: At that time it fortuned, that *Chelcias*, one of the two Generals of *Cleopatra*'s Army, died in *Cœlosyria*, being in pursuit of *Ptolemey*. *Cleopatra* having Tidings of her Son's Enterprize, and that the success and fortune he expected in *Egypt*, had failed him, she sent part of her Army to drive him out of the Country; so that he was enforced to return back again out of *Egypt*, and to go and spend his Winter at *Gaza*. Mean-while, *Cleopatra* besieged and took the City of *Ptolemais*, whither *Alexander* resorted unto her with great Presents: She received him very kindly, in regard *Ptolemey* had used him so ill; he having now no other recourse left him but to her favour & assistance. Upon his Arrival, certain of her Familiars counselled her *to lay hands on him, and to seize the Country; and not to permit that so great number of* Jews, *and so valiant Men, should become Subjects unto one Man.* But *Ananias* gave her Counsel to the contrary; alledging, *Thou she should commit an Act of great Injustice, if she should depose him, who was her Allie, from the Government; who was, beside that, very nearly allied*

Cleopatra prepareth an Army against her Son.

Ptolemey driven out of *Egypt.*

Ptolemais besieged, and taken by *Cleopatra.*

H *allied unto her. For* (said he) *I would you ſhould know, that by committing this wrong, you ſhall raiſe in all the reſt of the* Jews *a heinous hatred againſt you. Cleopatra* conforming her ſelf to *Ananias*'s counſel, reſolved with her ſelf to offer *Alexander* no injury; but inſtead thereof, ſhe entertain'd him as her Allie and Friend, at *Scythopolis*, a City of *Cæloſyria*. Now when *Alexander* perceived that he was freed from the fear which he had conceived of *Ptolomy*, he incontinently drew his Army into *Cæloſyria*, and after ſix months ſiege, took *Gadara*; he took ſhortly after *Amath* alſo (which is a great Fortreſs belonging to the Inhabitants about *Jordan*) where *Theodore*, the Son of *Zenon*, had hoarded up the richeſt and beſt part of his Subſtance; who, ſurprizing the *Jews* unawares, ſlew about 10000 of them and pillaged *Alexander*'s Baggage.

The year of the World, 3873. before Chriſt's Nativity, 91.

Alexander's peace with Cleopatra renewed.

Alexander taketh Gadara.

I This did not any ways aſtoniſh *Alexander*, but notwithſtanding the diſaſter, he marched forward toward the Cities *Raphia* and *Anthedon*, which *Herod* afterwards called *Agrippias*, ſituate on the Sea-coaſts, and took them by force; and ſeeing that *Ptolomy* was retired from *Gaza* into *Cyprus*, and that *Cleopatra*, his Mother, was in *Egypt*, he beſieged the City of *Gaza*, and ſpoilt all the Countrey round about it, by reaſon of the diſpleaſure which he had conceived againſt the Citizens, for that they had ſought *Ptolomy*'s aſſiſtance againſt him. *Apollodotus*, Captain of the *Gazeans*, made a Salley by night, and entred the Camp of the *Jews*, having only with him 2000 foreign Soldiers, and 1000 of his own Followers. And as long as the night laſted, the *Gazeans* had the upper hand, becauſe that they made their Enemies believe that *Ptolomy* was come to their reſcue;

Alexander beſiegeth Gaza.

Apollodotus by night invadeth the Camp of the Jews.

K but as ſoon as the day appeared, and this opinion was found falſe, as ſoon as the *Jews* were aſſured of the Truth, they turned back upon them, and charging the *Gazeans*, they ſlew about 1000 of them.

Notwithſtanding all this, the beſieged ſtood out ſtill, being neither daunted with loſs of Men, nor lack of Proviſion whatſoever, reſolving rather to endure any miſery, than yield to their Enemies: and that which made them more confident, was the hope of help which they expected from *Aretas*, King of *Arabia*, who had promiſed no leſs. But it came to paſs, that *Apollodotus* was ſlain before his arrival, and the City taken. For *Lyſimachus* his Brother, conceiv'd a jealouſie againſt him, by reaſon of the good opinion which the Inhabitants had of him, and having ſlain him, and gather'd thoſe fighting Men that he

Aretas, King of Arabia flattereth the Gazeans, with hope of reſcue.

Lyſimachus killeth his brother Apollodotus, and betrayed Gaza to Alexander.

L might, he yielded up the City unto *Alexander*, who at the firſt made a peaceable entry; but afterwards diſperſed his Souldiers, and gave them licence to execute all hoſtility againſt the Citizens; ſo that they acted their cruelty in every place, and ſlew many of the *Gazeans*. Neither died theſe Citizens unrevenged; but ſo manfully behaved themſelves, that they butchered no leſs number of *Jews*, than they murthered Citizens among them. Some of them likewiſe perceiving themſelves to be alone, ſet their Houſes on fire, taking away firſt that which was therein, that the Enemy might not be enriched with their Spoils. Others killed their Wives and Children with their own hands, to deliver them from the Enemies cruelty. But the Senators, to the number of 500, fled into the Temple of *Apollo*, for to ſave themſelves, but that did not ſecure them (for when the Enemy

M entred the Town, they were by chance aſſembled in Council) *Alexander* put them all to the Sword, and inſtantly razed and levelled that City with the ground; which done, he returned to *Jeruſalem*, after he had ſpent one whole year at the Siege before *Gaza*.

About this time *Antiochus*, ſirnamed *Gryphus*, died by the Treaſon of *Heracleon*, in the 45th year of his age, & in the 29 of his Reign. His Son *Seleucus* had the Kingdom after him, who made War againſt his Uncle *Antiochus*, ſirnamed *Cyzicenus*, and having overcome him, he ſlew him. Not long after, *Antiochus*, the ſon of *Cyzicenus*, and *Antoninus*, ſirnamed, *the Devout*, came to *Arade*, and crowned them, and made War againſt *Seleucus*, whom they overcame in one conflict, and drove him out of all *Syria*; who flying into *Cilicia*, and arriving again in the City of the *Mopſcates*, he exacted a ſum of Money

Antiochus Gryphus ſlain. Seleucus Gryphus's Son maketh War with Antiochus the Cyzicenian.

N from the Citizens. But the People were ſo incenſed, that they ſet his Palace on fire; whereby it came to paſs, that both he and his Friends were burnt to Duſt. During the time that *Antiochus* the Son of *Cyzicenus*, reigned in *Syria*, another *Antiochus*, *Seleucus*'s Brother, made War againſt him; but he was not only overcome, but both he and his Army were put to the Sword. After him, *Philip* his Son took the Crown, and governed in certain places of *Syria*.

Antiochus Euſebes putteth Seleucus to flight. Antiochus, Seleucus's brother, fighteth againſt Antiochus the Son of the Cyzicenian.

Mean while *Ptolomy Lathyrus* ſent to *Gnidus* for his fourth Brother *Demetrius Eucærus*, and made him King of *Damaſcus*. Againſt theſe two Brothers, *Antiochus* made a manly and valiant reſiſtance, but died very ſhortly after. For repairing to *Laodicea*, to ſuccour the Queen of the *Galadenians*, who made War againſt the *Parthians*, he was kill'd fight-

Demetrius Eucærus made King of Damaſcus, by Ptolomy Lathyrus.

O ing valiantly; and his two Brothers, *Demetrius* and *Philip* poſſeſſed *Syria*, as hereafter ſhall be declared. As for *Alexander*, his own Subjects rebelled againſt him; for the People aroſe and mutinied at ſuch time as he aſſiſted at the Altar to ſolemnize the Feaſt of Ta-

The year of the World, 3884. *before Christ's Nativity*, 80.

bernacles, and during the time that he intended the Sacrifice, they caſt Citrons at him: A for (as we have declared elſewhere) the *Jews* have this Cuſtom, that on the Feaſt of the Tabernacles, each one bringeth a Branch of Palm, and of Citrons. They upbraided him alſo with many injurious Speeches, reproaching him, that he had been Priſoner in War; and that he was alſo unworthy of the honour of the Prieſthood. Whereupon, he being moved by theſe Diſgraces, put to death about 6000 Men; and having made an incloſure of Wood about the Temple and the Altar (as far as the place whereinto it was lawful for none to enter but the Prieſt;) he kept there, to the intent the People might not apprehend him; he entertained alſo certain foreign Souldiers, *Piſidians* and *Cilicians*. For being at odds with the *Syrians*, he made no uſe of them.

Citrons caſt at *Alexander*.

After this, having overcome the *Arabians*, he conſtrained the *Moabites* & *Galaadites* B to pay him Tribute, and deſtroyed the City of *Amath*, whilſt *Theodore* for fear gave over to reſiſt him. But encountring with *Obeda* King of *Arabia*, and being ſurprized and betrayed by an Ambuſcado in certain miry places, he was thruſt by the Crowd of Camels into a deep Trench (near unto *Gadara*, a Village of *Galaad*,) from whence he almoſt deſpaired to eſcape: notwithſtanding, having overcome that Danger, he came to *Jeruſalem*. And beſides this, the People hated him, againſt whom he made War for the ſpace of ſix years, and ſlew at the leaſt 50000 of them: and the more he entreated them to be quiet, they grew worſe againſt him, for what they had ſuffered: ſo that when he demanded of them, *What they would have him do to pleaſe them*? They all of them with one voice cried out, *That he ſhould kill himſelf*. And thereupon they preſently C ſent Meſſengers to *Demetrius Eucærus*, requeſting him of his Favour and Aſſiſtance.

Amath deſtroyed. *Obeda* King of *Arabia*.

CHAP. XXII.

Demetrius Eucærus, *King of* Syria, *comes to aſſiſt the* Jews *againſt their King* Alexander, *whom he defeats in a Battel, and retireth. The* Jews *proſecute the War alone againſt him; he overcomes them in ſeveral Battels, and proves extreme cruel to them.* Demetrius *beſiegeth his Brother* Philip *in* Berœa. Mithridates Synaces, *King of the* Parthians, *ſends an Army againſt him, taketh him Priſoner; he dieth ſhortly after.*

D

Hedio & Ruffinus, cap. 20.

Demetrius Eucærus marcheth out againſt *Alexander*.

Demetrius fighteth with *Alexander*, and had the upper hand.

Alexander in this fight loſeth all his hired Souldiers.

Demetrius coming onward with his Army, and taking with him thoſe who had incited him to the Enterprize, came and encamped near unto the City of *Sichem*. But *Alexander* gathering together ſome 20000 *Jews* (whom he knew to be well-affected towards him) with 6200 mercenary ſouldiers & ſtrangers, marched forward againſt *Demetrius*, who led with him 3000 Horſemen, and 40000 Footmen. Both on the one and the other ſide there fell out many ſubtil ſtratagems; the one of them ſtriving on the one ſide to inveigle and withdraw the foreign Souldiers, who were *Grecians*; and the other inforcing himſelf to reconcile thoſe *Jews* that were of *Demetrius*'s followers, to his Faction; but neither the one nor other prevailed at all by theſe devices, ſo that at length they were driven to decide their quarrel by the Sword; in which encounter *Demetrius* E had the upper hand: For all the ſtrangers that were on *Alexander*'s ſide, were every one hew'd in pieces, after they had made ſufficient proof both of their Fidelity and Valour. There fell alſo many of *Demetrius*'s Souldiers. But after that *Alexander* had fled unto the Mountains, divers *Jews* (to the number of 6000) in commiſeration of his deſperate eſtate, and through the fear they had of *Demetrius*, reſorted unto him; which, when the Conqueror heard, he retired himſelf. After this, the *Jews* made War againſt *Alexander*, and in divers Loſſes which they received, there fell a great number of them in divers combats: At length, after he had ſhut up the beſt amongſt them in the City of *Bethom*, he beſieged them; and after he had taken the City, and brought them under his ſubjection, he carried them to *Jeruſalem*, where he committed an unſpeakable and cruel F Murther. For whilſt he banquetted with his Concubines, in the ſight of them all, he commanded 800 of them, or thereabout, to be crucified, and before their eyes whilſt they yet lived, he cauſed their Wives and Children's Throats to be cut. All which he did to be revenged of thoſe wrongs which he had received; but he exceeded the bounds of Humanity herein, notwithſtanding they had rebell'd againſt him, and reduc'd him into a moſt pitiful eſtate, and put him in danger both of his Life and Kingdom. For being not content to aſſail and make War upon him with their Forces, they drew ſtrangers alſo into his Country againſt him; and, at length, they overpower'd him, ſo that he was conſtrained to yield up into the King of *Arabia*'s hands, the Countries and Cities that he had conquered from the *Moabites* and *Galaadites*, for fear they ſhould joyn with the *Jews*, G and make War againſt him; beſides other innumerable injuries and outrages which they committed againſt him. All this cannot hinder, but that he ought to be abhorred for his

Six thouſand Men reſort unto *Alexander*.

Alexander being aſſailed by the *Jews*, beſieged the mightieſt of them in *Bethom*.

Alexander crucifieth 800 *Jews*, and murthereth their Wives and Children in their preſence.

H his cruelty, ſo that he was juſtly called *Thracidas*; that is to ſay, *as cruel as a Thracian*; and this Title continued amongſt the *Jews*. The Soldiers of the contrary party, who amounted to the number of 8000, fled by night into ſtrong and ſure holds; and as long as *Alexander* lived, they were in exile. But at laſt, he was deliver'd of all theſe Troubles, he lived in quiet, and governed his Kingdom peaceably all the reſt of his Life-time. But *Demetrius* marching from *Judea* to *Beræa*, beſieged his Brother *Philip* with 10000 Foot, and 1000 Horſe. But *Straton* Lord of *Beræa*, allied to *Philip*, called *Zizus* Duke of the *Arabians*, and *Mithridates Synaces*, Governour of the *Parthians*, unto his help; who repairing unto him with greater Forces, beſieged *Demetrius* in his own Trenches, in which they ſo encloſed him, by continual ſhooting of Darts, and want of Water,
I that they conſtrained him, and thoſe that were with him, to ſubmit themſelves to their Mercy. When they had ſpoilt the whole Countrey, and had ſeized on *Demetrius*, they ſent him priſoner to *Mithridates*, who at that time was King of *Parthia*. And as for the *Antiochians*, as many of them as were found in the Camp, were ſuffered to be gone with the ſafety of their Lives and Baggage, and to return to *Antioch*. But *Mithridates*, King of *Parthia*, honour'd *Demetrius* by all means poſſible, until he was ſurprized with a Sickneſs, whereof he died. Immediately after the Battel, *Philip* came into *Antioch*, and having obtained the Kingdom, ruled over *Syria*.

The year of the World 3837. *before Chriſt's Nativity* 77.

Alexander ſirnamed *Thracidas*.

Demetrius beſiegeth his Brother *Philip* in *Beræa*.

CHAP. XXIII.

K

Divers Wars of the Kings of Syria. Alexander, *King of the* Jews, *takes many Places. His Death, and his Advice to his Queen* Alexandra, *to inſinuate her ſelf in the favour of the* Phariſees, *for to gain the Love of the People.*

AFter this, *Antiochus* called *Dionyſius* (who was *Philip*'s Brother) came into *Damaſcus* to make himſelf Maſter of it, which he did quickly, in his Brother's abſence, who was gone againſt the *Arabians*. When his Brother *Philip* (who had an Army in a readineſs to invade the *Arabians*) had tidings hereof, he came to *Damaſcus* with great ſpeed, and made him ſurrender up the City, both by the means of *Mileſius*, whom *Antiochus*
L had left Governor in the Caſtle, & alſo by the Conſent of the Citizens themſelves. But *Philip* ſhew'd himſelf ungrateful towards *Mileſius*, performing nothing of that which he had promiſed him, at the recovery of the City; that the World might think that the fear of his Power, aad not *Mileſius*'s Favour, was the cauſe of the Surrender of *Damaſcus*. Which Act of his made *Mileſius* ſuſpect him, and was the cauſe that he loſt the City again. For departing from thence, to exerciſe himſelf at Tilt, *Mileſius* lock'd the Gates againſt him, and kept the City for *Antiochus*. Who having Intelligence of that which had befallen *Philip*, returned out of *Arabia*, and at that very inſtant led his Army into *Judea*, in which were 8000 Foot, and 800 Horſe. *Alexander* fearing his approach, made a deep Trench from *Carpabaſa*, (which is called at this day *Antipatris*) as far as the Sea
M of *Joppa*, (which was the only Streight whereby he might be aſſailed) and made a Wall fortified with wooden Towers, with their Courts of Guard, diſtant the one from the other 150 Furlongs, to keep back *Antiochus*. But he fired all his Fortifications, and made his Army paſs into *Arabia* through this Streight. The King of *Arabia* retired upon the firſt aſſault; but afterwards he preſently came into the Field with 10000 Horſemen, whom *Antiochus* charged very valiantly, and in the onſet loſt his Life, (yet with victory) whilſt he ſought to ſuccour a company of his Men that were hard put to it. After *Antiochus*'s death, his Army retir'd to the Borough of *Cana*, where divers of them died for hunger.

Hedio & Ruffinus, cap. 21.

Antiochus. King of *Damaſcus*.

Antiochus thruſt out of his Kingdom by his brother.

Carpabaſa called *Antipatris*.

Antiochus's death, and the Famine amongſt his Army.

After him *Aretas* reign'd in *Cæloſyria*, who was call'd unto that Kingdom by thoſe that held *Damaſcus*, and hated *Ptolomy* the Son of *Mennæus*. *Aretas* led his Army into *Jew-*
N *ry*, and got a victory againſt *Alexander*, near to *Addida*; which done, he retired out of *Judea*, upon a compoſition made between them. Moreover, once more *Alexander* marched towards the City of *Dion*, and took it. And afterwards he led his Army againſt *Eſſa*, where *Zeno* had hoarded up his chieſeſt Riches; and before he aſſailed the Fortreſs, he inviron'd the place with three huge Walls, which he built round about it, and having taken it by force, he marched to *Gaulana* and *Seleucia*; which having overcome, he made himſelf Maſter of a valley, called *the Valley of Antiochus*, with the Fortreſs of *Gamala*. And objecting many crimes againſt *Demetrius*, the Lord of thoſe places, he diſpoſſeſſed him of his government. Then after he had made War for the ſpace of three whole years, he returned into his Countrey; where the *Jews* entertained him willing-
O ly, by reaſon of the happy Exploits which he had atchieved.

Aretas King of *Cæloſyria*.

Certain Cities taken by *Alexander*.

About the ſame time the *Jews* were already poſſeſſed of the Cities of *Syria*, *Idumæa*, and *Phœnicia*; of the Tower of *Straton*, *Apollonia*, *Joppa*, *Jamnia*, *Azoa*, *Gaza*, *Anthedon*, *Raphia*,

The year of the World, 3887. before Christ's Nativity, 77.

Raphia, Rhinocura, all which were near unto the Sea: and in the firm Land on the one side of *Idumæa,* as *Adora, Mariſſa,* and all *Samaria,* the Mounts *Carmel* and *Itabyr*; and herewith *Scythopolis, Gadara, Gaulanitis, Seleucia, Gabala*; and of *Moab, Eſſebon, Medaba, Lemba, Orona, Telithon,* and *Zara*; *Antonia* of *Cilicia,* and *Pella.* This laſt City was deſtroyed by them, becauſe the Inhabitants would not promiſe to be converted to the Religion of the *Jews,* with divers others of the principal Cities of *Syria* alſo, which were conquer'd by them. A

The Jews are Lords of the Cities of the *Syrians, Idumæans,* and *Phœnicians.*

Pella deſtroyed and razed.

After this, King *Alexander* fell ſick, by the means of a Surfeit and Drunkenneſs; and for the ſpace of three years, he was ſick of a Quartan Ague. Nevertheleſs he continued always in the Camp, until ſuch time that being wearied with Toil, he died on the borders of the Country of the *Geraſens,* as he beſieged *Regaba* (which is a Caſtle ſituate on the other ſide of *Jordan.*) The Queen perceiving that he was at death's-door, & that there remained neither hope of Life, nor Recovery, ſhe began to weep and lament, and to beat her Breaſts, becauſe both ſhe and her Children were likely now to be left deſolate, and in theſe words ſhe bemoaned her ſelf unto him: *To whom wilt thou leave both me and thy Children, in the ſtate wherein we are? Or why ſhould we ſurvive or live one after another, conſidering that thou aſſuredly knoweſt that the hearts of thy people are averſe from us?* Hereupon the King comforted her, and gave her this counſel, *That if ſhe would aſſure the Kingdom both unto her ſelf and her Children, ſhe ſhould behave her ſelf according to his direction; which was, firſt to conceal his death, and not to ſuffer his Souldiers to have notice thereof until ſhe had taken this Caſtle. Which done, he adviſed her to repair to* Jeruſalem *in pomp and triumph; and that being there, ſhe ſhould beſtow ſome authority upon the* Phariſees, *who would ſound her praiſe, and obtain her the peoples favour. For* (ſaid he) *theſe kind of Men are in great eſteem and credit with the people, and can do much hurt unto thoſe they hate, and benefit them very mightily towards whom they are well affected: For the people eaſily believe them, when they find fault with any Man, notwithſtanding it be of envy; and that himſelf alſo had incurr'd the diſpleaſure of the people for their ſakes, in that he had offended them.* B C

Alexander inſtructeth his Wife, how ſhe ſhould reign ſecurely.

The authority of the *Phariſees* among the People.

When as therefore (ſaid he) *thou ſhalt arrive in* Jeruſalem, *ſend thou for the chiefeſt amongſt them, and pray them to come unto thee; and after you have ſhewed them my dead Body, uſe the moſt plauſible Speech that you can, and give them permiſſion to diſpoſe of my Body as they pleaſe, whether it be their pleaſure to interdict and deny my Funeral, (in that they have received many indignities by me) or whether to be revenged, they will offer any ignominy to my Body; and promiſe you them, that you will do nothing in the adminiſtration or government of the Kingdom, but by their advice. If in this ſort you frame both your Manners and Diſcourſe towards them, it will come to paſs, that I ſhall be buried by them with great magnificence (which otherwiſe I could not be by any other means) becauſe they will offer no outrage to my body, no although you ſhall permit them: And beſides that, you ſhall reign in more aſſurance and quiet.* D

Alexander's Death.

Having given his Wife theſe Advertiſements, he gave up the Ghoſt, after he had reigned 27 years, and lived 49. E

CHAP. XXIV.

King Alexander *leaveth two Sons,* Hircanus, *who was High-Prieſt, and* Ariſtobulus. *Their Mother, Queen* Alexandra, *gaineth the favour of the People through the* Phariſees *means; having given them great authority, ſhe conſents, through their perſuaſion, to put the moſt faithful of the King her Husband's Servants to death; and to pleaſe the reſt of them, ſhe giveth them the Government of the moſt conſiderable Places.* Tygranes, *King of* Armenia's *Invaſion into* Syria. Ariſtobulus *endeavoureth to make himſelf King. The Death of Queen* Alexandra.

F

Alexander's Funeral.

After that *Alexander* had taken the Caſtle of *Ragaba,* ſhe conferreth with the *Phariſees,* according to her Husband's Counſel, and committed unto their diſcretion not only that which concerned her Husband's Funeral, but alſo the government of the Kingdom; whereby ſhe not only appeaſed the diſpleaſure which formerly they had conceived againſt *Alexander,* but alſo obtained their good will and friendſhip. They came and declaimed amongſt the People, making an oration of the Actions and Deeds of *Alexander,* lamenting every where that they had loſt a good King, and by praiſing him, they incited the People to great grief and lamentation; ſo that they buried him with more magnificence than any King that reigned before him. This *Alexander* left two Sons behind him, the one called *Hircanus,* the other *Ariſtobulus,* and by his Teſtament committed the government of the Kingdom to *Alexandra* his Wife. For *Hircanus* was uncapable to manage affairs, and rather delighted in peace and quiet; and *Ariſtobulus,* who was the younger, was

Hedio & Ruffinus, cap. 22. *Hircanus* and *Ariſtobulus, Alexander's* Sons.

G

H was both active and fit for Government. The People were well affected towards *Alexandra*, becauſe ſhe had manifeſtly expreſſed how greatly ſhe miſliked her Husband's Miſgovernment.

The year of the World, 3890. before Chriſt's Nativity, 74.

She appointed *Hircanus* High-Prieſt, (both in regard of his age, as alſo for that by nature he was addicted to peace and quiet,) and committed all things to the diſpoſing of the *Phariſees*, commanding the People to obey and ſerve them. She alſo renewed and confirmed that which *Hircanus* had diſanulled, and the *Phariſees* (according to the Cuſtoms of their Foreſathers) had introduced; ſo that ſhe bare the Name, and the *Phariſees* the Authority Royal. For they reſtored ſuch as were baniſhed, to their Eſtates, and delivered Priſoners; and in all things they demeaned themſelves like great Lords. *Alex-*

Hircanus High-Prieſt.

The *Phariſees* admitted to the adminiſtration of the Common-weal, are greedy of revenge.

I *andra* alſo for her part, undertook the care of the Common-weal, and kept a great number of Soldiers in pay, and encreaſed her power in ſuch ſort, that the Tyrants round about feared her, and deliver'd the Hoſtages and Pledges of Peace. All the Country was at quiet, only the *Phariſees* troubled the Queen, perſuading her to put thoſe to death who had counſelled King *Alexander* to put thoſe 800 to death (of whom we have ſpoken before,) and they themſelves afterwards ſlew one that was called *Diogenes*, and after him, divers others, one after another; until ſuch time as thoſe in authority came unto the Royal Palace, accompanied with *Ariſtobulus*, (who ſeemed to be diſpleaſed with that which had been done, and who, if the occaſion were offered, made ſhew that he would not permit his Mother to govern after that manner,) and told her *that which*

Ariſtobulus & his Followers accuſe the *Phariſees* of Tyranny.

K *had happened, and in what dangers they had been, to expreſs their duty and loyalty which they ow'd to their deceaſed Maſter, and how for that cauſe they had been greatly honour'd by him; requiring of her, that ſhe would not utterly fruſtrate them of their hopes, which they expected for their ſervice; that now they that had eſcaped from the danger of their foreign Enemies, were in their Houſes murdered like Beaſts by their private Foes, without any relief or ſuccors from any one.* They furthermore urged, *That if their Adverſaries would content themſelves with thoſe they had ſlain, they would endure their Misfortune patiently, by reaſon of the ſincere affection they bare unto their Lords; but if they muſt needs as yet ſuffer the like, they required that they might have liberty to retire. For that they would not procure their ſafety otherwiſe than by her conſent; and would rather ſuffer a*

L *voluntary death near unto her Royal Palace, if they might not be ſpared; for that it would be a ſhame both for themſelves, and for the Queen, if by her toleration, thoſe who had been her deceaſed husband's friends, ſhould be thus abuſed by them which were his enemies.*

That Aretas, *King of* Arabia, *and other Princes, would be glad of this news; to hear that ſhe ſhould deprive her ſelf of thoſe whoſe names have been dreadful even amongſt thoſe neighbouring Kings who have but heard of them. And if ſhe had reſolved to make more account of the* Phariſees *favour, than of their ſervice, they intreated her that ſhe would at leaſt diſtribute them in ſeveral Caſtles; that rather than any ill ſhould fall upon their Sovereign* Alexander's *Houſe, they were content to lead their Lives in that contemptible and deſpicable condition.* Whilſt thus they ſpake, directing their ſupplications to *Alexander's*

M Soul, praying him to have compaſſion as well of thoſe that were already dead, as of thoſe who were in danger of their lives, the tears ran from the eyes of all the Aſſiſtants, and *Ariſtobulus* above the reſt, was heartily diſcontent, and expreſſed the ſame, by finding fault with his Mother. But they themſelves were the cauſe of their own calamity, becauſe that againſt all right and reaſon, they had permitted a head-ſtrong and ambitious Woman to reign over them, as if the King had no Heirs reſerv'd to ſucceed him in the Kingdom. The Queen, uncertain how to determine the matter at that inſtant, committed the charge of all her Caſtles into their hands, reſerving only *Hircania*, *Alexandrion*, and *Machæron*, wherein the Prince's Moveables and Wealth was kept.

Alexandra committeth the cuſtody of the Caſtles to the *Jews*.

Not long after, ſhe ſent her ſon *Ariſtobulus* with a ſtrong Army, commanding him to

N draw his Forces towards *Damaſcus*, againſt *Ptolemey*, called *Mennæus*, who was an ill Neighbour unto that City; but he returned thence, without doing any memorable action. About the ſame time news was brought, that *Tigranes*, King of *Armenia*, invaded *Syria* with 50000 Men of War, intending ſhortly to ſet upon *Jewry*. This rumour affrighted the Queen, and all the Commonalty, (and not without cauſe.) Whereupon, ſhe ſent Ambaſſadors with many Princely Preſents unto *Tigranes*, who beſieged the City of *Ptolemais*. (For Queen *Selena*, otherwiſe called *Cleopatra*, reigned in *Syria*, and perſuaded the *Syrians* to deny *Tigranes* paſſage.) But *Alexandra's* Ambaſſadors met with the King of *Armenia*, and pray'd him to conceive a good opinion of their Queen, and of all the whole Nation of the *Jews*; who received them willingly, commending them for that they

Ariſtobulus is ſent to *Damaſcus* againſt *Ptolemey*. *Tigranes* invading *Syria*, heareth news of *Lucullus's* purſuit of *Mithridates*, and returneth home.

O had ſought him out ſo far to do him honour, and put them in good hope. After the taking in of *Ptolemais*, it was told *Tigranes*, that *Lucullus* purſued *Mithridates* (who was not as yet apprehended, for that he was fled into *Iberia*, which was the cauſe that *Lucullus* had

The year of the World, 3894. before Christ's Nativity, 70.

had entered *Armenia*, and plunderd it. *Tigranes* hearing this News, returned back into his own Countrey. A

Alexandra's ficknels, and *Ariſtobulus's* attempt.

After this, Queen *Alexandra* fell ſick of a dangerous Diſeaſe, whereby *Ariſtobulus* took occaſion to intermeddle with the affairs of State. Walking therefore abroad one night attended by a truſty Servant, he repaired into thoſe Caſtles which were committed to the cuſtody of his Father's Friends: for he had miſliked his Mother's government long, and feared more than ever, that if ſhe ſhould die, all her poſterity ſhould be made ſubject to the power of the *Phariſees*: For he perceived how unapt his elder Brother was to govern the Kingdom, unto whom notwithſtanding, the Succeſſion appertained: only his Wife, whom (accompanied with his Children) he had left with *Alexandra*, had an inkling of this his intent. He therefore went firſt of all to *Agaba*, where *Galeſtes*, one of the chieſeſt Potentates, commanded, who entertained him with great joy. B

Ariſtobulus ſeizeth the Caſtles, and great concourſe of people reſort to him.

The next day, the Queen heard that *Ariſtobulus* was departed from Court, ſhe little ſuſpected at firſt, that he was retired to work ſome alteration in the State. But when Meſſengers came flocking one after another, and told her, that after the firſt Caſtle, the ſecond; and after the ſecond, all the reſt had conſequently been ſurprized by *Ariſtobulus*; at that time both the Queen and the whole Nation were alarm'd, fearing leſt he ſhould preſently uſurp the Sovereignty; But above all, they feared leſt he ſhould revenge himſelf on thoſe who had abuſed his Servants: and it was thought fit, that both his Wife and Children ſhould be committed to the Caſtle that adjoyned to the Temple. But from all parts round about there reſorted Souldiers to *Ariſtobulus*, ſo that he was attended like a King: For in the ſpace of ſome 15 days, he took 22 Forts, whither he made his Retreats, and aſſembled an Army of Souldiers, and levied them amongſt the Lords that inhabited *Libanus* and *Trachonitis*: For the multitude had always reſort to the ſtronger ſide, ſuppoſing that if they ſubmit thereunto willingly, and maintain and authorize the ſame, that they ſhall draw ſome profit thereby, as being thoſe that were the occaſion of the confirmation of his Monarchy. C

Hircanus and the Elders inform the Queen, and accuſe *Ariſtobulus*.

Hereupon, the ancient *Jews* and *Hircanus* repair'd unto the Queen, humbly intreating her *to take ſome mature counſel and good advice concerning the preſent affairs, becauſe that* Ariſtobulus *her Son was already very near Lord of the whole Countrey, ſince he had ſo many Forts under his command: Beſides, that it was inconvenient and undecent for them to conſult without her expreſs order, notwithſtanding ſhe were grievouſly ſick, but that the preſent danger compelled them.* The Queen deſired them to do that which they thought ſhould be moſt profitable for the Common-weal; telling them, *That they had many means, for that their Nation was mighty, great, and ſtrong, and had great ſtore both of money and riches in the common Treaſury; ſhewing them, that becauſe ſhe knew that ſhe had not long to live, ſhe had no more reaſon to take care of thoſe affairs.* Having ſpoken thus, ſhe died, after ſhe had reigned nine years, and lived in all 73. This Woman was endued with greater excellency than could be expected from one of her Sex, and expreſſed both in her Actions and Ordinances how fit ſhe was to govern a Kingdom, and how unworthy ſome Princes are of the Dignities they have amongſt Men. For making more Account of the preſent than future Occurrences, and neglecting all other things in reſpect of thoſe which are requiſite in a moderate Government, ſhe never, upon any inſtigation whatſoever, perverted Juſtice; notwithſtanding her Family fell into ſuch inconveniences, that the ſame Sovereignty which ſhe had obtained by divers Dangers and Labours, was not long after that, ruinated and loſt for her ſcarce effeminate deſires. For ſhe gave ear unto thoſe who were ill-affected towards her poſterity, and left the Kingdom deſtitute of ſuch as were fit to govern; ſo that the Government which ſhe enjoyed during her Life-time, was after her Death diſtracted with infinite Troubles and Calamities, wherewith her Family was involved. And notwithſtanding her Government after this manner, yet during her Life-time, ſhe kept the Kingdom in Peace. And thus died *Alexandra*. D

Alexandra's Death.

Alexandra's family incurr much trouble. E F

THE G

H

The Fourteenth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The year of the World, 3899. before Christ's Nativity, 65.

The Contents of the Chapters of the Fourteenth Book.

1. *How after the death of* Alexandra, *her youngeſt Son,* Ariſtobulus, *made War againſt his Brother* Hircanus *for the Kingdom: who, obtaining the Victory, compelled* Hircanus *to flie into a Caſtle in* Jeruſalem. *And how after it was concluded between them, that*
I Ariſtobulus *ſhould be King, and* Hircanus *live as a private Man, without Dignity.*
2. *Of the Race of* Antipater, *and how he purchaſed renown, great power and authority both to himſelf and his Children; and the flight of* Hircanus *to* Aretas *King of* Arabia.
3. Ariſtobulus *being vanquiſhed, is purſued as far as* Jeruſalem.
4. Hircanus *and* Ariſtobulus *ſend Ambaſſadors to* Scaurus, *to requeſt his aid and ſuccour.*
5. Ariſtobulus *and* Hircanus *preſent themſelves before* Pompey, *to debate their Titles touching the Kingdom.*
6. Pompey *is ſeized of the Fortreſſes, by a Warlike Stratagem.*
7. *They of* Jeruſalem *ſhut their Gates againſt the* Romans.
8. Pompey *taketh the Temple, and lower part of the City, by force.*
K 9. Scaurus *maketh War againſt* Aretas; *and by the perſuaſion and ſollicitation of* Antipater, *maketh a League with him.*
10. Alexander *being overcome by* Gabinius, *retireth himſelf into a Caſtle, where he is ſhut up, and beſieged.*
11. Ariſtobulus *eſcaping out of Priſon, flieth from* Rome: *who being taken again in* Judæa *by* Gabinius, *is ſent back Priſoner to* Rome.
12. Craſſus *warring againſt the* Parthians, *paſſeth thorow* Jewry, *and ſpoileth the Treaſury of the Temple.*
13. Pompey *retireth into* Epirus, *and* Scipio *cometh into* Syria.
14. Cæſar's *Voyage into* Egypt, *wherein the* Jews *do him faithful ſervice.*
L 15. Antipater's *valiant acts, and the amity betwixt him and* Cæſar.
16. Cæſar's *Letters, and the Senates Decree, as touching the friendſhip betwixt the* Jews *and* Romans.
17. Antipater *committeth the Government of* Galilee *to his Son* Herod, *and that of* Jeruſalem *to* Phaſælus *his other Son: and how* Sextus Cæſar *advanced* Herod *to great Honour and Dignity.*
18. Caſſius *afflicteth* Jewry, *and exacteth* 800 *Talents.*
19. Malichus *poyſoneth* Antipater.
20. Herod *putteth* Malichus *to death, by* Caſſius's *commandment.*
21. Antigonus, *the Son of* Ariſtobulus, *ſeeking to recover his Fathers Kingdom by the aid*
M. *of the King of* Tyre, *is diſcomfited, and driven out of* Judæa *by* Herod.
22. Herod *meeting* Antonius *in* Bithynia, *winneth his favour with a great ſum of Money, to the intent he ſhould give no ear to his accuſers.*
23. Antonius *arriving in* Syria, *eſtabliſheth* Herod *and* Phaſælus *for* Tetrarchs.
24. *The* Parthians *make War in* Syria, *to reſtore* Antigonus *to the Kingdom.*
25. *The* Parthians *take* Hircanus *and* Phaſælus *Priſoners, and lead them away.*
26. Herod, *at* Rome, *is declared King of* Jewry *by the Senate.*
27. Herod *returneth from* Rome, *and fighteth againſt* Antigonus.
28. Antigonus *is diſcomfited by* Soſius *and* Herod.

N

CHAP. I.

After the death of Queen Alexandra, Hircanus *and* Ariſtobulus, *her two Sons, come to battel,* Ariſtobulus *gets the Victory; and afterwards, in a Treaty,* Ariſtobulus, *though youngeſt, is to have the Crown, and* Hircanus *is contented to live privately.*

O WE have already Treated, in our former Book, both of the Acts and Death of Queen *Alexandra*: it now remaineth at this preſent, to proſecute and continue the ſequel of our Hiſtory, to the end that we neither omit any thing through ignorence, nor bury it in forgetfulneſs. For they that make profeſſion to write Hiſtories, and to recite ſuch things as are obſerved by Antiquity, ought not only ſtudiouſly to conform their ſtile, but alſo

The Office and duty of an Hiſtoriographer.

The year of the World, 3899. before Christ's Nativity, 63.

also to beautifie the same with Ornaments of Eloquence, that the Reader may peruse their Writings with the more Delectation. But, above all things, they must have an especial care to set down the Truth exactly, that they who know not how these things came to pass, may be the more duly and fitly informed.

When as therefore *Hircanus* had taken upon him the High-Priesthood, in the third Year of the Hundred seventy and seven *Olympiad*, and in the Year that *Q. Hortensius* and *Q. Metellus* (called the *Cretensian*) were Consuls at *Rome*, *Aristobulus* suddenly undertook the War against *Hircanus*, and fought with him near unto *Jericho*; where a great number of *Hircanus*'s Followers submitted themselves of their own accord to *Aristobulus*. Through which accident, *Hircanus* was forced to flie to the Fortress of the higher City, where *Alexandra*, *Aristobulus*'s Mother, had imprisoned both his Wife and Children (as before is specified.) The rest of the Faction, for fear of his Brother who had gotten the Victory, retired themselves within the Precincts of the Temple, where they were besieged and taken. After this, a Peace was treated of betwixt both the Brethren, and their Difference was decided in this manner: That *Hircanus* should pass the rest of his Life without medling with State Affairs, and *Aristobulus* should reign. This League was ratified between them in the Temple, and confirmed with Oaths, conjunction of Hands and Embraces, in the sight of all the People: Which being finished, *Aristobulus* retired himself into the Palace, and *Hircanus* to *Aristobulus*'s Lodging, to lead a private and quiet Life.

Aristobulus and Hircanus strive for the Kingdom.

The peace betwixt Hircanus and Aristobulus.

CHAP. II.

Antipater *an* Idumæan, *persuades* Hircanus *to flie, and to retire himself to* Aretas, *King of the* Arabians, *who promiseth to re-establish him in the Kingdom of* Judæa.

Hedio & Ruffinus, cap. 11. *Antipater the Idumæan, Hircanus's friend. Antipater of Judæa, as Nicholas Damascenus implies, first called Antipas.*

But a certain Friend of *Hircanus*, (by Nation an *Idumæan*, and by Name *Antipater*) being very rich, and by Nature both factious and industrious, was as much *Aristobulus*'s Enemy, as *Hircanus*'s Friend. True it is, that *Nicholas Damascene* writeth of this Man, That he was descended of the noblest amongst those *Jews* who returned from *Babylon* into *Jewry*: But this he did on purpose to gratifie *Herod*. *Antipater*'s Son, who, by a casualty, became afterwards King of the *Jews* (as we will express hereafter in time and place convenient.) This *Antipater* was at the first called *Antipas*, according to his Father's Name, who (as it is reported) was made Governour of all *Idumæa* by King *Alexander* and his Wife; and afterwards made a League with the *Arabians*, *Gazeans*, and *Ascalonites*, corrupting them, and insinuating himself into their Favours, by divers great Presents bestowed upon them. This young *Antipater* considering with himself what *Aristobulus*'s Power was, and fearing lest some mischief might befal him, through the hatred the young King had conceived against him, he communicated with certain of the greatest among the *Jews*, and secretly and cunningly incensed them against *Aristobulus*, telling them, *That they had done amiss, both to see and suffer* Aristobulus *to detain the Kingdom unjustly in his hands, and to dispossess his elder Brother* Hircanus, *to whom by right of Inheritance it did belong.* He likewise accosted and sounded *Hircanus* ordinarily with these Words, telling him, *That he lived in danger of his Life, and would doubtless be snared, except he sought his own security, and fled his evident danger: alledging, That* Aristobulus's *Friends would never cease to consult how they might shorten his Life, to the end that he might live in more security.* To these Instigations of his, *Hircanus* gave small credit (for that of his own Nature he was courteous, and could not easily be induced or seduced by Detractions) but this negligence and carelesness in him, was the cause that he was accounted a silly Man. On the contrary side, *Aristobulus* was of a different and more Heroick Nature, being more active in performance, and careful to prevent.

Antipater incenseth the Princes of the Jews against Aristobulus.

Now although *Antipater* saw that *Hircanus* made small account of his Instigations, yet ceased not daily to invent and propose new surmises and accusations, urging *Aristobulus*'s hatred and practice to murther him; and prevailed so by his importunity, that at last he perswaded him to flie to *Aretas* King of *Arabia*, promising him, *That in so doing, he would give him both aid and assistance.* *Hircanus* was the more easie to be induced to follow *Antipater*'s Advice, for that *Arabia* was adjacent to *Jewry*. Whereupon he first of all sent *Antipater* to *Aretas*, to take assurance of him that he should not betray him into his Enemies hands, if he should submit himself unto him, and require his assistance. When *Antipater* had received his assurance from the King, he returned to *Jerusalem*, unto *Hircanus*; and not long after that, took him away with him, and departed the City by night, and afterwards with great Journies arrived at *Petra*, where *Aretas* kept his Royal Court. And being very familiar with the King, he entreated him to re-establish him in the Kingdom of *Jewry*, and did so much by his importunity and the Presents which he gave him, that he perswa-

A perſuaded *Aretas* to attempt the matter. Whereupon *Hircanus* promiſed, That if he confirmed him again in his Royal Dignity, he would, upon the recovery of his Realm, reſtore unto him thoſe twelve Cities which his Father *Alexander* had taken from the *Arabians*, the names whereof are theſe that follow: *Medaba*, *Nabello*, *Livias*, *Tharabaſa*, *Agalla*, *Athona*, *Zoara*, *Orona*, *Nariſſa*, *Rydda*, *Luſa*, *Oryba*.

The year of the World, 3900. *before Chriſt's Nativity*, 64.

Hædio & Ruſſinus, cap. 3.

CHAP. III.

Ariſtobulus *is enforced to retire into the Caſtle of* Jeruſalem. *The King* Aretas *beſiegeth him. The cruelty of ſome* Jews *who ſtoned* Onias, *a juſt man, to death. The puniſh-*
B *ment which God inflicted upon them for it.*

Aretas maketh War againſt *Ariſtobulus*, and inforceth him to fly to *Jeruſalem*.

A *Retas*, induced by theſe promiſes, was content to ſend forth an Army againſt *Ariſtobulus*, and himſelf in perſon conducted in that expedition 5000 Men, Foot and Horſe, and had ſo much the upper hand of his Enemy, that divers after this Victory, of their own accord, ſubmitted themſelves to *Hircanus*: and *Ariſtobulus* perceiving himſelf to be deſtitute of all his friends and followers, fled unto *Jeruſalem*. The King of *Arabia* followed him with all expedition, and beſieged him in the Temple: in this ſiege the common people aſſiſted *Hircanus*, neither were there any but the Prieſts only that ſtuck to *Ariſtobulus*'s ſide. Whereupon *Aretas* drew up the Forces he had, and buſily ſet the Ar-
C my both of *Jews* and *Arabians* about the ſiege. Whilſt theſe things were thus, the feaſt of unleavened bread, which we call the Paſſover, was at hand, and the Princes of the *Jews* forſaking their Country, were fled into *Egypt*. About that time, a certain man called *Onias* (ſuch an one who for his vertue was beloved of God, and in times paſt, had by his devout prayers and ſupplications, in a time of drought, obtained rain from God) hid himſelf, perceiving that this ſedition would be of ſome continuance. This man therefore being ſurprized, and brought into the Camp of the *Jews*, they required him that as by his prayers he had obtained water, ſo at that time likewiſe he would by his imprecations incenſe God againſt *Ariſtobulus* and his adherents. But whereas he refuſed and excuſed himſelf, he was at laſt conſtrained by the people to perform their requeſt; ſo
D that ſtanding up in the midſt of them, he ſpake after this manner.

The *Arabians* beſiege *Ariſtobulus* in the Temple.

The *Jews* fly into *Egypt*.

O God, King of the whole World, ſince they who are at this preſent here with me are thy people, and thoſe that are beſieged are thy Prieſts, I humbly beſeech thee, that when they ſhall require thee to be incenſed againſt their brethren, thou wilt not hear them: and when as likewiſe they ſhall provoke thee againſt the other, thou wilt not reſpect them.

Onias contradicting the *Jews* petition, is ſtoned to death.

Hereupon a certain ſort of reprobate Soldiers amongſt the *Jews*, hearing theſe words of his, ſtoneth him to death: But God immediately puniſhed this cruelty in them, and the murther of *Onias* ſo curſedly perpetrated, was revenged by this means which enſueth. *Ariſtobulus* and the Prieſts being beſieged, the Feaſt of *Eaſter* or the Paſſeover fell out, during which time it was an uſual cuſtom among the *Jews* to honour God with many ſa-
E crifices: Now they who were with *Ariſtobulus*, not having any beaſts to offer up in ſacrifice, they requeſted the other *Jews* that were without, *That they might have ſome delivered unto them for their money*. Whereunto it was anſwered, *That if they would give one thouſand drachms for every head, they ſhould have ſome delivered unto them*. To this demand of theirs, *Ariſtobulus* and the Prieſts that were with him, willingly condeſcended, and let down the prefixed price, and delivered the ſame from the wall: but the others, after they had received the money, delivered them not thoſe beaſts which they deſired them to ſell them to ſacrifice; but they were ſo impious, that they falſified their oaths not only towards men, but defrauded God alſo, in denying that which they had promiſed toward the furniſhing of their ſacrifice. For which cauſe, the Prieſts (being defrauded in this
F manner, contrary to the oath and proteſtation of their adverſaries) beſought God to ſhew vengeance on their Country-men, that had committed this heinous and perjurious impiety: neither did God defer their puniſhment, but immediately after he ſent a great and violent Wind, that ſpoiled all the fruits of the Countrey; ſo that a meaſure of Wheat was ſold for eleven drachms.

Breach of faith, and the revenge thereof.

H

CHAP. IV.

The year of the World, 3900. before Christ's Nativity, 64.

Scaurus *being sent by* Pompey *into* Syria, Aristobulus *gained his friendship. He forced King* Aretas *to raise the siege of* Jerusalem. Aristobulus *gaineth a Battel against* Aretas *and* Hircanus.

Hedio & Ruffinus, cap. 4. *Hircanus* and *Aristobulus* send Ambassadors unto *Scaurus.*

MEanwhile *Pompey* sent *Scaurus* in *Syria* (himself being in person detained in *Armenia*, in pursuit of the War betwixt him and *Tigranes.*) When *Scaurus* came unto *Damascus*, he found that *Metellus* and *Lollius* had newly taken the City; for which cause he marched on towards *Jewry*: where being arrived, certain Ambassadors came I unto him in the behalf of *Aristobulus*, and others also in the name of *Hircanus*, requiring alliance and confederacy in the behalf of them both, and offering from each of them a Tribute of 400 Talents. But *Scaurus* preferred *Aristobulus*'s promises, because he was the ablest, and of the noblest spirit, and withal more moderate in his demand: whereas *Hircanus* was poor and covetous, notwithstanding he demanded greater things than his brother did: for it was a harder matter to subdue a City that was so strong, than to beat a company of runnagate *Nabatheans*, and scarcely well animated to prosecute that War. For these causes therefore he, (receiving his money) raised the siege, commanding *Aretas* to return; which if he refused, he declared him an Enemy to *Rome.* This done, *Scaurus* returned to *Damascus*, and *Aristobulus* led forth his Army against *Aretas* K and *Hircanus*; and fighting with them in a place called *Papyron*, he obtained the victory, and killed about some 7000 of his Enemies, amongst the number of which, was *Cephalius*, *Antipater*'s Brother.

Scaurus is presented.

Aristobulus maketh War against *Aretas* and *Hircanus.*

CHAP. V.

Pompey *cometh into the lower* Syria. Aristobulus *sends him a rich Present.* Antipater *repaireth to him in* Hircanus's *behalf. Both the brothers case was stated to* Pompey, *who defers the decision of it, till he reduce the* Nabatheans. Aristobulus *without expecting till then, retired into* Judea. L

Pompey cometh into *Syria*, and *Aristobulus* sendeth a Royal Present unto him.

NOt long after this, *Pompey* came unto *Damascus*; and as he travelled through *Cœlosyria*, divers Ambassadors resorted unto him from all parts of *Syria*, *Ægypt*, and *Judea.* For *Aristobulus* sent him a Present of great value, namely, a golden Vine of 500 Talents, price. Hereof *Strabo* the *Cappadocian* maketh mention in these words:

There came an Ambassador out of Egypt, *bearing a Crown of* 4000 *pieces of gold, and another from* Jewry, *with a Vine or Garden, and the Workmanship was called* Terpole, *that is to say, Recreation: I have seen this Vine at* Rome, *in the Temple of* Jupiter Capitoline, *having the inscription of* Alexander *King of the* Jews; *and it was esteemed and valued at* 500 *Talents. It is said that* Aristobulus *Prince of the* Jews *sent the same.* M

Antipater for *Hircanus*, and *Nicodemus* for *Aristobulus*, come as Ambassadors to *Pompey.*

Straight after this, there came other fresh Ambassadors to *Pompey*, (*Antipater* from *Hircanus*, and *Nicodemus* from *Aristobulus*) who accused those that had taken Money, namely *Gabinius*, for that he first of all had received 300 *Talents*, besides other Presents: and secondly *Scaurus*, who had received 400, alledging, that by that means they had incensed them against him. He therefore gave direction, that they should repair unto him about the Spring, each of them to justifie and maintain their several Rights: as for himself, he drew his Forces from their wintering places, and marched towards *Damascus* destroying in his way a certain Fortress which *Antiochus* the *Cyzicenian* had fortified in *Apamæa.* He visited also the Countrey of *Ptolomy Mennæus* (who was a wicked and perverse man, and no ways differed from *Dionysius Tripolitane*) who was punished N with the loss of his head, and was united also with him in friendship and affinity; yet acquitted of the death he deserved, by the means of a 1000 Talents Ransom, which *Ptolomy* distributed amongst his Soldiers for their Pay. He demolished likewise the Castle of *Lysias* (wherein a *Jew* called *Sylas* tyrannized) and passing by the Cities of *Heliopolis* and *Chalcis*, and having likewise ascended the mountain (which is between them) he came to *Cœlosyria*, and from *Pella* repaired to *Damascus.* In which place he gave audience to the *Jews*, and their Princes *Hircanus* and *Aristobulus*, who were at odds the one against the other, concerning their particular Interests: the *Jews* complained against *Hircanus* and *Aristobulus* both, and alledged, that they would not be governed by Kings, because their custom was to obey God's Priests, whom they honoured, affirming that these O two brethren (who were descended of the race of Priests, endeavoured to draw their Nation under a different form of government, and to reduce them under slavery. *Hircanus*

Hedio & Ruffinus, cap. 5.

A Castle destroyed in *Apamæa.*

Ptolomy Mennæus fined at a great sum of money.

Aristobulus and *Hircanus* accused by the *Jews* before *Pompey.*

A *nus* complained, that being the elder born, he had been deprived of his Inheritance by *Ariſtobulus*, and had only but a ſmall portion of the Countrey allotted him, becauſe *Ariſtobulus* had ſeized the reſt by force. He complained likewiſe of thoſe incurſions that both by Land and Sea *Ariſtobulus*'s followers had endamaged their Frontiers with. For the people had not revolted, if he had not been a violent and turbulent man. To this accuſation of his, a thouſand of the principaleſt of the *Jews* (drawn out by *Antipater*'s perſuaſion) ſubſcribed. But *Ariſtobulus* anſwered, That *Hircanus* was diſpoſſeſſed of the Kingdom, by reaſon of his incapacity, and natural defects, alledging for himſelf, That the government was forced on him of neceſſity, leſt it ſhould be tranſported to others: he proteſted that he challenged no other title than that which his Father *Alexander* had had. He brought in alſo for his Witneſſes certain arrogant young men, who
B were hated for their pomp, purple Robes, their curioſity in painting and curling their Hair, and other braveries which they preſented, not like men who intended to hear a Caſe decided, but rather to ſhew their vanity. After that *Pompey* had heard them, he condemn'd *Ariſtobulus*'s violence, but for that time he diſmiſs'd them (after ſome favorable and gracious conference) promiſing them that he would come into their Country, and determine their differences, after he had ſeen the Region of the *Nabatheans*: commanding them in the mean while to live in peace. He uſed *Ariſtobulus* likewiſe very kindly, fearing leſt he ſhould incenſe the people, and ſhut up his paſſage: which notwithſtanding came to paſs. For *Ariſtobulus* came into the City of *Delion*, and from thence went into *Judea*, without regarding what *Pompey* had commanded him.

The year of the World 3902. before Chriſt's Nativity, 62.

Ariſtobulus's Apology before Pompey.

Hedio & Ruffinus, cap. 6.

C

CHAP. VI.

Pompey *is offended at* Ariſtobulus's *retreat. He marcheth againſt him. Their ſeveral meetings without taking any effect.*

Pompey hearing this, was very much diſpleaſed; and taking with him his Army which he had prepared againſt the *Nabatheans* (with the ſupplies he had in *Damaſcus*, and the reſt of *Syria*, beſides the other *Roman* Companies that he had) he marched forth againſt *Ariſtobulus*: when he had paſſed *Pella* and *Scythopolis*, he came to *Coreas* (which
D is the entrance into *Judea*) drawing toward the heart of the Countrey. There he found a ſtrong Caſtle ſituate upon the top of a Mountain called *Alexandrion*, whither *Ariſtobulus* was retired. He ſent to invite him to come and parley with him: who perſuaded by the counſel of many of his beſt friends, by no means to make War againſt the *Romans*, came down to him, and after he had debated his title with his Brother, concerning the Kingdom, *Pompey* permitted him to return again into his Caſtle. And this he did two or three times, always flattering *Pompey* through the hope he had of the Kingdom. Meanwhile he retired himſelf, and fortified the place, and made preparation for the War, leſt *Pompey* ſhould alot the Kingdom to *Hircanus*. *Pompey* commanded him to deliver up the Fortreſſes that he held, and to write with his own hand to the Captains of
E the Garriſons (who otherwiſe would not have obeyed him.) *Ariſtobulus* ſubmitted, but was ſo diſpleaſed, that he repaired to *Jeruſalem*, on purpoſe to make preparations for War. Immediately after, *Pompey* marched towards him with his Army, and a meſſenger coming from *Pontus*, brought him news of *Mithridates*'s death, who was ſlain by his Son *Pharnaces*.

Pompey marcheth out againſt *Ariſtobulus*.

Ariſtobulus deſcendeth from his Fortreſs, to confer with *Pompey*. *Ariſtobulus* delivereth the Fortreſſes to *Pompey*'s hands.

Hedio & Ruffinus, cap. 7.

Mithridates King of *Pontus* ſlain by his ſon *Pharnaces*.

F

G

CHAP. VII.

The year of the World, 3903. before Christ's Nativity, 61.

Aristobulus *repents, cometh to* Pompey, *and treateth with him: But his Soldiers refusing to deliver the money that he had promised, and to receive the* Romans *into* Jerusalem, Pompey *keepeth him Prisoner, and besiegeth the Temple where* Aristobulus's *men were retired.*

Pompey having encamped near *Jericho* (where there was a number of Date-trees, and where also groweth that Balm which is the most precious of all other ointments, distilling from a little shrub, which is opened and slit by a sharp cutting stone) the next morning he marched towards *Jerusalem*. *Aristobulus* (being sorry for his misbehaviour) came unto him, offering him money: and promising him to receive him into *Jerusalem*, he intreated him to lay aside all quarrels, and to order all as he thought fit, without coming to War. Whereupon *Pompey* pardon'd him, and condescended to his request, and sent *Gabinius* with his Soldiers, both to receive the money, as also to enter the City, but could do neither, for *Aristobulus*'s Soldiers would not permit that any promise should be perform'd: which *Pompey* took so ill, that after he had committed *Aristobulus* to Prison, he went in Person against the City, which was strongly fortified on every side, except toward the quarter that extendeth Northward, which was easie to be beaten down: for this side is invironed with a large and deep Valley, compassing the Temple, which is inclosed with a very strong stone-wall.

Gabinius coming to receive the money *Aristobulus* had promised, hath the City-Gates shut against him. *Hedio & Ruffinus*, [cap. 8 *Pompey* besiegeth *Jerusalem.*

CHAP. VIII.

Pompey, *after a three Months siege, took the Temple of* Jerusalem *by assault, and forbeareth plundering of it. He lessens the* Jews *power. He leaveth* Scaurus *to command his Army; carrieth* Aristobulus *Prisoner to* Rome, *with* Alexander *and* Antigonus *his two sons, and his two daughters.* Alexander *maketh his escape out of Prison.*

Jerusalem partly betrayed, partly besieged by *Pompey.*

IN the mean time the City of *Jerusalem* was divided, for some thought good to yield up the City to *Pompey*; others (that were of *Aristobulus*'s faction) counselled that the Gates should be kept shut, and preparation for War should be made, because the *Romans* detained *Aristobulus* Prisoner. The last prevailing, seized the Temple: and breaking down the Bridge which was betwixt it and the City, resolved to stand on their defence. But the others not only deliver'd the City into *Pompey*'s hands, but the Royal Palace also, who sent *Piso* his Lieutenant thither with his Forces to take possession thereof, and to plant his Garrisons therein, and to fortifie the houses near the Temple. First therefore *Pompey* offer'd the besieged certain Conditions of Peace, which when they refus'd, he shut them in on every side, being in all these his endeavours assisted by *Hircanus*. *Pompey* incamped with his Army on the North-side of the Temple (which was the easiest to be assaulted) on this side also there were certain high Towers, and a huge Trench, besides a deep Valley that begirt the Temple. For on the City-side there was such Precipices, that there was no passage, the bridge being broken. The *Romans* wrought vigorously in cutting down of Trees to make Bulwarks, which being done, they planted great Machines and Engines that *Pompey* had caused them to bring from *Tyre*; they threw great stone Bullets with them to batter the Temple. The *Romans* had hardly got their Works accomplished, if the strict keeping of the Sabbath had not hinder'd the besieged to make any opposition that day. For the Law permitteth them to defend themselves against their Enemies, being assaulted, but not to assail them when they intend any other Work. Which when the *Romans* understood, they neither gave assault, nor proffered skirmish on those days which we call Sabbaths: But they built their Fortifications and Towers, and planted their Engines, so that the next day they were ready to put them in execution against the *Jews*. And hereby it is easie to conjecture, how incredible the piety of our Nation is, and how studious and industrious it is in observing the Divine Laws. For notwithstanding any present or imminent danger, they never desisted to offer their solemn Sacrifices: twice a day, in the morning, and about the ninth hour, the Priests offered duly upon the Altar. For when the Temple was taken (in the third month, and on a fasting day, in the hundred seventy ninth Olympiad, in the year wherein *Cajus Antonius*, and *Marcus Tullius Cicero* were Consuls) the Enemy entreth the Temple by force, and kill'd all they met. Yet notwithstanding all this, the Priests ceased not to offer their accustomed Sacrifice: and neither the hazard of their lives, nor the great number of those that were kill'd, could force them to fly; they held it more convenient for them to indure all things that might befal them in attending upon the Altar, than to transgress or vary one jot from their ordinances. And that this may seem to be no fable, or praise

Pompey maketh preparation to besiege the Temple.

The *Jews* intermitted not their sacrifice, notwithstanding the siege.

The taking of the Temple.

A praise of their dissembled devotion, but the exact and perfect truth: all those that write the Histories concerning *Pompey* and his acts, do witness no less: amongst the number of which, are *Strabo*, *Nicholas*, and *Titus Livius* the *Roman* Historiographer, the most famous among the rest. The greatest of these Towers was battered by these Engines, and fell, bearing a great Pane of the Wall to the Earth with it, which was the cause that the Enemies in multitudes brake in by the breach. The first that ascended the Wall, was *Cornelius Faustus*, the son of *Sylla*, with his Souldiers. After him mounted the Centurion *Furius*, accompanied with those that follow'd him on the other side; and through the midst of the breach did the Centurion *Fabius* enter with a strong squadron. The whole circuit B was filled with dead Bodies, and some of the *Jews* died by the *Romans* swords, others slew one another, the rest cast themselves down headlong from the Precipices; many likewise set their houses on fire, and consumed themselves therein, lest they should behold the executions that were performed by their Enemies. There fell about 12000 *Jews*, and very few *Romans*. *Absalom* also, who was *Aristobulus*'s Father-in-law and Uncle, was taken Prisoner. The holiness of the Temple likewise was not a little prophaned. For whereas before that time no prophane man either entred or beheld that which was in the Temple, *Pompey*, and divers others that accompanied him, entred the same, and saw that which was not lawful to be beheld by any other but the High-Priests only. But although he found a Table of gold and a sacred Candlestick, with divers other vessels and perfumes, in great quantity; and whereas besides, there was about 2000 Talents of silC ver in the sacred Treasury in the Temple: yet his Piety was such that he would touch none of it, neither did he any thing in this occasion but what was worthy of his singular vertue. The next day, he commanded those that had the charge of the Temple, to purifie it, and to offer Sacrifices unto God, according to the Law; committing the High-Priesthood to *Hircanus*, both because he had been very useful in many things, and for having hindred the *Jews* to join with *Aristobulus*. After this, he beheaded the Authors of this War, and honour'd *Faustus* and the rest with Gifts, suitable to their valour, for having been the first that entred the breach. As for *Jerusalem*, he made it tributary to the *Romans*, taking away from the *Jews* those Cities they had conquer'd in *Cœlosyria*, and assigning them a proper and peculiar government. After this, he inclosed the Nation withD in certain Limits, whereas before-time their Dominions were of a large extent. Not long after this, he repaired *Gadara*, that not long before was destroyed: all which he performed in favour of *Demetrius* the *Gadarenian*, his late servant and bondman. And as touching *Hippon*, *Scythopolis*, *Dion*, *Samaria*, *Marissa*, *Azot*, *Jamnia*, and *Arethusa*, he restored them to the ancient Inhabitants thereof, all which were situate in the heart of the Land: Besides *Gaza*, *Joppa*, *Dora*, and the Tower of *Straton* (Cities situate upon the Sea-coasts, and ruinated formerly with divers Wars) he set at liberty, and annex'd them unto the Province. As for the Tower of *Straton*, it was magnificently built by *Herod*, and adorned with Gates and fair Temples, and the name thereof was changed, and called *Cæsarea*. Thus *Hircanus* and *Aristobulus*, through their dissentions and civil broils, were the cause E of that servitude and misery that fell upon the *Jews*. For we have lost our liberty, and have been subdu'd by the *Romans*. Besides that we have been enforced to surrender up those Cities unto the *Syrians*, which we had formerly conquer'd by force of Arms. And that which is to be lamented, the *Romans* in a little time have drawn from us more than 10000 Talents: and the Royalty which before-time was an honour reserved for those that were of the Race of the High-Priests, hath been bestowed on men of mean extraction; whereof we will speak in place convenient. After that *Pompey* had given *Cœlosyria* to *Scaurus*, from *Euphrates* to the Frontiers of *Egypt*, with two Legions of the *Romans*, he went into *Celicia*, and from thence drew towards *Rome*, leading with him *Aristobulus* in F bonds, and his children (who were two sons and two daughters) one of which, called *Alexander*, escaped; and as for *Antigonus*, (who was the younger) he was led to *Rome* with his sisters.

The year of the World, 3903. before Christ, Nativity, 61.

Twelve thousand *Jews* slain.

Pompey entering the Temple, neither toucheth nor taketh away any thing. *Alias*, cap. 9.

Pompey bestoweth the Priesthood on *Hircanus*.

Jerusalem tributary to *Rome*.

Gadara restored.

Cities taken from the *Jews*.

Scaurus President of *Cœlosyria*.

H

The year of the World, 3904. before Christ's Nativity, 60.

CHAP. IX.

Antipater *proveth very useful to* Scaurus *in* Arabia.

Hedio & Ruffinus cap. 9.

SCaurus led forth his Army against *Petra* a City in *Arabia*; and the ways being so bad that he could hardly get to it, he spoilt all the Countrey round about; his Army was presſed with Famine, *Antipater*, by the order of *Hircanus*, furnish'd him with Corn, and all other neceſſaries, out of *Jewry*: who being sent Ambaſſador to *Aretas* from *Scaurus*, perſuaded him to contribute a certain sum of silver to secure his Country from being pillaged, and he himself also became pledge for 300 Talents. This done *Scaurus* I finiſhed the War, according to his deſire, and with no leſs contentment to *Aretas* and his Country.

CHAP. X.

Alexander, Ariſtobulus's *son, armeth in* Judea, *and fortifieth the Towns.* Gabinius *overthrows him in battel, and beſiegeth him in the Caſtle of* Alexandrion. Alexander *delivereth it up to him, with ſeveral other places.* Gabinius *eſtabliſheth* Hircanus *High-Prieſt in his room, and reduceth* Judea *to be governed under the Nobility.*

K

Hedio & Ruffinus, cap. 10. *al.* 11.

NOt long after this, *Alexander*, *Ariſtobulus*'s son, made divers inroads into *Jewry*; for which cauſe *Gabinius* came from *Rome* into *Syria*, and (beſides other things worthy of memory which he atchieved) he led forth his Army againſt *Alexander*, for that *Hircanus* had not as yet ſufficient power to reſiſt him, being otherwiſe exerciſed in building the Walls of *Jeruſalem* that were beaten down by *Pompey*; notwithſtanding the *Romans* that were in *Jewry* hindred him from performing the ſame. This *Alexander* travelling through the whole Countrey, aſſembled divers *Jews*; ſo that in ſhort time having gotten together 10000 Foot, and 1500 Horſe, with good Ammunition, he fortified the Caſtles fortified. Caſtle of *Alexandrion* near to the City of *Coreas*. He fortified *Machæron* alſo in the Mountains of *Arabia*. *Gabinius* therefore came forth againſt him, having ſent before him L *Marcus Antonius*, accompanied with other Commanders, who recruited the *Romans* with their coming, and the *Jews* that were under their obedience, whoſe Captains were *Pytholaus* and *Malichus*. They took alſo thoſe Allies whom *Antipater* had hired, and in this equipage they came againſt *Alexander*. *Gabinius* alſo ſeconded them with his Troops. Hereupon *Alexander* drew nearer with his Army towards *Jeruſalem*, where giving battel to the *Romans*, he loſt about 3000 of his Followers, and the like number of his men were led away Priſoners. After this, *Gabinius* repaired to *Alexandrion*, and invited thoſe that held it to yield, promiſing them pardon for the Rebellion they had begun. And many of his Enemies having Encamped themſelves before the Fort, the *Romans* charged them: in which conflict *Marcus Antonius* behaved himſelf very valiantly, having killed ſeve- M ral of the Enemy with his own hand; *Gabinius* left a part of his Army in that place, to the end that during the ſiege thereof, he might go and viſit the Countrey of *Judea*: he *Gabinius* cauſeth divers Cities in *Jewry* to be repaired that were defaced. commanded therefore all thoſe Cities which in his Journey he found either deſolate or deſtroyed, to be repaired: for that *Samaria*, *Azot*, *Scythopolis*, *Anthedon*, *Raphia*, *Dora*, *Mariſſa*, and *Gaza*, with divers others, were new built: ſo that through the obedience that was given to *Gabinius*'s Command, it came to paſs that the Cities were ſafely inhabited, which had lain long time before deſart.

And after *Gabinius* had behaved himſelf in this manner in the Country, he returned *Hedio & Ruffinus*, cap. 11. al. 12. to *Alexandrion*. Whilſt he thus inſiſted about the ſiege, *Alexander* ſent Ambaſſadors unto him, demanding pardon for his offences, and reſtoring into his hands the Caſtles of N *Hircania* and *Machæron*, and finally that of *Alexandrion*, which *Gabinius* levelled with *Alexandrion*, and other Caſtles razed. the ground. And whereas *Alexander*'s mother came unto him (who favoured the *Roman* faction, and whoſe husband and children were kept in Priſon in *Rome*) ſhe obtained all that which ſhe requeſted at his hands: and after he had carefully and friendly diſpoſed of her affairs, he led *Hircanus* to *Jeruſalem*, to take charge of the Temple and Prieſthood. He ordained alſo five Judgment-ſeats and places of Seſſion, and divided the Pro- Five preſidial ſieges in *Jewry*. vince into anſwerable parts: for the one anſwered in *Jeruſalem*, the ſecond at *Gadara*, the third in *Amatha*, the fourth at *Jericho*, and the fifth at *Saphora*, which is a Town of *Galilee*. By this means the *Jews* were delivered of their Monarchy, and lived under an Ariſtocracy, or Government of the Nobility. O

CHAP.

A

CHAP. XI.

The year of the World, 3904. before Christ's Nativity, 60.

Aristobulus *being prisoner at* Rome, *maketh his escape with* Antigonus, *one of his Sons, and cometh to* Judea. *The* Romans *overcome him in Battel. He retreateth into* Alexandrion, *where he is besieged and taken.* Gabinius *sends him back prisoner to* Rome. *He defeats* Alexander, Aristobulus's *son, in a battel, returns to* Rome, *and leaveth* Crassus *in his place.*

B BUt *Aristobulus* flying from *Rome*, returneth from *Jewry*, and resolved to rebuild the Castle of *Alexandrion*, which not long since was ruinated. Against him *Gabinius* sent out certain Men of War with their Captains, namely, *Sisenna*, *Antonius*, and *Servilius*, both to keep him from the possession of the place, and to apprehend and surprize him likewise. For many *Jews* resorted unto him, being drawn thereunto by the ancient reputation that he had, who desired likewise revolutions and changes. *Pitholaus* also (who was established Lieutenant-General in *Jerusalem*) of his own accord came unto him, with 1000 Men well armed: but the other that were retired within, for the most part were not sufficiently furnished with Arms; for *Aristobulus* making his reckoning to seize *Machæron*, dismissed those followers of his that were disarmed, and were unapt for any execution, and retaining only 8000 well armed men, he marched thither. But the *Romans* pursuing and overtaking him, fought desperately with him, and overcame both him and his; notwithstanding their valiant resistance, about 5000 of them were killed, and the rest dispersed, wandring here and there, where they could best secure themselves: but *Aristobulus* fled to *Machæron* with more than 1000 followers, and fortifi'd the place. And though his affairs had very slender Success, yet he lost not his hope; but after he had endured the siege some two days, and received many Wounds, he was taken Prisoner, and with his Son *Antigonus* (who fled from *Rome* with him) led away Captive by *Gabinius*. Such was *Aristobulus*'s fortune, that he was sent Prisoner back again to *Rome*, and there kept in bonds after he had been King and High-Priest three years and six months. A man in that dignity both magnificent and magnanimous, yet the Senate sent back his children (according to the tenour of *Gabinius*'s Letters) who had promised their delivery to their mother, when she surrendred the Castles into his hands: whereupon they returned into *Jewry*. But *Gabinius*, intending to make War against the *Parthians*, and having already past *Euphrates*, changed his resolution, and determined to return into *Egypt*, and re-establish *Ptolomy*, as it is declared in another place. In this expedition also he was supplied by *Antipater*'s means, with Victuals, Money and Ammunition; and by his Advice, those *Jews* that inhabit *Peluſium* (who kept as it were the very entry into *Egypt*) were reconciled to him. When *Gabinius* returned back out of *Egypt*, he found all *Syria* full of Tumult and Rebellion. For *Alexander*, *Aristobulus*'s son, taking once more possession of the Kingdom, caused divers *Jews* from day to day to revolt; and foraging the Countrey with a huge Army, he slew all those *Romans* whom he met withal, and besieged all those that fled into the Mount *Garizim*. *Gabinius* seeing the Affairs of *Syria* in that state, sent *Antipater* before him unto them, to appease these commotions; and to cure them of their Phrenzy, and if it were possible to reduce them to a better mind: for *Antipater* was really a very discreet man. He repairing unto them, moderated divers of them, and brought them under obedience: but it was impossible for him to reconcile *Alexander*; for he having 30000 men with him, came forth to meet with *Gabinius*, with whom he fought, and was overcome, with the loss of 10000 of his Men, near unto the Mount *Itabyr*.

Hedio & Rufinus, cap. 12. al. 13.

Aristobulus returning from *Rome*, seeketh to re-establish *Alexandrion*.

Aristobulus overcome in battel by the *Romans*.

Aristobulus sent back again Prisoner to *Rome*, with his son *Antigonus*.

Aristobulus's sons discharged.

Antipater relieveth *Gabinius* in his journey to *Egypt*, to instal *Ptolomy*.

Alexander, *Aristobulus*'s son, usurpeth the Monarchy.

Alexander overcome by *Gabinius*.

F After that *Gabinius* had ordered all things in *Jerusalem* by *Antipater*'s advice, he presently set forward against the *Nabatheans*, whom he overcame in battel. He sent back also *Mithridates* and *Orsanes*, (Men of good account among the *Parthians*) who had retired themselves unto him, causing a report to be spread, that they were fled with *Gabinius*. Now when *Gabinius* had perform'd great and magnificent exploits in War, he returned to *Rome*, surrendring the Government to *Crassus*. *Nicholas Damascene*, and *Strabo* of *Cappadocia* (who differeth in nothing from *Nicholas*) have written of these Expeditions of *Pompey* and *Gabinius* in *Judea*.

The conquest of the *Nabatheans*. *Mithridates* and *Orsanes*.

G

CHAP.

H

The year of the World, 3911. before Christ's Nativity, 53.

CHAP. XII.

Crassus *robbeth the Temple of* Jerusalem. *He is defeated by the* Parthians. Cassius *retireth into* Syria, *and defends it against the* Parthians. Antipater's *great credit, his marriage, and his children.*

Hedio & Ruffinus, cap. 13. al. 14.

CRassus intending to make War against the *Parthians*, came into *Jewry*, and took away with him the sacred money (which *Pompey* had not touched, which amounted to the sum of 2000 Talents:) He spoil'd the Temple also of all the gold that was in it, to I the sum of 8000 Talents. He took away a wedge of solid gold, to the weight of 300 pounds, which pound, amongst the *Jews*, containeth two pounds and an half. He that deliver'd him this wedge was a Priest, and the keeper of the sacred Treasure, call'd *Eleazar*, who gave him the same upon no malicious intent (for he was a vertuous and just man;) but whereas he had the custody of the Tapestries of the Temple committed to his hands (which were both admirable to behold, by reason of their beauty and worth, and withal were in like sort tied and fastned to this beam) and perceiving that *Crassus* used all means to gather all the money he could, he fearing lest he should have seized on all the ornaments of the Temple, gave him this beam for a Ransom to redeem all the rest: binding him, upon the delivery thereof, by an oath, that he should not take any K thing away that was in the Temple, but should content himself with that only piece of great esteem and value which he gave him. This beam was inclosed in another hollow beam of wood, so that no man knew thereof but only *Eleazar*. *Crassus* therefore took his beam, as if he determined to leave all other things in the Temple; yet notwithstanding he salfified his oath, and carried away whatsoever was therein. Neither is it to be wondred at, that there was so great Riches found in our Temple, since all those *Jews* that were dispersed thorough the face of the whole Earth, and all those that feared God (both in *Asia* and *Europe*) for a long time offered their Presents in that place. The greatness and multitude whereof wanteth no testimony: neither is it feigned in way of ostentation, but divers other Historians make mention thereof; and, amongst the rest, L *Strabo* of *Cappadocia* speaketh after this manner.

Crassus taken his oath. Whence the Temple of *Jerusalem* grew so rich.

Strabo of *Cappadocia*.

Mithridrates *sent Men into the Isle of* Coos *to fetch from thence the money that Queen* Cleopatra *had laid up there, and* 800 *Talents of the* Jews. *But we have no publick money, but that which is dedicated unto God. It is therefore a thing most manifest, that the* Jews *that inhabit* Asia, *transported this money into* Coos *for fear of* Mithridates: *For it is not likely that they who inhabited* Judea, *and had a City so strong, and a Temple so well fortifi'd, should send their money to* Coos. *Neither is it credible likewise, that the* Jews *remaining in* Alexandria *should do it, for that they feared not to fall into danger through this War of* Mithridates.

The same *Strabo* also saith in another place, *That when* Sylla *passed thorow* Greece M *to make War against* Mithridates *and* Lucullus, *he sent Men unto* Cyrene, *which was troubled by reason of the Mutinies of our Nation, wherewith the whole World was filled. There were four sorts of people in the City of the* Cyrenians: *one of them were Citizens, the second were Labourers, the third were Strangers, and the fourth were* Jews, *who at this present were intermingled thorow all Cities; neither is there an inhabited place throughout the World, neither was there any Nation that inhabit the same, wherein these have not set foot and fortified. For both* Egypt *and* Cyrene (*being under the subjection of the same Princes, and divers other Nations, conformed themselves to their customs, and nourished assemblies of* Jews, *and advanced them, and more and more used the* Jewish *Ordinances. It appeareth therefore that there was a Colony of* Jews *in* Egypt. *A great part likewise of* N *the City of* Alexandria *is assigned to the* Jewish *Nation. They have likewise their peculiar Magistrate, who governeth the people, endeth, and decideth their differences, and maintaineth their contracts and ordinances, as if he governed in his own Common-wealth. By this means this Nation hath fortified and established it self in* Egypt, *for that the* Jews *had their original amongst the* Egyptians; *and for that* Judea *is near unto* Egypt, *from whence the* Jews *are descended: And as for* Cyrene, *they have entred it, in that it bordereth with that Country which is under the obedience of the* Egyptians, (*in like manner as* Judea *doth*) *or rather for that in times past it appertained to the same Kingdom.* Thus far *Stabo*.

After that *Crassus* had disposed all things according to his own pleasure, he removed, and marched forward to make War against the *Parthians*, where both he and all his Army O were destroyed (as is declared in another place.) As for *Cassius*, he retired himself into *Syria*, and took possession thereof, to the end he might affront the *Parthians*; who being proud

Crassus slain in *Parthia*. *Cassius* resisteth the *Parthians*.

A proud of their victory lately obtain'd, made excurſions ſo far: and coming to *Tyre*, he at length arrived in *Judea*, where upon his firſt entrance, he took the City of *Tarichæa*, and led away from thence 30000 Priſoners. He put *Pytholaus* alſo to death, for having maintain'd *Ariſtobulus*'s faction. All which he did by *Antipater*'s procurement and perſuaſion, who was in great credit with him, and who alſo at that time was highly eſteem'd amongſt the *Idumæans*, amongſt whom he married his Wife, who was deſcended of one of the moſt famous families of *Arabia*, her name was *Cypron*, by whom he had theſe four ſons, *Phaſælus* and *Herod* (who after was made King) *Joſeph* and *Pheroras*, and one daughter called *Salome*. This *Antipater* alſo made alliance with other Princes, and eſpecially with the *Arabian*, to whoſe cuſtody he committed his children during the time
B he made War againſt *Ariſtobulus*. But *Caſſius* gather'd another Army, and marched towards *Euphrates*, to go againſt the *Parthians*, as it is ſpecified and recorded by other Writers.

The year of the World, 3911. before Chriſt's Nativity, 53.

Antipater's Wife and Children.

CHAP. XIII.

Pompey *cauſeth* Alexander *to be beheaded*, Ariſtobulus's *ſon*. Philippion, *ſon of* Ptolomy Mennæus, *Prince of* Chalcis, *marrieth* Alexandra, Ariſtobulus's *daughter*. *His Father* Ptolomy *putteth him to death, and marrieth this Princeſs.*

C SHortly after this, *Cæſar* (being Lord of *Rome*) *Pompey* and the Senate being fled on the other ſide of the *Ionian* Sea, ſet *Ariſtobulus* at liberty, determining to ſend him into *Syria* with two Legions, as being a ſufficient man to govern the State-affairs in thoſe parts. Nevertheleſs, *Ariſtobulus* failed of his hopes and authority he expected at *Cæſar*'s hands: For *Pompey*'s adherents prevented and poiſon'd him, ſo that he was buried by thoſe of *Cæſar*'s faction. His Body was kept embalm'd with Honey for a long time, until that *Antonius* ſent it into *Jewry*, to be entomb'd amongſt the Kings and Princes.

Hedio & Ruffinus, cap. 14. al. 15.

Ariſtobulus delivered out of Priſon, is poiſoned.

Hedio & Ruffinus, cap. 15. al. 16.

Scipio, by *Pompey*'s commandment, cauſed *Alexander Ariſtobulus*'s ſon's head to be cut off, charging him with ſome miſdemeanours which he had committed againſt the *Romans*; he was executed in *Antioch*. *Ptolomy* the ſon of *Mennæus*, who govern'd in *Chalcis* (at
D the foot of the Mount *Libanus*) took his brothers, and ſent his ſon *Philippion* to *Aſcalon* to *Ariſtobulus*'s Wife, commanding her to ſend her ſon *Antigonus* and his daughters; one of which, called *Alexandra*, was beloved by *Philippion*, and married by him: but afterwards he being ſlain, *Pompey*, *Philippion*'s father, married her, and continued the careful maintenance of his brother and ſiſters-in-law.

The ſlaughter of *Ariſtobulus*'s ſon.

CHAP. XIV.

Antipater, *by* Hircanus's *order*, *aſſiſteth* Cæſar *mightily in the* Egyptian *War*, *and ſheweth much valour.*

E AFter *Pompey*'s death, and that Victory which *Cæſar* had obtained againſt him, *Antipater* (Governor of *Judea* by the commandment of *Hircanus*) was very uſeful unto *Cæſar*. For whereas *Mithridates* the *Pergamenian* brought him certain ſupplies, and could not bring them on, by reaſon of an Arm of *Nilus* paſſing through *Peluſium*; but was conſtrained to ſtay at *Aſcalon*, *Antipater* came unto him, and brought with him 3000 Soldiers, and dealt ſo with the Princes of *Arabia* to aſſociate them with *Cæſar*, that by his means, all they of *Syria* gave him their aſſiſtance, and never altered their affection that they bare unto *Cæſar*. Theſe were *Jamblicus* a great Lord, and *Ptolomy* his ſon; and *Tholomæus*, the ſon of *Sohemus* dwelling on the Mount of *Libanus*, and well nigh all
F the Cities. *Mithridates* being departed from *Syria*, came to *Peluſium*, where being repulſed and excluded by the Citizens, he beſieged the City. *Antipater* in this War behav'd himſelf valiantly; and after he had beaten down a pane of the Wall, he firſt of all ſet forward to enter the City. Whilſt *Peluſium* was in this eſtate, the *Jews* that inhabited *Egypt* in the Countrey of *Onias*, would neither grant paſſage to *Antipater*, nor *Mithridates*, that marched towards *Cæſar*. But *Antipater*, who was of their Nation, perſuaded them to take their parts, ſhewing them the Letter of the High-Prieſt, *Hircanus*, in which he invited them to be friends unto *Cæſar*, and exhorted them to furniſh his Army with whatſoever they ſtood in need of; ſo that ſeeing that *Antipater* and the High-Prieſt were agreed together, they ſubmitted themſelves. They that dwelt round about *Memphis*
G hearing that they were thus united, ſent for *Mithridates* alſo unto them, who came and received them into his favour.

Hedio & Ruffinus, cap. 16. al. 17.

Antipater gathereth Soldiers out of *Syria* for *Cæſar*'s ſervice.

Antipater helpeth *Mithridates* to take *Peluſium*.

The *Jews* of *Onias*'s Countrey are confederated with *Cæſar*. *Memphis* in *Egypt*.

CHAP.

CHAP. XV.

The year of the World, 3917. before Christ's Nativity, 47.

Antipater *continueth to acquire great reputation in the* Egyptian *War.* Cæsar *cometh to* Syria, *establisheth* Hircanus *in the High-Priesthood, and conferreth great honours upon* Antipater, *notwithstanding* Antigonus Aristobulus's *Sons complaints.*

The conflict of the *Egyptians* with *Mithridates* at *Delta. Alias* cap. 18.

WHen he was come to a place called *Delta*, he fought with the Enemies in a place which is called *the Camp of the Jews*: In which Battel, *Mithridates* led the right Wing, and *Antipater* the left. Being hotly engaged, the Wing that *Mithridates* commanded, began to give ground, and was like to have been utterly routed, had not *Antipater* (running with his Soldiers along the River side) obtained the upper hand of his Enemies, by putting the *Egyptians* that were Conquerors to flight, and restored *Mithridates*; and pursued them so far, that he got their Camp, and called *Mithridates* to take part of the prey that he had recover'd from the fugitive Enemy. *Mithridates* lost 800 of his Men in this Battel, but *Antipater* lost but 50. *Mithridates* wrote hereof unto *Cæsar*, and shew'd him that *Antipater* was the cause of the Victory, and of their preservation: So that *Cæsar* ever afterward highly commended him, and in all his War made use of *Antipater* in his most dangerous attempts, so that *Antipater* was grievously wounded in divers fights, and behav'd himself bravely.

Mithridates commendeth *Antipater's* service to *Cæsar.*

Now after that the War was finished, *Cæsar* came by Sea into *Syria*, and bestowed great honours as well on *Hircanus*, to whom he confirmed the High-Priesthood, as on *Antipater*, whom he made a free Citizen of *Rome*, and granted him all other privileges belonging thereunto. Divers report that *Hircanus* himself was in this War, and that he came into *Egypt*, which *Strabo* the *Cappadocian* affirmeth, speaking after this manner, by the authority of *Asinius*; *after that* Mithridates *had entred* Egypt, *with* Hircanus *the High-Priest of the* Jews. The same *Strabo* in another place speaketh thus by the authority of *Hypsicrates*, *That* Mithridates *went alone*; *and that* Antipater *was sent for into* Ascalon, *where he prepared* 3000 *Soldiers, because he was Governor of* Judea, *and encouraged the rest of the Governors*; *and* Hircanus *the High-Priest also had a part in this War.* Thus far *Strabo.* At that time came *Antigonus*, *Aristobulus*'s son, to *Cæsar*, lamenting his Father who had been poysoned in his service, and how his Brother had his head struck off by *Scipio*, beseeching him to have compassion of him, being thrust out of his Kingdom. He accused *Hircanus* and *Antipater* also, for their tyrannical and violent Government over their Nation, and injuries offered to himself. *Antipater* being at that time present, answered for himself to those points wherein he was accused; declaring, *That* Antigonus *and his friends were factious and seditious men, as for himself how much he had done, and how many exploits he had executed in the late War, whereof* Cæsar *himself was a witness. Moreover he avowed that* Aristobulus *had been justly led twice into captivity to* Rome, *for that he had been always an Enemy, and no ways well affectioned towards the* Romans. *And as for his Brother, who was beheaded by* Scipio, *he averred that he was justly punished by him for his Robberies, and not injuriously and outrageously, as he pretended.* After that *Antipater* had spoken to this effect, *Cæsar* declared *Hircanus* High-Priest, and gave *Antipater* any Government whatsoever he liked best: who, according to his choice, was appointed Governor of *Judea.*

Cæsar confirmeth *Hircanus* in the Priesthood, and maketh *Antipater* a Citizen of *Rome.* *Strabo.* *Asinius.* *Hypsicrates.*

Antigonus, Aristobulus's Son, accuseth *Hircanus* and *Antipater* before *Cæsar.* *Antipater's* answer to his objection.

Antipater made Governor over *Judea.*

CHAP. XVI.

Cæsar *giveth leave to* Hircanus *to rebuild the Walls of* Jerusalem. *Honours conferred on* Hircanus *by the Republick of* Athens. Antipater *causeth the rebuilding the Walls of* Jerusalem.

Hedio & Ruffinus cap. 17. *al.* 18.

MOreover, *Cæsar* permitted *Hircanus* to repair the Walls of *Jerusalem* (according to his humble suit.) For after that *Pompey* had beaten them down, they lay levelled with the Earth; and he commanded the Consuls at *Rome*, that his Degree should be Registred in the Capitol, in these words following.

Hircanus, by *Cæsar's* permission, repaireth the Walls of *Jerusalem.* The Senates Decree as touching their League with the *Jews.*

Valerius *the son of* Lucius *the Prætor, hath related to the Senate (assembled in the Temple of Concord the* 13 *day of* Decem.) *in the presence of* L. Caponius, *the son of* Lucius, *and* Caius Papyrius Quirinus; *the request made by* Alexander *the son of* Jason, Numenius *the son of* Antiochus, *and* Alexander *the son of* Dorotheus, *Ambassadors in the behalf of the* Jews, *Men of good Repute, and our Allies, and proposed by them for renewing the ancient favors they have received from the* Romans: *and in testimony of the alliance, have brought us a vial and buckler of gold of* 50000 *Crowns price; requiring our Letters might be given them, addressed to the free Cities and the Kings our Confederates, to grant them passage through the Countries and*

A *and Ports with all ſecurity, and without any offence: And we have thought good to make friendſhip and altiance with them, and to grant them all that which they require, in accepting the buckler brought by them.* This hapned in the time that *Hircanus* was High-Prieſt and Prince, and in the ninth year of his Princedom, in the month of *July*.

The year of the World, 3919. before Chriſt's Nativity, 45.

Hircanus was in like ſort honour'd by the people of *Athens*, for many favours that they received at his hands. They ſent him alſo a Decree, which they ratified in his behalf, the tenour whereof enſueth.

Hircanus honoured by the *Athenians*.

The year wherein Dionyſius *the ſon of* Aſclepiades *was Governor and Prieſt in the month of* July, *and on the* 20 *day, this Arreſt or Decree of the* Athenians, *was deliver'd to the Governors by the Pretor* Agathocles. Eucles *the ſon of* Menander *the* Alimuſian, *hath written in the* 11 *of* March *in the general Aſſembly, and placed it in the Theatre, and the ſuffrages were gathered by* Dorotheus *the High-Prieſt, with the chief aſſiſtants of the people.* Dionyſius *the ſon of* Dionyſius *publiſhed the ſame: Since that* Hircanus *the ſon of* Alexander, *the High-Prieſt and Prince of the* Jews, *continued his good affection towards all the people, and in eſpecial towards every* Citizen *of* Athens, *and hath ſhewed them many friendſhips, receiving with all humanity thoſe* Athenians *that come unto him, whether they reſort thither as Ambaſſadors, or for any other particular occaſion whatſoever, and ſendeth them back after they have provided them of ſafe Conduct, whereof we have heretofore had teſtimony by the report of* Theodoſius *the ſon of* Theodorus Simeus; *who hath made recital unto the people of his worthineſs, and of the Will he hath to do us all the good* C *that is poſſible: We have thought good to honour him, by ſending him a Crown of Gold in teſtimony of his courteſies, according to our cuſtom and law; and by erecting a brazen ſtatue unto him in the Temple of* Demus, *and the* Graces: *Our will is alſo, that this be proclaimed by a Herald in the Theatre, during the Bacchanals, when the new Tragedies are play'd. Likewiſe in the ſolemnities* Panathean, *and* Eluſynian, *and at the publick Exerciſes: We will alſo that the Governors provide, that all that which we have adviſed for the honour, favour, affection and good will towards this man, as he hath well deſerved, be diligently performed, to the end that thereby it may appear how our Nation rewards, and entertains ſuch men that are virtuous; and to the intent, that the honour we impart unto him, may encourage others to be the better affected towards us, It is likewiſe decreed, that among* D *all the* Athenians *there be certain Ambaſſadors choſen, who ſhall bear this Decree unto him, and exhort him to do whatſoever is profitable for our common good, ſeeing himſelf ſo much honour'd by us.* Let this ſuffice to expreſs the honours beſtow'd on *Hircanus* by the People of *Rome*, and the Citizens of *Athens*.

After that *Cæſar* had given order for the affairs of *Syria*, he returned back by Sea. And as ſoon as *Antipater* had accompanied *Cæſar* out of *Syria*, he returned into *Judea* and ſuddenly built up the Walls of *Jeruſalem*, which *Pompey* had beaten down; and in riding a Circuit about the Countrey, he pacified the troubles not only by threatnings, but by good advice alſo, which he gave every one to live in Peace; aſſuring them, *That if they ſubmitted themſelves to* Hircanus *their Prince, they ſhould live happily, and enjoy their* E *poſſeſſions without any trouble: and that if they hoped to advance themſelves by any new commotion, (ſuppoſing by that means to benefit themſelves) they ſhould feel, that inſtead of a Governor, they had a Maſter: and inſtead of a King, they ſhould find* Hircanus *a Tyrant; and inſtead of the* Romans *and* Cæſar *to be their Governors, they ſhould find them to be their moſt hateful Enemies: for they would not ſuffer, that any thing ſhould be altered that they had eſtabliſhed.* By theſe, and ſuch like admonitions, he kept and continued all the Country in peace.

Hedio & Ruffinus, cap. 18. Cæſar departeth out of Syria.

Antipater pacifieth all occaſion of commotion in *Judea*.

F

CHAP.

G

H

CHAP. XVII.

The year of the World, 3921. before Christ's Nativity, 43.

Antipater *gaineth great repute by his Vertue. His eldeſt ſon,* Phaſælus, *is made Governor of* Jeruſalem; *and* Herod, *his ſecond ſon, is made Governor of* Galilee. Herod *cauſeth to be executed ſeveral Robbers. Some great men's jealouſie againſt* Antipater *and his children. They made* Hircanus *accuſe* Herod *for thoſe that he had put to death. He compareth in judgment, and then retireth. He cometh to beſiege* Jeruſalem, *which he had taken, if* Antipater *and* Phaſælus *had not hindered him.* Hircanus *reneweth his alliance with the* Romans. *The Teſtimony of the* Romans *eſteem and affection for* Hircanus *and the* Jews. Cæſar *is murthered in the Capitol by* Caſſius *and* Brutus. I

Alias, cap. 20.

Antipater maketh *Phaſælus* Governor in *Jeruſalem*, and *Herod* in *Galilee.*

ANtipater perceiving that *Hircanus* was ſlow and idle, he declared and appointed *Phaſælus*, his eldeſt ſon, Governor over *Jeruſalem*, and the Countrey thereabout: As for *Herod* (who was very young, for he was not at that time above 15 years old) he committed *Galilee* unto his charge; who, although young in years, yet he was ripe in courage and conduct, which he witneſſed in apprehending *Ezechias*, who was the chief of thoſe Thieves, who ranged over all *Syria*; he put him to death, with divers of his Complices. Which act of his got him eſteem and credit among the *Syrians*: for by that means he freed their Countrey of all thoſe Robbers, according as they deſir'd. He was therefore praiſed thorow the Villages and Cities for this action, as he that had given them Peace, K and aſſured poſſeſſion of their Eſtates. For this cauſe he was made known to *Sextus Cæſar*, who was Uncle to *Cæſar* the Great. Furthermore, his brother *Phaſælus* was encouraged to follow his noble actions, and enforced himſelf to obtain no leſs reputation than he had; for which cauſe, he ſtrove to get the good will of the common People in *Jeruſalem*, and govern'd the City with ſuch diſcretion, that he acted all things to every man's content, and abuſed not his power to any private man's injury: which was the cauſe that *Antipater* was honoured by the whole Nation, with no leſs reſpect than if he had been their only Lord and Sovereign. Yet did not this eminency of eſtate ſo far diſtract him, that he forgot the love and duty he ow'd to *Hircanus* (as in ſuch like occaſions it oftentimes falleth out) notwithſtanding divers of the greateſt amongſt the *Jews* (ſeeing L *Antipater* and his ſons ſo highly advanced, both by the publick favour of the whole Nation, as alſo by the Revenues that they drew both out of *Jewry*, as alſo by the employment of *Hircanus*'s money) were grievouſly incenſed againſt them. For *Antipater* had made friendſhip with the Emperors of *Rome*, and having perſuaded *Hircanus* to ſend them money, he had appropriated the ſame unto himſelf, ſending it not in *Hircanus*'s name, but in his own; which though *Hircanus* knew, yet he was not moved therewith, but rather well contented. But that which moſt of all terrifi'd the Princes of the *Jews*, was, to behold the violent and audacious nature of *Herod*, who govern'd after a tyrannical manner: For this cauſe they addreſs'd themſelves to *Hircanus*, and accus'd *Antipater* openly. M *How long* (ſaid they) *will you diſſemble, and wink at thoſe things that are daily practiſed? See you not that* Antipater *and his ſons, poſſeſs, in effect, the Royal Power and Authority of the Kingdom, and that you have only the name? Aſſure your ſelf that you are not out of danger, in contemning thus both your ſelf and your Kingdom. For* Antipater *and his ſons are not now your Subſtitutes, neither intend they your profit, or your Country's good (whatſoever your opinion is of them) they are publickly acknowledg'd Lords and Maſters. For* Herod (Antipater's *ſon*) *hath already put* Ezechias *and his Confederates to death, and thereby tranſgreſſed our Laws, which forbid to take away any man's life (how wicked ſoever he be) except he be firſt of all condemned to death by the Council: and notwithſtanding this, he hath been ſo bold, as to do juſtice without your authority.* When *Hircanus* heard this he grew angry (for their Mothers whom *Herod* had ſlain, had incenſed him by their continual Exclamations in the Temple, N exhorting the King and People to call *Herod* to account before the Council, of that which he had done.) So that *Hircanus* moved by theſe Women, called *Herod* to anſwer unto thoſe accuſations which were objected againſt him. Who made his appearance, fore-warned by his father not to preſent himſelf after the manner of a private perſon, but well attended and accompanied to withſtand all inconveniences. After he had taken order for the affairs in *Galilee* (according as he thought fit) and that he himſelf was ſufficiently accompanied to make his Voyage, with ſuch a Guard as neither might terrifie *Hircanus* with number, nor leave himſelf unſecured in danger, he reſorted to *Jeruſalem*. Moreover *Sextus Cæſar*, Governor of *Syria*, wrote unto *Hircanus* to abſolve him, adding threats to his perſuaſions, if ſo be he ſhould perform the contrary; which gave *Hircanus* O occaſion to deliver *Herod* in deſpite of the Council: the rather alſo, for that he loved him as intirely as his ſon. Therefore when *Herod* preſented himſelf before the Council with

Herod executeth *Ezechias* and his followers for robberies.

Sextus Cæſar Governor of *Syria.*

The form of *Phaſælus*'s government.

Antipater, notwithſtanding his high authority, was always faithful to *Hircanus.*

Antipater winneth the *Romans* hearts by *Hircanus*'s money, and draweth the *Jews* into hatred.

The *Jews* accuſe *Antipater* and *Herod* before *Hircanus.*

Herod called in queſtion, appeareth with a great train.

Sextus Cæſar writeth to diſcharge *Herod.*

A with his retinue, all of them were aſtoniſhed, and none of thoſe that accuſed him in his abſence, durſt open their mouths to ſpeak one word, but all of them kept ſilence, not knowing what to do. Now whilſt they ſtood upon theſe terms, a certain man, called *Sameas*, who was of upright dealing, and for this cauſe was not daunted, aroſe and ſpake to this purpoſe: *Dread King, and you honourable aſſiſtants, I could never yet remember, that ever any man which was called in queſtion to defend his cauſe before us, hath appeared in this equipage; and I ſuppoſe that none of you can ſay, that the like hath ever happened: but whoſoever cometh into this place to receive judgment, he preſented himſelf with humility and fear, with a countenance prepared to implore mercy, having his hair long, and his garment black: but this gallant* Herod, *accuſed of murther (and for this occaſion called* B *before us) who could imagine that he ſhould appear before us in a purple robe, having his hairs trimmed; and beſides that, a guard of armed men about him? with an intent that if we condemn him according to Law, he may put us to death without Law, that after he hath violated all right, he may eſcape and ſave himſelf. But I blame not* Herod *in this action, for that he hath a more inward regard of his particular profit, than of the Law: but I accuſe both you and the King, who have given him ſuch aſſurance. Know therefore, that there is a ſovereign God, that will one day puniſh both you and the King, and him whom you will deliver by the Kings means.* And ſo fell it out as he had ſaid: For as ſoon as *Herod* had obtained the Kingdom, he put all thoſe of the council to death, and *Hircanus* himſelf likewiſe, onely *Sameas* was exempted: for he eſteemed him mightily, becauſe of his wiſdom and C juſtice, and becauſe when the City was beſieged by *Herod* and *Soſius*, *Sameas* perſwaded the people to receive *Herod*, telling them, that by reaſon of their ſins and offences, they could not eſcape from him; whereof we will ſpeak in time and place. *Hircanus* perceiving that the Judges were inclined to condemn *Herod*, deferred the ſentence till the next day, and ſent ſecretly unto *Herod*, counſelling him to flie out of the City, aſſuring him, that there was no other means to ſave his life. Thus he poſted to *Damaſcus* (as if he had fled from the King's preſence) and preſenting himſelf before *Sextus Cæſar*, after he had aſſured his perſon, he reſolved with himſelf, that if the council ſhould call him once more to anſwer, he would not obey them. But after his departure the council was diſpleaſed with *Hircanus*, and endeavoured to perſwade him, that D all theſe things tended to his deſtruction, which he perceived, yet knew not what to do, he was ſo negligent and void of foreſight. When *Sextus* had made *Herod* Governor of *Cœloſyria* (which eſtate he ſold unto him for ready money) *Hircanus* was afraid leſt *Herod* ſhould make War againſt him: neither paſſed there long time before the effect grew anſwerable to his fear. For *Herod* marched forth againſt him, with a great Army, ſuppoſing himſelf to be much wronged by the aſſignation he had ſent him, and in that he was ſummoned to give a reaſon of his actions before the council. But his father *Antipater*, and his brother *Phaſælus* came forth againſt him, to hinder his approach towards *Jeruſalem*, ſtriving to appeaſe his fury, and counſelling him not to attempt any thing by way of action; but that contenting himſelf that he had threatned and affrighted *Hircanus*, he ſhould not attempt E any thing further againſt him, who had raiſed him to that high degree. They told him alſo, that it became him not only to remember that he was cited to anſwer, but that he was abſolved alſo, and permitted to depart without danger or any violence. Moreover, that he ought to think, that God governeth the balance of War, and that the iſſues of battels are uncertain, and for that cauſe he ought not to expect the victory, if he made War againſt the King who was his familiar, and from whom he had received far more kindneſs, and no diſpleaſure: who though he made ſome appearance and ſhadow of ſeverity, touching the accuſation intended againſt him; yet notwithſtanding, it proceeded not ſo much from him, as from his evil counſellors. *Herod* in ſome ſort pacified by theſe perſwaſions, obeyed his father, ſuppoſing that it ſufficed him, in regard of his future F hopes, that he had given the people ſo large a teſtimony of his power. This was the ſtate of the *Jews* at that time. But *Cæſar* arriving at *Rome*, prepared himſelf to ſet ſail towards *Africk*, with an intent to make War againſt *Scipio* and *Cato*. *Hircanus* ſent Ambaſſadors to him, beſeeching him to confirm the amity and alliance that he had with him. But now I think it very convenient to declare all the Prerogatives and alliances that the *Romans* and their Emperors made with thoſe of our Nation, to the end that all other people might know, that the Kings of *Aſia* and *Europe* have been well affected towards us, and have made great account of our valour and fidelity. And although divers men ill affected towards us, believe not that which the *Macedonians* and *Perſians* have written to us, becauſe the ſame matters are not extant in all places, neither ſet down in publick writings, G but only amongſt our ſelves and ſome *Barbarians*; yet it is manifeſt that they cannot contradict the declarations made by the *Romans* which are manifeſtly affixed in publick places in Cities; as likewiſe at this preſent they are engraven in the Capitol in brazen pillars. *Julius Cæſar* in like manner in a brazen pillar erected by him, hath declared

The year of the World, 3922. before Chriſt's Nativity, 42.

Sameas one of the Judges foretelleth *Hircanus* and his counſellers of their imminent death by *Herod*'s means.

Herod honoureth *Sameas*.

Herod admoniſhed by *Hircanus*, ſaveth himſelf by flight, and appeareth no more in judgment.

Alias, cap. 11.

Sextus Cæſar ſelleth his Preſidents place to *Herod* for ready money.

Herod marcheth againſt *Hircanus* with a great Army, and is diſſwaded from War by his father *Antipater*, and his brother *Phaſælus*.

Hedio & Ruffinus, cap. 10.

Hircanus's Embaſſadors to *Cæſar*.

The *Jews* much honoured by the Kings of *Europe* and *Aſia*.

Julius Cæſar teſtifieth in a brazen Pillar, that the *Jews* were free citizens of *Alexandria*.

Julius Cæſar's Decree as touching the honours, immunities and privileges granted to the *Jews*

red unto the *Jews* that inhabited *Alexandria*, that they were free Citizens therein, H
The year of the World, 3922. before Christ's Nativity, 42. and to the intent that these things may more manifestly appear, I will propose the decrees of the Senate, and of *Julius Cæsar*, made in the favour of *Hircanus* and our Nation.

Caius Julius Cæsar Emperor, High-Priest, Dictator the second Time, To the Governours, Senate, and People of the *Sidonians*, Health. If you are well, we are in health both our selves and our Army.

I have sent you the copy of an inscription, registred in favour of Hircanus Alexander's *son, High-Priest, and Prince of the* Jews, *to the end it may be placed among publick* I
monuments: and my will is, that it be engraven in a table of brass, both in Greek and Latin letters; the Tenour whereof is this that follweth: Because Hircanus Alexander's *son, the* Jew, *both at this present, as also heretofore, as well in Peace as in War, hath expressed his fidelity towards us and our estate, as divers Commanders of our Armies yield testimony of him, and for that in our last* Alexandrine *War, he seconded us in the battel with Fifteen hundred Men; and having been sent by us to* Mithridates, *hath surmounted all those of his Company in valour. For these causes my will is, That* Hircanus Alexander's *son and his successors, be Princes of the* Jews: *and further, that they continue always in the High-Priesthood, according to the ordinance and custom of their Country; and that both he and his children be our associates; and be inrolled likewise, as our chiefest friends: and all* K
that which appertaineth to the Priesthood, according to the ordinances of the Jews, *be attributed to him and his, and if there happen any difference touching the discipline of the* Jews, *our pleasure is, that it be determined by him. And as for the munitions of War, and the money to be levied for the entertainment of Souldiers, we think it not fit that they should be charged.* The Decrees made and granted by *Caius Cæsar* being Consul, are these:

That the sons of Hircanus *be Princes over the Nation of the* Jews, *and enjoy the places granted unto them. That the High-Priest and Prince of the* Jews *give favour and aid unto those that are offended. That Ambassadors be sent to* Hircanus, *the son of* Alexander, *High-Priest of the* Jews, *to treat of amity and association with us. That a brazen table be* L
erected in the Capitol: and likewise at Sidon, *at* Tyre, *and at* Ascalon *in the Temples, wherein shall be engraven the Contents hereof, in Roman and Greek letters, to the end, that all the Treasurers that are in the Cities, and all other Magistrates may by this our Decree understand, that they are our friends, and that their Ambassadors be entertained with kindness and presents, and that these Edicts be sent into all places.*

Caius Cæsar *Emperor, Dictator, Consul, for the good of the Senate and People of* Rome, *hath granted to the honour, vertue, and humanity of* Hircanus *the son of* Alexander, *that both he and his children shall be High-Priests in* Jerusalem, *and of the whole Nation according to the Rites and Customs whereby their ancestors have enjoyed the Priesthood.*

Caius Cæsar, *Consul the fifth time, hath ordained that they shall inhabit* Jerusalem, *and build again the Walls of the City; and that* Hircanus (Alexander's *son, the High-Priest* M
and Prince of the Jews) *shall govern as he thinks fit, and that every second year of their tribute, there be a part deducted out of the rent they owe, and that they be exempt from all other impositions and tributes.*

Caius Cæsar, *twice Emperor, hath ordained, that the* Jews *shall contribute every year for their Cities, except* Joppa; *he acquitteth them also every seventh year (which they call the year of their rest) because that therein, they neither reap nor sow, neither gather the fruit of Trees. His further pleasure is, that every second year, they bring their Tributes unto* Sidon, *which shall be the fourth part of that which shall be sown; and besides this, that they pay the tenths to* Hircanus *and his sons, which they have paid unto their Predecessors unto this day. Commanding that no man, whether he be Governor, Captain, or Embassador, or* N
any other whatsoever he be, levy Souldiers within the Country of Judea, *or draw any therehence: neither exact any Money, whether it be for Garrisons in Winter, or for any other cause, but that the* Jews *be exempt from all troubles in all places, and enjoy all that which they have had, bought, and possessed. It is our pleasure also, that the City of* Joppa *be under their government, which they have ever enjoyed since the beginning of their league with the* Romans. *We further grant, that* Hircanus Alexander's *son and his children, receive the tribute of that City (as well by them that till the land, as by the gates, entries, and customs of merchandizes that are transported unto* Sidon) *Twenty thousand, six hundred seventy and five bushels every year, exempting the seventh year, which is called the year of rest, wherein they neither labour nor gather any fruit of the Trees. It is the Senate's pleasure also, that* Hircanus *and the* Jews *have those Villages which are in the great champain, which he and his predecessors have possessed, and that with the like interests that they held them before this; and that the same customs continue therein, whereby they held and governed* O
them.

A *them. Their will is likewise, That the same Laws which have from the beginning been respectively observed between the* Jews, *and their High-Priests, be continued; and whatsoever benefits were granted them, by consent of the Senate and People of* Rome. *Moreover it shall be lawful for those of* Lydda, *to use the same Rites and Privileges also. And as touching the demains, places, and habitations that have appertained to the Kings of* Syria *and* Phœnicia, *by the gift made unto them at such time as they were allied to the* Romans: *The Senate (I say) ordaineth, That* Hircanus *the High-Priest and Prince of the* Jews *possess the same. It is lawful also for* Hircanus *and his sons, and their Ambassadors sent by them, to behold the tiltings and gladiators, and to sit among the Senators, and that at all times, wherein they shall require to be brought into the Senate by the Dictator, or by the*
B *Master of the Horse, they may have free entrance; and that within ten days at the most they receive their answer, if there be any Decree ratified by the Senate.*

The year of the World, 3922. before Christ's Nativity, 42.

Caius Cæsar, *Emperor, the fourth time Consul, and the fifth time Dictator for the term of Life, hath ratified these things, as touching* Hircanus *the son of* Alexander, *the High-Priest and Prince of the* Jews: *Because that the Generals, my Predecessors, have witnessed as well in the Provinces, as before the Senate and People of* Rome, *both of the good deserts of* Hircanus *High-Priest and Prince of the* Jews, *and that Nation also, towards us and our State; and whereas both the Senate and People of* Rome *have gratified them for the same: We think it convenient also to have the same Recorded, and to give Order, that* Hircanus *and his sons may be remunerated by the Senate, and People of* Rome, *ac-*
C *cording to the measure of their Loyalties and good Deserts.*

Julius Caius Cæsar, Roman Consul. To the Governors, Senate and People of *Patras*; Health: *The* Jews *are come unto us to* Delos, *with some of the Colonies of their Countrymen, in the presence of your Ambassadors, and assure us of a Decree made by you, whereby you forbid them the practice and ancient use of their Sacrifices and Oblations: I think it not fit that you make any such Decrees against our Friends, and Associates; neither that you forbid them to live according to their Fashions and Customs; or to employ their purses together in supplying their Feasts and Sacrifices; since in* Rome *it self they are not Interdicted or forbidden to perform the same. For at such time as* Caius Cæsar *Consul, had prohibited by Edict, that in celebrating the* Bacchanals, *no one should Dance about the City;*
D *yet were the* Jews *alone exempted from this Inhibition: and neither have they been prohibited to contribute, neither to Banquet together. My self also in like case, in the defence I have made to forbid all other Societies, have excepted the* Jews *therein, and have given them leave to assemble and demean themselves according to the Customs, Ceremonies, and Ordinance of their Country: If therefore you have made any such Decrees against our friends and associates, you shall do well to disannul them, by reason of the vertue of the* Jews, *and the forwardness they have protested in performance of our service.*

After Caius Cæsar's *death, the Consuls,* Marcus Antonius, *and* Publius Dolobella, *assembled the Senate, and having brought in* Hircanus's *Embassadors, they declared their re-*
E *quest, and contracted amity with them: The Senate likewise ordained, that each thing should be granted them that they required. And* Dolobella *having received* Hircanus's *Letters, sent them throughout all* Asia, *to* Ephesus *(which is the Metropolitan City of* Asia*) in these terms:* The General *Dolobella* to the Princes, Senate, and People of *Ephesus*, Health: [*The General, or Emperor* Dolobella; *this word Emperor, was in those times a Title of honour conferred on those Generals who had obtained some great Victory.*] Alexander *the son of* Theodore, *Embassador to* Hircanus, *the High-Priest and Prince of the* Jews, *hath given us to understand, that his Subjects cannot go to Wars, because it is not lawful for them to bear Arms, nor Travel on the Sabbath Day; as also for that they may not seek for their Victuals and other necessaries on that Day, according to the Custom of their Country: For this cause I grant them exemption from the War, as my Predecessors have done; permitting*
F *them to use the Ceremonies and Rites of their Country, assembling themselves to make their Oblations and Sacrifices, as their Laws and Customs require, in contributing to the offering of the Sacrifices in the Temple. And my will is, That you write to this effect, to every City of the Province.* See here how *Dolobella* honoured *Hircanus*, when he sent his Embassadors unto him.

M. Antonius, and *P. Dolobella*, bring *Hircanus's* Embassadors into the Senate. *Dolobella's* Letters to the *Ephesians.*

Lucius Lentulus Consul, pronounceth that the *Jews*, that are Citizens of *Rome*, and that observe and offer the Sacrifices of the *Jews* in *Ephesus* before the Tribunal, be exempt from warfare, by reason of their Religion. Given the nineteenth of *October*. There are besides these many other Edicts and Ordinances made to this purpose, by the same Generals, and by the *Roman* Senate, in favour of *Hircanus* and our Nation, and some
G other Cities. In like sort there were divers Decrees and Writs sent unto the Governors and Rulers of the Provinces, concerning our Privileges: All which may be easily believed by those that shall read our History, with no prejudicate Opinion, if

Lucius Lentulus in the *French Lentulus* in the *Latine*, being Consul, maketh an Edict in the behalf of the *Jews.*

they consider those that we have inserted. For we have here shewed more expres and lively testimonies of the friendship that we have had with the *Romans*, as at this day are fixed to Pillars, and engraven in Tables of Brass on the Capitol; and that hereafter shall remain affixed for ever: For which cause, I have thought it to be a frivolous and unnecessary matter to insert all in this place; and I think that there is not any Man of so sinister judgment, that will not believe how much we have been esteemed by the *Romans*, as they have given testimonies by divers Decrees published in our behalf; neither may any Man suppose that we lye, considering the truth of that which we publish. H

The year of the World, 3925. before Christ's Nativity 42.

Josephus's conclusion concerning these Edicts.

Thus have we sufficiently declared the amity and league that in time past we have had with the *Romans*. About this time it came to pass, that the estate of *Syria* was sore troubled upon the occasion that ensueth: *Cæcilius Bassus*, one of *Pompey*'s followers, laid an ambush for *Sextus Cæsar*, and slew him, and seizing upon his Army, usurped the Government: Whereby there arose great War near *Apamea*. For *Cæsar*'s Captains marched out against *Cæcilius*, with great force both of Foot and Horse, to whom *Antipater* sent his sons with forces to second them (in remembrance of the benefits he had received at *Cæsar*'s hands) supposing it to be an act of Justice, that the murtherer should be punished for his so heinous offence. Now whereas this War continued a long time, *Marcus* came and succeeded *Sextus*. And *Cæsar* was slain by *Cassius* and *Brutus*, in the midst of the Senate, after he had commanded three years, and six months, as it is expressed in another place. I K

Cæcilius Bassus murthereth *Sextus Cæsar.*

Marcus succeedeth *Sextus* in *Syria.*

Cæsar slain by *Cassius* and *Brutus.*

CHAP. XVIII.

Cassius *cometh from* Syria, *draweth Seven hundred Talents out of* Judea. Herod *gains his favour.* Malichus's *ingratitude towards* Antipater.

After *Cæsar*'s death, the brand of Civil War began to flame, and the chiefest of *Rome* made it their business to raise Forces. But *Cassius* came into *Syria*, with an intent to take the Army that was near to *Apamea*: and having raised the Siege, he drew both *Bassus* and *Marcus* to be of his Faction, and travelling from City to City, he gathered a number of Soldiers, and much warlike Provision, and imposed huge Tributes: but especially he afflicted *Jewry*, and exacted of that Country Seven hundred Talents of Silver. *Antipater* seeing the State in so great fear and trouble, committing the exaction of a part of this Money to his sons; the rest he commanded to be assigned to *Malichus*, who was his Enemy. *Herod* first of all gathered that which was commanded him in the Country of *Galilee*, and for this cause was greatly beloved by *Cassius*: For he being prudent and discreet, thought it no small policy at that time, to win the *Romans* good will on other Men's expences. Under the Governors the Cities were set to sale, together with their Inhabitants: and amongst them, these four were the chiefest, namely, *Gophna*, *Emaus*, *Lydda*, and *Thamna*: for *Cassius* sold the People thereof to them that would give most. Besides, *Cassius* was so much transported with Choler, that he had slain *Malichus*, if *Hircanus* had not restrained his fury, by sending him One hundred Talents of his own Money by *Antipater*. But as soon as *Cassius* was departed out of the Country of *Judea*, he practised *Antipater*'s death, supposing that this his cutting off, would assure *Hircanus*'s state. But *Antipater* was not ignorant of his resolution; for having an inkling thereof, he got himself on the other side of *Jordan*, and assembled an Army of Soldiers, both *Jews* and *Arabians*. Hereupon, *Malichus* (who was a politick and subtil Fellow) denied stoutly that he had intended any Treason, clearing himself with an Oath before *Antipater* and his Children, that he had never any such intent, especially seeing that *Phasælus* held *Jerusalem*, and *Herod* had an Army at command. And in the end, perceiving the difficulty wherein he was, he reconciled himself to *Antipater*, and they agreed at that time, that *Marcus* Governed *Syria*, who perceiving that *Malichus* began to raise Troubles in *Jewry*, resorted thither, and there wanted little but that he had slain him, had not *Antipater* by earnest request obtained his Life. L M N

Hedio & Ruffus, cap. 20.

Cassius cometh into *Syria*, and exacteth more than 700 Talents of silver from the *Jews*.

Herod wineth *Cassius*'s heart by the Money that he levieth in *Galilee*.

Malichus layeth in wait to murther *Antipater*, but forswearеth the same, and is reconciled.

CHAP. XIX.

Cassius *and* Marcus *leaving* Syria, *give* Herod *the Command of the Army which they had raised, promising to establish him King*: Malichus *causeth* Antipater *to be poysoned*; Herod *dissembleth with him.*

But imprudent *Antipater* saved *Malichus* to his own mischief: For when *Cassius* and *Marcus* had assembled their Army, they committed all the charge into *Herod*'s hands, and made him Governor of *Cœlosyria*, and delivered him great Forces, both of Foot O

Cassius and *Marcus* make *Herod* Governor of *Cœlosyria.*

A Foot and Horſe, and Ships by Sea: They promiſed him likewiſe the Kingdom of *Judæa*, after they had finiſhed the War, that was at that time betwixt them, and *Anthony*, and *Cæſar* the younger. Whereupon *Malichus* mightily fearing *Antipater*'s power, determined to deſtroy him; and having corrupted *Hircanus*'s Butler with Money (with whom both of them celebrated a Feaſt) he poiſoned him, and afterwards aſſembling many Soldiers about him, he made himſelf Maſter of the City. When *Herod* and *Phaſælus* underſtood the traiterous conſpiracy attempted againſt their Father, they were grievouſly incenſed againſt *Malichus*. But he denied all, and eſpecially abjured the intent or practice of the murther. Thus died *Antipater* a juſt and vertuous man, and ſuch an one as dearly loved his Countrey. But *Herod* who was his younger ſon, immediately reſolved to
B revenge his father's death, and came forth with an Army againſt *Malichus*: But *Phaſælus*, who was the elder, reſolved to circumvent him by policy, leaſt he ſhould raiſe a Civil War. He therefore accepted of *Malichus*'s juſtifications, and made a ſhew that he ſuppoſed that he had in no manner contrived *Antipater*'s death, and only minded his father's Monument and Funerals. Mean while, *Herod* reſorting to *Samaria*, and finding it in a deſperate condition, reſtored the ſame, and pacified the diſſentions that were amongſt the Inhabitants. Not long after (by reaſon of a Feaſt) he came to *Jeruſalem* with his Soldiers. *Malichus* being afraid of his acceſs, perſwaded *Hircanus* that he ſhould not permit him to enter into the City: whereunto *Hircanus* condeſcended, alleadging, that amongſt the holy People it was not lawful to intermix a Troop of polluted
C Men. But *Herod* ſlighted them that brought him this news, and notwithſtanding his command, entered the City by night: whereat *Malichus* was much amazed. Whereupon, according to his ordinary diſſimulation, he openly wept and bewailed the death of *Antipater* his eſpecial friend; but under-hand he prepared a guard for his own ſafety. Notwithſtanding it was thought fit by *Herod*'s friends to take no notice of his diſſimulation; but to make ſhew that they were well-affected towards *Malichus*.

The year of the World 3923. before Chriſt's Nativity 47.

Malichus cauſeth *Antipater* to be poiſoned.

CHAP. XX.

Caſſius *at* Herod's *entreaty, ſends orders to the Commanders of the* Roman *Troops, to*
D *revenge* Antipater's *death; they ſtab* Malichus. Felix *who commands the* Roman *Garriſon in* Jeruſalem, *attacketh* Phaſælus, *who reduceth him to capitulate.*

HErod having aſſured *Caſſius* of *Antipater* his father's death, he knowing very well what a wicked man *Malichus* was, wrote back unto *Herod* that he ſhould revenge the death of his father: beſides, he ſent ſecret Letters to the Captains that were in *Tyre*, commanding them to aid and aſſiſt *Herod* in that juſt execution which he intended. After that *Caſſius* had taken *Laodicea*, and the Inhabitants of the Country came together, bringing with them Crowns and Silver to preſent him, *Herod* expecting that *Malichus* ſhould receive his puniſhment there, but *Malichus* miſtruſting their deſigns
E when he was drawing near to *Tyre* in *Phænicia*, he contriv'd a greater enterprize. For whereas his ſon was an hoſtage in *Tyre*, he entered the City to draw him thence, and afterwards return into *Judæa*; taking that opportunity by reaſon of *Caſſius*'s troubles (who marched to meet with *Anthony*) he reſolved to draw the people to an inſurrection, and to make himſelf Lord of the Country: but God diſappointed his unjuſt purpoſes: for *Herod* being a man of a ripe judgment, immediately diſcovered his intention, and ſent one of his ſervants before, under the notion to prepare a banquet becauſe he had told him formerly that he would entertain all his followers: but in effect, he ſent him to the Captains, to command them to go out with their Daggers, and to meet *Malichus*; who marching forth, and meeting with him near the ſhore, he ſtabbed
F him. Which act did ſo much aſtoniſh *Hircanus*, that through amaze he grew ſpeechleſs: and being much moved, he demanded of *Herod*'s men how this accident had hapned, and who it was that had killed *Malichus*; which having heard, and how nothing was done without *Caſſius*'s command, he anſwered that all was well done, *Malichus* being a wicked man, and a Traitor to his Country. See here how *Malichus* was juſtly puniſhed for the wickedneſs he committed againſt *Antipater*.

When *Caſſius* was gone out of *Syria*, there aroſe a new tumult in *Judæa*: for *Felix*, who was left in *Jeruſalem* with an Army, marched forth againſt *Phaſælus*, and all the people were in arms. For which cauſe *Herod* ſpeedily repaired to *Fabius*, Governor of *Damaſco*, and intending to ſuccour his brother, was prevented by a ſickneſs: ſo that
G *Phaſælus* obtaining a victory by his own forces againſt *Fælix*, encloſed him up in a Tower, whence afterwards he diſmiſſed him under compoſition. Whereupon he grievouſly rebuked *Hircanus*, that being forgetful of divers good offices which he had received

The year of the World, 3924. before Christ's Nativity, 41.

by him, he had given aid unto his Enemies. For *Malichus*'s brother being at that time revolted, planted Garrisons in divers Fortresses, and namely in *Massada*, which was the strongest of them all. As soon as *Herod* had recovered his health, he drew forth his forces against him, and dispossessed him of divers places that he held, and after suffered him to depart with his life and goods. H

CHAP. XXI.

Antigonus, Aristobulus's *son, gets an Army*; Herod *overcometh him, and returneth triumphing to* Jerusalem. Hircanus *promiseth him his Grand-daughter* Mariamne, *daughter of* Alexander, Aristobulus's *son.* I

Ptolomy Mennæus adopteth Antigonus, Aristobulus's son.

Antigonus, Aristobulus's son, got an Army together, and hired *Fabius*; *Ptolomy Mennæus* adopted *Antigonus* for being of his near relations. He was also assisted by *Marion*, whom *Cassius* had made Governor of *Tyre* and tyrannized over *Syria*, having put Garrisons in several places of it, and had taken possession of three places in *Galilee*, which bordered with his Country. *Herod* also marching forth against him, dispossessed him of them all; and graciously dismissed those *Tyrians* that had the keeping thereof, bestowing Presents on some of them, for the love he bare unto their City. And that done, he came and encountred with *Antigonus*, and fought him, and overcame him before he had scarcely entred on the marches of *Judea*, and drove him from thence. K

Herod expelleth Antigonus out of Jewry.

Being come in triumph to *Jerusalem*, *Hircanus* and all the People honoured him with Crowns. For *Hircanus* look'd upon him as one of his Family, because he was to marry *Mariamne*, daughter of *Alexander*, son of *Aristobulus*, and of *Alexandra*, *Hircanus*'s daughter: on whom he begat three sons and two daughters. Before her also had he married a Wife of his own Nation, who was called *Doris*, on whom he begat *Antipater* his eldest son.

Herod marrieth Mariamne, Hircanus's niece by his daughter.

Doris, Herod's Wife.

CHAP. XXII.

After Cassius's *defeat near the City of* Philippi, Antonius *cometh into* Asia; Herod *obtaineth his friendship by great Presents*; Antonius's *Edicts in favour of* Hircanus *and of the* Jewish *Nation.* L

Antonius and *Cæsar* having overcome *Cassius*, near unto the City of *Philippi*; *Cæsar* went from thence into *France*, and *Antonius* into *Asia*. And being in *Bithynia*, Embassadors resorted to him from all parts: Thither also repaired certain principal Men among the *Jews*, to accuse *Phasælus* and *Herod*; saying that *Hircanus* had onely the name, but he the authority of the Kingdom. But *Antonius* greatly honoured *Herod*, who came unto him, to answer those accusations that they had imposed on him: for which cause, they that were his adversaries could obtain no Audience: for *Herod* had bought that privilege from them with his Money. As soon as *Antonius* was arrived in *Ephesus*, *Hircanus* the High-Priest, and all our Nation presently sent an Embassador unto him, with a Crown of Gold; requiring him that he would write unto the Provinces, that the *Jews* whom *Cassius* had taken Prisoners (contrary to the law of Arms) might be set at liberty, and that their Country, which was taken from them in *Cassius*'s time) might be restored. *Antonius* supposing that the demands which the *Jews* had proposed, were reasonable, wrote back presently to the High-Priest *Hircanus* and the *Jews*; and sent an Edict also to the *Tyrians*, to this effect: M

The Judge corrupted with money. Hircanus's Embassadors present Antonius with a Crown of Gold, and require the captive Jews liberty, sold by Cassius.

Marcus Antonius Emperor, to *Hircanus* High-Priest and Prince of the *Jews*, Health. N

Lysimachus the son of Pausanias, *and* Joseph *the son of* Mennæus, *and* Alexander *the son of* Theodore, *your Ambassadors came unto me to* Ephesus, *and have renewed the same Embassage which they heretofore brought to* Rome, *and at this present likewise they have duly and faithfully acquitted themselves of the Embassage which they present in the behalf of you, and your Nation, by giving us to understand what affection you bear towards us: so that I esteem you for our friend, since I understand how friendly you have behaved your self towards us, both in words and deeds. For when our adversaries and enemies of the* Roman *Nation spoiled all the Country of* Asia, *and without regard to their Oaths, spared neither Cities nor Temples; we have opposed our selves against them, not only for our private respect, but in the quarrel of the Common-weal, to punish the authors of such offences committed against Men, and of such impieties perpetrated against God: for which we suppose* O

Antonius writeth to Hircanus as touching Brutus and Cassius's actions and death.

A *pose, that the Sun hath in a manner obscured himself, by beholding with unwilling eyes what an heinous offence was committed against* Cæsar. *But we have gotten the upper hand of their impious enterprizes, which are fallen upon* Macedonia, *as on the Country and Air, from whence proceed such detestable designs: and we have likewise cut off the course of their desperate resolution, which made them encounter us near to* Philippi, *a City of* Macedonia, *where we seized their places fortified by nature, and enclosed with mountains as if it were with walls, as far as the Sea, so that the passage was barred up, as it were with a gate, had not the gods given us way by resisting their unjust exploits, and furthering ours.* Brutus *is likewise compelled to flie to* Philippi, *where being besieged by us, he suffered with his Consort* Cassius, *and since they have been punished as they deserved; we hope for the* B *future to enjoy peace and tranquillity, and that* Asia *shall be delivered from all the miseries of War, and as for your part, you may assure your selves, that both you and your Country, shall have your share in this happiness, because we have so great a kindness for you to lose any opportunity to procure your advantage, and all the body thereof seems to be relieved from a grievous malady, by means of our victory: We have already sent Letters from City to City, to the intent that if any one among you, either captive or free-man, have been sold to the utmost by* Caius Cassius, *or any of that Army, they may be set at liberty. And our will is, that you reap the fruits of all the favors that we and* Dolobella *have granted you; forbidding the* Tyrians *to molest you, and commanding them to restore all that which they have taken from the* Jews, *in goods or possessions. As for the Crown which you* C *sent me, I accept of it.*

The years of the World, 3924. before Christ's Nativity, 41.

Marcus Antonius Emperor, to the Governors, Senate, and People of *Tyre*, Health. *I have been informed in* Ephesus *by* Hircanus's *Embassadors (who is High-Priest and Prince of the* Jews) *that you have seized on their Country, and spoiled the same, when our adversaries held that Province. But as we have undertaken the War for the Empire, and in defence of Justice and Piety, we have punished these ungrateful, disloyal and perfidious persons. Our will is, that you suffer our Allies to live in peace; and as touching that which you have obtained of our adversaries; our pleasure is, that you restore the same to those that are dispossessed. For none of them had obtained either Province or Army by the* D *consent of the Senate; but had usurped them by force, and afterwards bestowed them on those who have been Ministers of their impieties and injustice. But since they have been punished according to their deserts, we require that our Allies enjoy their own, without any hindrance: and if you hold any places at this present, which belong to* Hircanus *Prince of the* Jews (*that were seized since the time that* Caius Cassius *by an unjust War invaded our Provinces*) *restore them unto him, without offering to hinder him from the possession of his own. And if you have, or pretend to have any right in them, when I shall repair to those places, it shall be lawful for you to debate your right, and we will so judge, that our Allies shall receive no wrong.*

I Marcus Antonius writeth to the Magistrates of *Tyre* to restore *Hircanus* and the *Jews* their Lands, Goods and Liberties.

Marcus Antonius Emperor, to the Governors, Senate, and People, of *Tyre*, Health: *I have sent you my Edict, my pleasure is that you carefully consider it, and that you register* E *it among your publick Records, in* Roman *and* Greek *letters, and set it up in Writing in an open place, to the end that it may be read by all Men.*

Marcus Antonius *Emperor and Triumvir, in the presence of the* Tyrians *assembled for their publick affairs, hath declared, that* Caius Cassius, *during the troubles, by the assistance of his Souldiers, hath usurped another mans Province; and hath in like sort spoiled our Allies, and hath ransackt the Nation of the* Jews, *who are friends to the people of* Rome: *and for that by our valour, we have repressed his insolence, by our Edicts and Judgments we will correct his offences, to the end that all things may be restored to our Allies, and that all whatsoever hath been sold, and appertained to the* Jews (*whether they be Prisoners or Possessions*) *be restored to their Masters; to the end that each Man* F *may be at liberty as he was before, and that each mans possession may be restored to his first owner. And my pleasure is, That whosoever disobeyeth this Ordinance, he may be punished accordingly.* He wrote to the like effect to the *Sidonians*, *Antiochians*, and *Arabians*; all which we will insert in a convenient place, to testifie what account the *Romans* made of our Nation.

CHAP.

CHAP. XXIII.

The year of the World, 3924. before Christ's Nativity 41.

The beginning of Antonius's *love for* Cleopatra; *he is very severe to those* Jews *who came to accuse* Herod *and* Phasælus. Antigonus, Aristobulus's *son contracteth a friendship with the* Parthians.

Hedio & Ruffinus, Cap. 11. *Cleopatra cometh into Cilicia to Antonius*

After this *Antonius* went into *Syria*, and *Cleopatra* came forth to meet him near unto *Cilicia*, and entangled him in her love. At that time also, One hundred of the chiefest among the *Jews* came in Embassage to him to accuse *Herod* and *Phasælus:* they had chosen the most esteemed Orator that might be found. *Messala* likewise undertook the defence of the young men that were accused, and made them answer. *Hircanus* also was there in person, who was already by marriage allied unto them. After that *Antonius* had heard both the one and the other in the City of *Daphen*, he demanded of *Hircanus*, which of both the parties governed the Common-weal best? who returned him answer, that they who were on *Herod*'s side, were most studious of the publick good. *Antonius* (who long since had born a good affection towards them, by reason of the ancient hospitality that he had received of their father, during the time *Gabinius* was in *Judæa*) established them both Governours of the fourth part, committing to their hands the affairs in *Judæa*: and to this effect wrote Letters, and committed fourteen of their enemies to prison; had not *Herod* interceeded for their lives, he had condemned them to death. Notwithstanding this, as soon as they returned from their Embassage, they could not contain themselves in quiet, but resorted once more unto *Antonius*, to the number of 10000, to the City of *Tyre*, where *Antonius* was. But *Antonius* (already corrupted by store of money by *Herod* and his brother, who commanded in that place, ordained that the Embassadors of the *Jews* should be punished, for that they had attempted to make new disturbances, and he confirmed *Herod*'s Government. At that time *Herod* walking by the Sea side, came unto them, advising both them and *Hircanus* (who at that present was with them) to give over their appeal, lest some misfortune should befal them. Which they not regarding, certain *Jews* and Inhabitants of that City, all at once ran upon them, killed some of them, and hurt others, and the rest taking their flight towards their Country, ever afterwards contained themselves and lived in quiet, through the fear they had conceived. But when the people ceased not to exclaim and protest against *Herod*, *Antonius* was so displeased, that he commanded all those whom he held prisoners to be put to death.

Antonius maketh *Phasælus* and *Herod* Tetrarchs.

Hircanus accused by one hundred *Jews* before *Antonius*.

Ten thousand *Jews* repair to *Tyre* to accuse *Herod*, who are partly slain, partly wounded, and partly put to flight.

The year after *Pachorus* the King's son, and *Barzapharnes* a Prince among the *Parthians*, invaded and seized *Syria*. About this time *Ptolomy* died, the son of *Mennæus*; and his son *Lysias* reigned in his stead, who plighted friendship with *Antigonus* the son of *Aristobulus*, who obtained favour at his hands, by the counsel and sollicitation of a certain Prince of great authority and credit with him.

CHAP. XXIV.

Antigonus *being assisted by the* Parthians, *besiegeth* Phasælus *and* Herod *in the Palace of* Jerusalem, *but in vain.* Hircanus *and* Phasælus *are perswaded to repair to* Barzapharnes.

Hedio & Ruffinus, Cap. 22. *Antigonus* promiseth the *Parthians* a great sum of money to instal him in the Kingdom, *Pachorus* sendeth Horsemen to *Antigonus* in *Judæa*. The *Jews* inhabiting about Mount *Carmel*, joyn themselves with *Antigonus*.

Antigonus having promised the *Parthians* to give them One thousand Talents of Silver, and five hundred women, if so be they would deprive *Hircanus* of the Kingdom, and restore it unto him, and withal, put *Herod* and his friends to death. The *Parthians* undertook it, and marched towards *Judæa*, though they had not received as yet any of *Antigonus*'s Money. *Pachorus* led his Troops along the Sea-coast, and *Barzapharnes* conducted his more within the Land. The *Tyrians* shut their Gates against *Pachorus*, but the *Sidonians* and *Ptolemaidans* received him into their City. He sent a body of Horse into *Jewry*, to discover the estate of the Country, and to give succours to *Antigonus*. The commander of these Horse was the Kings chief Cup-bearer, who was also called *Pachorus*. Certain *Jews* (inhabiting about *Carmel*) joined themselves with *Antigonus*, and were prepared with him to invade his Enemies. He conceived some hope that he might by their means reduce a certain part of the Country under his Government, which is called *Drymæ*: and other *Jews* joining with him in the way, perswaded him to press forward as far as *Jerusalem*; where being seconded by others (and his followers already much increased in number) they put themselves in a posture to assault the King's Palace. The Two Brothers, *viz. Phasælus* and *Herod*, with their follow-

ers

A followers attacked them in the Market-place, repulſed the Enemy, and drove him into the Temple. Which done, they ſent armed Men into the Houſes near adjoining, to guard them; but the People ruſhing in upon them, and ſeeing they were deſtitute of aid, burned both them and the Houſes wherein they were. But this cruelty of theirs was preſently revenged by *Herod*, who in a Skirmiſh that he had with them, killed a great number of them. And whereas there were daily Skirmiſhes between both parties, the Enemies expected until the People (aſſembled from all parts of the Country) ſhould repair to *Jeruſalem*, to celebrate the Feaſt of *Pentecoſt*. Which being come, many thouſands of Men aſſembled about the Temple, both armed and unarmed, who ſeized both the Temple and the City; except the King's Houſe only, which *Herod* made good B with a few Men of War; The Wall thereof *Phaſælus* his Brother defended. *Herod* with a company of his followers ſallied out upon the Enemy, who were planted in the Suburbs, and fighting valiantly againſt them, he put divers thouſands of them to flight, whereof ſome retired into the City; others into the Temple; the reſt into a certain Bulwark near at hand. In this Battle, *Phaſælus* ſhewed no little Valour.

The year of the World, 3052. *before Chriſt's Nativity* 39.

Pentecoſt.

Herod fighteth with his Enemies in the Suburbs.

Pachorus Conductor of the *Parthians*, came into the City with ſome few Horſemen at *Antigonus*'s requeſt, making ſhew that he came to appeaſe the ſedition, but the ſcope of his coming was, to obtain the ſoveraignty for *Antigonus*. After that *Phaſælus* was come out to meet him, and courteouſly entertain'd him in his Houſe, *Pachorus* perſwaded him to go Embaſſador with him to *Barzapharnes*, intending under this pretence to ſurpriſe C him. He ſuſpecting no treacheries, was eaſily perſwaded, notwithſtanding that *Herod* miſliked the courſe, who knowing the perfidious manner of the *Barbarians*, exhorted him rather to aſſail *Pachorus*, and to aſſault and oppreſs his Forces, when they were come unto him. Nevertheleſs, *Hircanus* and *Phaſælus* undertook this Embaſſage, and *Pachorus* (leaving with *Herod* Two hundred Horſemen, and Ten of thoſe whom they call Free-men) conducted the Embaſſadors. Now as ſoon as they came into *Galilee*, the Governours of the Cities in that Country, came forth armed to meet them: *Barzapharnes* alſo at the firſt gave them friendly entertainement, and honoured them with Preſents; but ſhortly after he began to practiſe treachery. For *Phaſælus* and his attendants were conducted to a lodging that adjoined the Sea; where hearing tidings that *Antigonus* D had promiſed One thouſand Talents, and Five Hundred Virgins to the *Parthians*, he began already to ſuſpect the *Barbarians*. For a certain friend of his had given him an inkling that there were Treaſons intended againſt him that very night, and that his lodging was privily beſet with a Guard. And ſurely they had been ſurpriſed, had they not expected that the *Parthians* (who were round about *Jeruſalem*) ſhould have ſeized on *Herod*, fearing leſt he having an inkling of their diſaſter, ſhould betake himſelf to flight. This was ſhortly confirmed to be true by the Guards that arrived: For which cauſe there were ſome of *Phaſælus*'s friends, who counſelled him, that without any more delay, he ſhould betake him to his Horſe, and fly from thence: and amongſt the reſt, *Ofilius* was moſt earneſt, who had diſcovered this Plot, by *Saramalla* a rich *Syrian* (who E offered them his ſhips that road hard by, to further their flight.) *Phaſælus* would neither forſake *Hircanus*, nor leave his Brother *Herod* in danger, but repairing to *Barzapharnes*, he told him, that he did him wrong to uſe theſe ſiniſter practices againſt him. For that if he had need of Money, he was more likely to receive it at his hands, than from *Antigonus*; and that it was an intolerable injuſtice to put Embaſſadors to death, who came unto him upon his honour, and had no ways offended him. But the *Barbarian* hearing theſe things proteſted, by an Oath, that not one point of that which he had ſuſpected was true; whereupon he preſently went to *Pachorus*.

Pachorus Chieftain of the *Parthians* entring the City, perſuadeth *Phaſælus* to go Embaſſador to *Barzapharnes*.

The *Parthians* complot treacheries againſt *Phaſælus*.

CHAP. XXV.

Barzapharnes *detaineth* Phaſælus *and* Hircanus *Priſoners; ſendeth to* Jeruſalem *to ſecure* F Herod, *who retireth by night, with his Men and his Relations: he is ſet upon by the way, but getteth always the upper hand.* Phaſælus *killeth himſelf. The King of the* Arabian's *ingratitude towards* Herod; *he goeth to* Rome.

AS ſoon as *Barzapharnes* was gone, certain of the *Parthians* took *Hircanus* and *Phaſælus* Priſoners, who mightily deteſted his Perjuries. But the Eunuch that was ſent unto *Herod*, had inſtructions given him to entice him without the City Walls, and afterwards to apprehend him. But *Herod* was forewarned of this treachery, by certain Meſſengers (who were ſent by *Phaſælus* to give him notice thereof) who being intercepted by the enemy in the way, and *Herod* getteth notice thereof, he addreſſed himſelf to *Pachorus* (and thoſe in great authority among the *Parthians*) who ſubtilly diſſembled, G notwithſtanding they knew how all things went, telling him, that he ſhould do well to repair with them without the Wall, to go and meet thoſe Meſſengers, who brought him Letters; who had not as yet been ſeized by their adverſaries, but came to acquaint him that *Phaſælus* was well. But *Herod* gave them no credit, becauſe he was already otherways

Hircanus and *Phaſælus* ſurpriſed by the *Parthians*.

The year of the World, 3925. before Christ's Nativity, 39.

ways advertiſed of his Brothers ſurpriſal, and had alſo far greater ſuſpicion of the *Parthians*, by the ſollicitation of *Hircanus*'s Daughter, whom he had Married. And although the reſt made no account of her advertiſements, yet *Herod* gave credit unto her, for that ſhe was a moſt wiſe Woman. Now whilſt the *Parthians* were in deliberation what were beſt to be done (in that it was held no policy to make open aſſault upon ſuch a Man) they deferred the whole matter untill the next Morning. Whilſt thus they were debating of their differences, *Herod*, who rather gave credit to that which he had heard as concerning his Brother (and touching the Treaſons intended againſt him by the *Parthians*) than to his Adverſaries; as ſoon as it was Night, concluded to make uſe of the time, and to make away, without ſtaying any longer amongſt thoſe uncertain dangers, which his Enemies intended againſt him. For which cauſe he fled with thoſe Forces he had with him: and mounting his Mother, his Siſter, and his Betrothed, whom he was to Marry (who was *Alexander*'s Daughter the Niece of *Ariſtobulus*) and her Mother (who was *Hircanus*'s Daughter) and her younger Brother, with all their Family and Train, he departed into *Idumæa*, without ſuſpicion of the Enemy. Amongſt whom there was not one ſo hard-hearted, who ſeeing ſuch a pitiful Spectacle, could not be moved to Compaſſion, beholding the Mothers drag away their little Children, and abandon their Country with Tears and Complaints: and that which was worſe, to leave their Friends in Bondage, without any hope of Comfort or Redreſs.

The Parthians lay a Plot to ſurpriſe Herod: he diſcovereth it, and preventeth them by flight.

Herod comforteth his friends in their flight.

But *Herod* maſtered theſe misfortunes by his invincible Courage, and for that he was a conſtant Man in all Fortunes, he exhorted every one of them whom he met in the Way, to be of good Courage; and not abandon themſelves in immeaſurable ſorrow, for that by ſuch means they might hinder his Retreat, on which their ſole and ſecureſt conſervation depended: Whereupon they for their part endeavoured themſelves to digeſt their Griefs, according to *Herod*'s Exhortation. Mean-while he hardly refrained from laying violent Hands on himſelf, by reaſon of the Chariot wherein his Mother rode, which overturned, had almoſt ſlain her; yet, ſo much did this caſualty terrifie him (for fear leaſt the Enemy in purſuit ſhould ſurpriſe him during theſe delays) ſo that he drew and prepared his Sword to kill himſelf, had not ſome aſſiſtants and followers ſtept in to him, and ſtayed the ſtroke, beſeeching him inſtantly not to forſake them, and leave them ſubject to the Enemies violence: aſſuring him, that it was not the part of a Valiant Man to reſpect his own private intereſt, and neglect his Friends danger. By theſe perſuaſions he was induced to hold his hands, both by reaſon of the apprehenſion of theſe words, which were ſpoken unto him, as alſo for that he was over-ruled by the Multitude of thoſe who would not permit his hand to execute his will, ſo that taking up his Mother, and doing her all the ſervice that the time permitted, he followed on his way, and with the ſpeedieſt and neareſt means he could, he retired toward the Caſtle of *Maſſada*; where in the way, he oftentimes fought againſt the *Parthians* that charged and purſued him, but he always got the Victory. The *Jews* alſo purſued him during his flight; for ſcarcely had he travelled ſixty furlongs out of the City, but that they aſſailed him in the high-way: but he put them to flight, and obtained the Victory, not like a deſperate Man, enforced thereunto through neceſſity, but like a diſcreet, clear couraged and valiant Soldier. So that in the very place where he obtained the Victory againſt the *Jews* (after he was made King) he builded a moſt ſumptuous Palace, and a City, which he called *Herodium*. Whilſt he remained at *Reſſa* (a Borough of *Idumæa*) *Joſeph* his Brother came forth to meet him, and to conſult with him concerning their preſent condition, and to know of him what ſhould become of that great multitude that followed him, conſidering that they had no Soldiers in Pay, and the Caſtle of *Maſſada*, (whither they intended to fly) was too little to hold all the People: For which cauſe he ſent away many, to the number of Nine thouſand, willing them to diſperſe themſelves here and there in the Country of *Idumæa*, and for the better diſpatch of their journey, he furniſhed them with Victuals. As for himſelf, he took with him his moſt able Soldiers and Friends, and repaired to the Caſtle of *Maſſada* (in which place he left the Women and their Train, to the number of Eight hundred, or thereabouts) and furniſhing the place with Corn, Water, and other Proviſions neceſſary, he went into *Petra*, the Chiefeſt City of *Arabia*. As ſoon as it was day, the *Parthians* plundered all that *Herod* left in *Jeruſalem*; and amongſt other things, they ſpoiled the Palace; but they medled not with *Hircanus*'s Money, which amounted to ſome 300 Talents. They left divers other things behind them alſo that appertained to *Herod*, and eſpecially that which had been tranſported into *Idumæa* by his providence. Neither were the *Parthians* content with the ſpoil of the City, but they forraged all the Country round about, and ruined *Mariſſa* a very rich City.

Herod ſeeing his Mothers Chariot overturned, is ready to murder himſelf.

Herod retiring towards *Maſſada*, is aſſailed by the *Parthians*.

The Parthians ſpoil the Citizens of *Jeruſalem*, and deſtroy *Mariſſa*.

Thus

A Thus *Antigonus*, brought back into his Country by the King of the *Parthians*, received *Hircanus* and *Phaſælus* that were Priſoners: yet he was vehemently diſpleaſed, becauſe the woman was eſcaped, whom according to his promiſe he intended to have delivered with the money: and fearing leſt *Hircanus* through the favour of the people ſhould be re-eſtabliſhed in his Kingdom (who then was Priſoner in the cuſtody of the *Parthians*) he cut off both his ears, depriving him by that means from enjoying the Prieſthood any more, by reaſon of that maim, becauſe the Law commanded that they who are in that dignity ſhould be ſound in all their members. But *Phaſælus* is to be admired for his great courage at that time: for underſtanding that he muſt needs die, he was no ways diſheartned with death, but that which he eſteemed moſt miſerable
B and diſhonourable was, that he muſt needs die by the hands of his Enemy. Seeing therefore that he could not diſpatch himſelf by other means, (becauſe he was bound and chained) he knockt out his own brains againſt a ſtone, and ſo ended his life (with as great honour as may be imagined in ſuch a deſperate eſtate) depriving his Enemy of that power which he intended to practiſe in tyrannizing over him at his pleaſure: It is ſaid, that the Wound being very deep, *Antigonus* ſent privily Chirurgeons to cure him; and that under colour of healing him, they ſhould put poyſon into the ſame, wherethrough he might die. But before *Phaſælus* gave up the ghoſt, he underſtood by a certain woman that his brother *Herod* had eſcaped from his Enemies: for which cauſe he endured his death with far greater cheerfulneſs and conſtancy, ſeeing that he left
C behind him ſuch a man as would revenge his death, and puniſh his Enemies. But *Herod* was no ways diſcomfited with the greatneſs of thoſe adverſities which invironed him round about, but was the more whetted on to find out new inventions, and to adventure conſiderable attempts. For he went unto *Malchus* King of the *Arabians* (to whom formerly he had ſhewed much courteſie) hoping to receive the like of him in this time of his great neceſſity, and to draw ſome money from him, either by intereſt or gift. For being ignorant of his brother's death, he endeavoured to redeem him ſpeedily from his Enemies, by paying his Ranſom (which amounted to Three hundred Talents) and for that cauſe he led with him the ſon of *Phaſælus*, who was only ſeven years old, to leave him in pledge amongſt the *Arabians* for the ſum that was demanD ded. But certain meſſengers came to him from *Malchus*, who charged him in the Kings behalf to retire back again, for that the *Parthians* had enjoyned him that he ſhould neither receive nor retain *Herod*; And uſed this colourable pretence, becauſe he would not pay his debts: and hereunto was perſwaded by the advice of the greateſt in authority among the *Arabians*, who pretended thereby to make themſelves maſters of that treaſure that *Antipater* had committed to their cuſtody. *Herod* anſwered them *That he repaired not into their Country to give them cauſe of any trouble, but only to conſult with them about certain matters of great importance touching his own eſtate, and that afterwards he was reſolved to depart, and withdraw himſelf into* Egypt *as ſecretly as might be poſſible.* He returned therefore to a certain Temple, where he had left divers of
E his followers; and the next day he came to *Rhinocura*, in which place he heard tidings of his brother's death. But afterwards *Malchus* repented himſelf of his ingratitude, and ſpeedily ſent after *Herod*, but he could not over-take him: for he had gotten far on his way, and was already arrived near to *Peluſium*: where being denyed his paſſage to *Alexandria*, in thoſe ſhips that were there, he addreſſed himſelf to the Magiſtrates of the place, who highly reſpected and honoured him, and ſent him to the City where *Cleopatra* was; who entertained him kindly: yet notwithſtanding ſhe could not perſwade him to remain with her. Whereupon he repaired towards *Rome* (notwithſtanding the Winter, and thoſe grievous troubles that at the very ſame time afflicted *Italy*, as it was reported.) Embarking himſelf therefore to ſail into *Pamphylia*, he was toſt with a moſt
F cruel ſtorm; ſo that with great danger at laſt he arrived in *Rhodes*, having been inforced in the tempeſt to caſt into the Sea great part of his goods. There he met with *Sappinas* and *Ptolomy*, two of his endeared friends. He found alſo the City of *Rhodes* had ſuffered much miſery by *Caſſius*'s Wars: and although his means were very ſhort, yet he helped them in what he might, and cauſed their Walls to be repaired, notwithſtanding that by ſo doing he greatly hindred himſelf. After that, he cauſed a little Frigot to be built, and embarked himſelf with his friends to repair into *Italy*, and arrived at *Brunduſium*, and from thence went to *Rome*. The firſt to whom he diſcovered his misfortunes, was *Marcus Antonius*: to whom he reported all the occurrences in *Judea*: and how his brother *Phaſælus* was taken by the *Parthians*, and ſlain; and how
G *Hircanus* was impriſoned with him. The manner alſo how they had eſtabliſhed *Antigonus* King, under promiſe to give them One thouſand Talents, and Five hundred of the faireſt Women, whom he intended to chuſe out of his own race. Laſtly, how he ſtole away

The year of the World, 3928. before Chriſt's Nativity.

Antigonus reſtored to the Kingdom by the *Parthians*, cutteth off *Hircanus*'s ears, to prevent his reinſtalment in the Prieſthood

Phaſælus daſheth out his own brains.

Antigonus putteth poyſon into *Phaſælus*'s wounds inſtead of curing him.

Herod flyeth to *Malchus* King of *Arabia*, to borrow money.

Herod is commanded out of *Arabia*, and flyeth into *Egypt*: from thence, after ſome ſtorms, he repaired to *Rome*, where he certifieth *Antonius* of that which had befallen him.

away by night, and rescued them: and escaping his Enemies hands, had afterwards endured many miseries. Besides that, his friends were in great danger, and left besieged; for which cause he had sailed by Winter, and despised all dangers, only to seek for assistance at his hands, on whom depended his hope, and last refuge. H

The year of the World, 3925. before Christ's Nativity, 39.

CHAP. XXVI.

Herod, *through* Antonius's *and* Augustus's *assistance, is declared King of the* Jews, *at* Rome. Antigonus *besiegeth* Massada, *defended by* Joseph, Herod's *Brother.*

Hedio & Rufinus cap. 13. *al.* 25.

Antonius loved *Herod*, and hated *Antigonus.*

Antonius hearing of all those alterations that had befallen *Herod*, had compassion of his misery (bethinking himself of the estate and condition of great men, who are likewise subject to no less casualties) and the rather was he induced to do him good, both in remembrance of the friendship he had with *Antipater* his father, and also by reason of *Herod*'s promises of certain sums of money, if he were made King by his means, as he had been formerly declared Tetrarch. But that which most moved him hereunto, was the hatred which he bare unto *Antigonus*, whom he accounted to be a mutinous man, and an Enemy to the *Romans*. On the other side, *Cæsar* was well inclined to succour him, both in regard of those Armies which *Antipater* had brought into *Egypt* in his father's service, as also because of the good hospitality and kindness that he had shewed him in all things; and especially to gratifie *Antonius*, who was well affected towards *Herod*. Whereupon the Senate being assembled, *Messala* and *Atratinus* brought forth *Herod*, and after they had praised him, and recited the favours which the *Romans* had received by his father, and the great affection and good will which he bare to the people of *Rome*; they accused and declared *Antigonus* the *Romans* Enemy, not only for his ancient crimes, but also, that in contempt of the *Romans*, he had received the Kingdom from the *Parthians*. Whilst the Senate was sore displeased at the report of these things, *Antonius* arose, and declared openly before them all, that in furtherance of the *Parthian* War, it were not amiss that *Herod* should be made King: which opinion of his was generally allowed, and finally ratified. The principal demonstration of the love and affection which *Antonius* bare unto *Herod*, was, that he not only obtained him the Kingdom, beyond all hope, for he never thought that the *Romans* would grant that dignity unto him, who were wont to reserve that honour to those of the King's blood; and therefore he intended to have demanded it for his Wife's Brother *Alexander*, and Nephew to *Aristobulus* by the father's side, and to *Hircanus* by the mother (which *Alexander*, *Herod* afterwards put to death, as shall be declared in time and place) but also for that, within the term of seven days, he sent him out of *Italy*, with the unexpected titles of his felicity. I

Cæsar Augustus, Herod's friend.

K

Herod admitted into the Senate, and declared King.

L

Herod intending the Kingdom for his Wife's brother enjoyeth the same himself.

As soon as the Senate was risen, *Antonius* and *Cæsar* went forth, leading *Herod* between them, and being accompanied by the Consuls and other Magistrates, went up into the Capitol to do sacrifice, and to place there this Decree the Senate had made as touching this matter. The first day of *Herod*'s Reign *Antonius* feasted him; and after this manner he was established King, the hundred and eighty fourth *Olympiad*, in the year wherein *C. Domitius Calvinus* twice Consul, and *Caius Asinius Pollio* were Consuls. Mean while *Antigonus* besieged those that were in the Castle of *Massada*, who were plentifully furnished with all things necessary (except it were water) for which cause *Joseph Herod*'s brother, that was within, and Two hundred of his friends, had concluded to fly unto the *Arabians:* for that they understood that *Malchus* had repented himself of that fault he had committed against *Herod*. But whilst they stood upon these terms, God poured down a huge rain on a certain night, that in short time filled their Cisterns, so that they had no more necessity to fly; and from that time forward they took courage; and made a sally upon their Enemies, in which they charged *Antigonus*'s Soldiers after such a manner, sometimes in open field, sometimes by surprizal, that they slew a great number of them. At that time *Ventidius*, a *Roman* Captain, was sent into *Syria*, to drive the *Parthians* from thence, and after their departure he arrived in *Jewry*, making shew that he would assist *Joseph*: but in effect all his pretence was to draw money from *Antigonus*. Being therefore encamped near unto *Jerusalem*, and having drawn sufficient money from *Antigonus*, he retired himself with the greater part of his Forces: and to the intent his deceitful dealing might not be discovered, he left *Silo* with a company of his Soldiers: who likewise was honoured by *Antigonus*, lest he should be cause of some new trouble, before the *Parthians*, whose coming he expected, should yield him aid. M

Herod ascendeth the Capitol with *Antonius* and *Cæsar.*

Herod's family besieged by *Antigonus* in *Massada.*

N

Ventidius under pretext to help *Joseph* fisheth to get money of *Antigonus.*

O

CHAP.

CHAP. XXVII.

The year of the World, 3926. before Christ's Nativity, 38.

Herod *being returned from* Rome, *raiſeth an Army, taketh ſome places, and beſiegeth* Jeruſalem, *but cannot take it; he defeateth the Enemy in a great Battel; the Art he uſed to draw ſeveral of the* Jews, *who had hid themſelves in Dens, from* Antigonus's *party; he marched with ſome Troops to find out* Antonius, *who was making War againſt the* Parthians. *The five Battels that he fought on the way;* Joſeph, Herod's *Brother, is killed in a Fight, and* Antigonus *cauſed his Head to be cut off. The manner how* Herod *revenged his Death; he beſiegeth* Jeruſalem, *where* Soſius *joineth him with a* Roman *Army; during this Siege,* Herod *marrieth* Mariamne.

AFter that *Herod* was come from *Italy* by Sea to *Ptolemais*, and that he had aſſembled no ſmall number of Soldiers, both Strangers, and his own Country-men, he marched forward againſt *Antigonus*, and paſſed through *Galilee*. *Silo* and *Ventidius* alſo gave him aſſiſtance in this Action, having received direction by *Gellius* from *Antonius*, that they ſhould aſſiſt *Herod* to recover his Country. But *Ventidius* was employed in appeaſing the Troubles that were raiſed in the Cities by the *Parthians*; and as touching *Silo*, he kept in *Judea*, having been corrupted by *Antigonus*. But the further that *Herod* daily marched into the Country, the more his Forces did encreaſe; and all *Galilee* (except a very few) ſubmitted themſelves unto him. Whilſt he marched forward towards *Maſſada*, (being moved thereunto, for to relieve his Parents that were beſieged therein) the City of *Joppe* would not grant him paſſage; for the Citizens thereof were his Enemies; ſo that it behoved him firſt of all to ruinate the ſame, to the end he might leave no Retreat behind him for his Enemies, if he made towards *Jeruſalem*. Upon which occaſion *Silo* laying hold, diſlodged his Army, and made thitherward; whom, when the *Jews* did purſue, *Herod* ſallieth out with a ſmall Company, and put them to flight, and ſaved *Silo*, who could not reſiſt any longer. Afterwards having ſeized on *Joppe*, he haſted forwards to deliver his Friends that were beſieged in *Maſſada*; but part of the Inhabitants ſubmitted themſelves unto him, for the Friendſhip they had born unto his Father; and others of them, for the honour that they bare unto him: the reſt admitted his Government, in acknowledgment of thoſe Favours they had received from them both. But the greateſt part was moved thereunto by the hope they had conceiv'd of their new elected King, and the confirmation of his Government. Thus by theſe means was his Army mightily encreaſed.

Hedio & Ruffinus, cap 24. *al.* 16.

Herod returning back out of *Italy*, leadeth forth his Army againſt *Antigonus*.

Herod aſſaulteth *Joppe*, and taketh it.

Many ſubmit themſelves to *Herod*.

Whilſt thus he marched forward, *Antigonus* ſeized on thoſe places that were fitteſt to lay Ambuſhes in, or to fight at advantages by the way (notwithſtanding that by thoſe Stratagems he did but ſmall or no hurt at all to his Enemy; ſo that *Herod* raiſed the Siege, and relieved his Friends out of the Caſtle of *Maſſada*: and after he had taken the Fort of *Reſſa*, he approached *Jeruſalem*, being attended by *Silo*'s Army, and by divers Citizens of the City, who were afraid of his power. And when he had pitched his Camp to the Weſtward of the City, thoſe that kept the Watch and Guard on that ſide, ſhot their Arrows, and threw Stones againſt him: Divers likewiſe ſallied forth, and fought hand to hand againſt thoſe that were planted there: For which cauſe, firſt of all, *Herod* cauſed a Proclamation to be made round about the walls, ſignifying unto them, that he reſorted thither for the common Good of the People, and for the Conſervation of the City, without intent of Revenge, or Memory of any Wrongs that his private Enemies had offered him, promiſing his moſt free Pardon to all thoſe whoſoever had heinouſly offended him. Hereunto *Antigonus* made this Anſwer (directing his Speech to *Silo* and the *Roman* Soldiers) that contrary to all Juſtice, they gave the Kingdom to *Herod*, who was a private Man, and an *Idumæan* (that is to ſay, a half *Jew*) whereas it hath been a Cuſtom to beſtow the ſame on them that are of the Line of the Prieſts. For albeit at that preſent they were diſpleaſed with him, for that he had ſeized on the Kingdom by the means of the *Parthians*, and had reſolved with themſelves to diſpoſſeſs him; yet that there were divers others of that Royal Race, who might be made Kings according to the Law, who have no ways miſdemeaned themſelves towards the *Romans*; and moreover there are Prieſts, who ſhould not be juſtly and uprightly dealt withal, if they ſhould be deprived of that Honour which appertaineth unto them. Whilſt they debated the Matter after this manner between them, and grew to hot and injurious Taunts the one againſt the other, *Antigonus* commanded his Men to aſſail thoſe that were near unto the Wall; who ſhooting many Arrows with great courage againſt them, drove them eaſily from the Tower they kept.

Reſſa taken, and *Maſſada* delivered from the Siege, after which *Herod* marcheth towards *Jeruſalem*.

Herod proclaimeth about the walls of *Jeruſalem*, that he reſorteth thither for the good of the People, and the Common-weal.

Antigonus upbraideth *Herod* that he is but half a *Jew*, and of no Kingly Race.

The Enemy repulſeth *Herod*'s power from the wall.

At that time *Silo* gave manifeſt proof that he had been corrupted by Money; for he ſuborned divers of his Soldiers, who cried out that they wanted victuals, and demanded greater Pay for their Maintenance, and requeſted that they might be placed in ſome

The year of the World, 3926. *before Christ's Nativity*, 35.

convenient Garisons to winter in, for that the places round about the City, were desolate, because all necessaries for maintenance of Life had been taken away and wasted by *Antigonus*'s Soldiers. Thus was the whole Army discomposed; so that each of them prepared themselves to dislodge. But *Herod* importuned, and cried out upon the Captains and Soldiers that were under *Silon*'s charge, telling them, that it concerned them not to abandon him whom *Cæsar*, *Antony*, and the Senate of *Rome* had sent thither: That for his own part, he would give order that they should have abundance of whatsoever they demanded; and immediately after, he deprived *Silon* of all colour and pretext of flight; for he caused an incredible quantity of Victuals to be brought them; and commanded his Friends that inhabited the confines of *Samaria*, to bring them Corn, Wine, Oil, Cattel, and all other such Provision from *Jericho*, to the end that from that time forward the Soldiers might want nothing. *Antigonus* was not ignorant thereof, so that he presently sent Men throughout the Country, to intercept and surprize the Purveyors and Victuallers. Who following *Antigonus*'s command, assembled a great number of Soldiers near unto *Jericho*, and encamping in the Mountains, espied, and watched those that brought the Victuals. Mean-while *Herod* lay still, but took with him ten Companies, five of *Roman* Soldiers, and five of the *Jews*, with whom he intermixed some foreign Soldiers, with some few Horsemen, and came to *Jericho*; where, being arrived, he seized on the Town, which was abandoned by the Inhabitants, of whom five hundred with their Wives and Children were retired into the top of the Mountains, whom he took, and afterwards set at liberty; but the *Roman* Soldiers, entring into their houses, and finding them full of all sorts of Moveables, they plundered them. And the King having left a Garison in *Jericho*, dismissed the *Roman* Army, to go and winter in the Countries lately surrendred unto him; namely in *Idumæa*, *Galilee*, and *Samaria*. *Antigonus* also purchased his Favour at *Silon*'s hands by store of Bribes, that part of his Army was lodged in *Lydda*, all which he did to curry favour with *Antony*.

Silon suborneth some of his Soldiers, to take an occasion to depart from *Jerusalem*.

Herod procured and furnished the Army with Victuals and abundant munition.

Antigonus sendeth out Soldiers to surprize *Herod*'s Victuallers.

The *Romans* sent to their Garisons to winter.

Whilst thus the *Romans* lived in all abundance, and bare no Arms, *Herod* would not be idle; but sent his Brother *Joseph* into *Idumæa*, with a thousand Foot, and four hundred Horse; and himself resorted to *Samaria*, where his Mother, and his other Parents kept, who were removed out of *Massada*. After this, he went into *Galilee*, to surprize certain Castles which were held by *Antigonus*'s Garisons, and being arrived at *Sephoris*, (during a great Snow) after that *Antigonus*'s Garisons were gone out of the foresaid Castles, he found a great abundance of all sorts of necessary Provision: And there having notice of certain Thieves, who inhabited in Caves, he sent a Troop of Horse, with three Companies of Foot, against them; whom he commanded to punish those Robbers: the place where they lay was not far from a Borough called *Arbela*; and forty days after, he himself with all his Army marched thither; where the Enemies charged him fiercely, that the left Wing of his Squadron retreated; but he coming on with his main Battel, put them to flight, who were already almost Masters of the Field, and made those of his Followers that fled, face about, and pursue their Enemies as far as the Flood *Jordan*, who fled some one way, and some another; so that he drew all *Galilee* under his subjection, except those that lurked in the Caves. He distributed Money also amongst his Soldiers, and gave each Soldier an hundred and fifty Drachms, and far more unto their Officers, and afterwards sent them to winter in Garisons near at hand.

Robbers.

Herod fighteth with his Enemies in *Galilee*, and overcometh them, and bringeth all *Galilee* under his subjection.

About this time, *Silon* and his Captains, who had passed the Winter in the said Garisons, came unto him; *Antigonus* would no more furnish them with Victuals; for he gave them maintenance for no more than a Month, commanding those that dwelt round about them to spoil the Country, and afterwards to retire themselves into the Mountains, to the end that the *Romans* might be destitute of necessary maintenance, and by that means might be consumed with Famine. *Herod* gave *Pheroras* his youngest Brother the charge of that Provision, commanding him to enclose the Fort of *Alexandrion* with a Wall; who speedily brought to pass that the Soldiers had all sorts of Necessaries at command: re-edified also the Fort of *Alexandrion* which had been laid desolate. About that time *Antony* was in *Athens*, and *Ventidius* was in *Syria*, who having sent for *Silon* to accompany him against the *Parthians*, did first of all charge him to assist *Herod* in that War, and afterwards to excite the Provincial Confederates to further his War. But *Herod* dismissing *Silon* and his Company, to follow their destinated Wars with *Ventidius*, did in his own person lead out his Soldiers against those Thieves that lived in Dens. These Caves were situate in the most high and inaccessible Mountains, impregnable through narrow Paths environed with sharp Rocks, wherein the Robbers inhabited secretly, with all their Families. King *Herod* caused a certain number of Coffers to be made fast to Iron Chains, which he caused to be let down by an Engine from the top of

Antigonus refuseth to victual the *Roman* Army.

Ventidius sendeth for *Silon* to war against the *Parthians*.

The year of the World, 3927. before Christ's Nativity, 37.

A hill to aſcend the ſame from beneath, neither from above to creep downward againſt them.) Theſe Cheſts were filled with Soldiers, armed with great Hooks to draw theſe Thieves unto them, and to break their necks headlong from the height to the bottom. But the uſe of theſe Coffers was dangerous; for it was neceſſary to let them down an infinite depth into the Caves, eſpecially for that the thieves had neceſſary proviſion among them; notwithſtanding, when they had gotten down, none of the Thieves durſt peep out of the mouths of their Caves; but fear conſtrained them to hold themſelves quiet. But a certain Soldier having girt his Sword by his ſide, and taken hold of the Chain with both his hands whereto the Coffer was faſtned, ſlid down as far as the entry of the Cave; and being diſpleaſed that none came out, he ſhot divers Arrows at thoſe that were within,
B and wounded them; and after that, with his hook he drew thoſe unto him who reſiſted, and tumbled them down headlong from the ſteep Rock; which done, he ruſhed in upon thoſe that were within the Cave, and ſlew many of them, and afterwards returned, and reſted himſelf in his Coffer. Divers hearing the groans of thoſe that were wounded, were ſurprized with fear, and deſpair of their Life; but the Night's approach was the cauſe that the matter was not fully accompliſhed; and many of them getting notice of the King's free Pardon, by a Herald, ſubmitted themſelves. The next day they renewed and continued the ſame manner of Fight, and divers went out of their Coffers, to fight at the entrances of the Caves, throwing in Fire, which, there being much fewel in the Caves, did great execution. Within theſe Caves, there was a certain old man ap-
C prehended, with his wife and ſeven Sons; who, being deſired by them, that he would ſuffer them to go and ſubmit themſelves to their enemies, took up the entry of the Cave, and as his Sons advanced to get out, he ſlew them all, and after them his Wife; and at laſt, when he had caſt their dead Bodies down the Rocks, he threw himſelf down headlong after them, preferring death to ſlavery. Yet before his death, he reviled *Herod* bitterly, and upbraided him with his ignoble extraction; and although *Herod* (who ſaw all that which had hapned) ſtretched out his hand unto him for pardon, yet he would not give ear to him; and by theſe means were all theſe Caves entred, and the Thieves taken.

Hedio & Ruffinus, cap 25.

Herod leadeth his Soldiers againſt thoſe Thieves that held the caves.

Herod letteth down his Soldiers from the top of the Mountain in Coffers.

A certain old man killeth his wife and ſeven of his Sons, and at laſt caſteth himſelf headlong from the rock.

Now when the King had eſtabliſhed *Ptolomy* General over the Army in that Country, he retired into *Samaria*, with ſix hundred horſe, and three thouſand foot; with a reſolution
D to fight *Antigonus*, and to end their quarrel: But *Ptolomy* had but very ſlender ſucceſs in his Government; for they that before-time had troubled the Country of *Galilee*, ſallied out upon him, and defeated him. After which execution, they fled into the Mariſhes and inacceſſible places, where they robbed and ſpoiled all the Country. But *Herod* returning, and ſetting upon them, puniſhed them; for he ſlew ſome of them, and the reſt were conſtrained to fly into ſtrong places; where he beſieged them, and entring their Fortreſſes perforce, put them to the Sword, and deſtroy'd their fortifications; and having brought this Rebellion to an end, he condemned the Cities to pay him the ſum of one hundred Talents. Mean while *Pachorus* was killed in the War, and the *Parthians* were defeated with him; which was the cauſe that *Ventidius* ſent *Machæras* to ſuccour
E *Herod* with two Legions, and 1000 Horſe, by *Antonius*'s order, corrupted by *Antigonus*'s Mony. But *Machæras*, notwithſtanding *Herod*'s diſſuaſion, yet he went to him, alledging, that he did it to look into his actions. But *Antigonus* ſuſpecting his ſudden approach, entertained him not, but cauſed him to be darted at, and driven thence, giving him to underſtand by his entertainment, what opinion he had of him, who at that time perceived plainly that *Herod* had given him good counſel, and that himſelf had failed in misbelieving his advice: for which cauſe he returned to the City *Emaus*, and killed all thoſe *Jews* whom he met withal in the way, being much troubled at it, whether friends or enemies, he was ſo highly diſpleaſed at that which had hapned. *Herod* came to *Samaria*, reſolving with himſelf to go to *Antonius*, to complain of theſe grievances; and to tell
F him that he had no need of ſuch Aſſociates, who did him more harm than his enemies; whereas of himſelf he was able to make good his War againſt *Antigonus*. But *Machæras*, haſted after him, entreating him to ſtay, and to go no further on that journey, and pray'd him to leave his Brother *Joſeph* behind him, to go with him againſt *Antigonus*. By theſe perſuaſions and inſtant intreaties of *Machæras*, he was ſomewhat appeaſed; ſo that he left his Brother *Joſeph* behind him, with an Army, charging him no way to hazard his Fortune, or to fall to odds with *Machæras*. As for himſelf, he haſted towards *Antony*, who at that time beſieged *Samoſata* (a City ſituate near unto *Euphrates*) having with him an Army of his Aſſociates, both horſe and foot. When *Herod* was arrived in *Antioch*, he found divers men aſſembled there, who were deſirous to go and ſeek out *Antony*; but
G they durſt not advance, for fear the *Barbarians* ſhould ſet upon them in their journey. *Herod* encourag'd them, and offer'd himſelf to be their guide. When they were come two days journey off *Samoſata*, the *Barbarians* laid an ambuſh for them, and had barred

Herod retireth toward *Samaria*, to fight with *Antigonus*.

Herod puniſheth the Rebels in *Galilee*.

Ventidius overcometh *Pachorus* and the *Parthians* in Battel.

Machæras killeth many *Jews*.

Herod reſolving to depart to *Antonius*, and to accuſe *Machæras*, is reconciled by him, and leaveth his Brother *Joſeph* with an Army behind him.

Herod repaireth to *Antonius* at the Siege of *Samaria*, and in the way killeth many *Barbarians*.

The year of the World, 3927. before Christ's Nativity, 37.

up the way with Hurdles, and had likewiſe hidden ſome Horſemen thereabouts, until the Paſſengers had recover'd the Plain. Now when the foremoſt were paſt, the Ambuſh conſiſting of about ſome 500 Horſemen, they ſuddenly charg'd *Herod*, who was in the Rear; when they had broken the firſt Ranks whom they had met, *Herod*, with his Troop that was about him, immediately repuls'd them; and after he had encouraged his Followers, and whetted them on to the fight, he did ſo much, that he made thoſe that fled, to face about, and fight; ſo that the *Barbarians* were put to the ſword on all ſides. The King alſo purſu'd them ſo long, until at laſt he recover'd that which had been taken by them, which was a certain number of Sumpter-horſes and Slaves: But being charg'd afreſh by others, and they in greater number than thoſe who encountred him at firſt, he likewiſe (rallying his Forces together) charged and overcame them; and killing divers of them, he ſecured the way to thoſe that follow'd after, who all of them acknowledg'd him for their Preſerver. H I

Herod was honourably entertained by *Antonius* and his Hoſt.

When he drew near unto *Samoſata*, *Antonius* ſent out the beſt of his Army to meet and honour him. As ſoon as he came to *Antonius*'s preſence, he entertain'd him kindly; and after he had heard that which had befaln him in the way, he embrac'd him, in admiration of his vertue, and did him great honour, as to him whom a little before he had rais'd to a Royal Dignity. Not long after this, *Antiochus* ſurrendred the Fort of *Samoſata* to *Antonius*, and upon this occaſion the War was ended. Whereupon *Antonius* committed the Province with the Army to *Soſius*; and after he had commanded him to ſuccour *Herod*, he departed into *Egypt*. *Soſius* therefore ſent two Legions of Soldiers before into *Judea* to ſuccour *Herod*, and afterwards he follow'd with the reſt of his Army. K

Soſius hath the army committed to his charge by *Antonius*, who departed into *Egypt*.

In the mean while, *Joſeph* is killed in *Jewry*, on this occaſion that enſueth; for forgetting his Brother *Herod*'s command which he gave him when he repaired to *Antonius*, he took five Companies of Soldiers which *Machæras* had left him, and marching towards *Jericho*, to gather in the fruits of the field, he pitched his Tents upon the Mountains; and for that the *Roman* Troops were but newly levied, and conſiſted of thoſe Men who were untrained in the Wars, and for the moſt part were gather'd out of the Country of *Cœloſyria*; the Enemies having advertiſement hereof, aſſailed and ſurprized him in certain places of diſadvantage, where there was a hot skirmiſh between them, in which *Joſeph* died fighting valiantly, and all his Army was defeated. The dead Bodies being in *Antigonus*'s power, he cut off *Joſeph*'s head, notwithſtanding that his Brother *Pheroras* proffered him 50 Talents for the whole Body. Which done, the *Galileans* revolting from their Governors, drowned thoſe of *Herod*'s party in the Lake; ſo that divers Commotions and Troubles were raiſed in *Jewry*. *Machæras*, he fortified the Caſtle of *Gath*. This Misfortune of *Joſeph*'s was reported to the King, in a certain Suburb of *Antioch*, called *Daphne*; who, before the tidings, had already conceived ſome ſuſpicion and fear, grounded upon certain dreams, which gave him certain intelligence of his Brother's death. Departing therefore from thence with all expedition, he arrived near to the Mount *Libanus*, where he took about 800 Men with him, and the *Roman* Legion which he had, and from thence came to *Ptolemais*; from whence he departed with his Army by night, and croſſed *Galilee* with them. Whereupon, the Enemies came forth againſt him, and were overcome by him, and ſhut up in a Fort, from whence they were come out but the day before, where *Herod* aſſailed them by break of day; but being unable to do them any harm, by reaſon of the bad weather, he led his Men into the Villages near adjoyning. But when *Antonius*'s ſecond Legion was come, and joyned to his Forces, they that were within the Fort, grew diſheartned, and forſook the ſame by night. So that *Herod* marched with all diligence to *Jericho*, with an intent to revenge his Brother's death; and being encamped near unto the ſame, he banqueted and entertain'd the Officers of his Army; and after the Feaſt was ended, and he had diſmiſſed his company, he withdrew himſelf into his Lodging; in which place it appeared how much God loved the King; for the Roof of the Houſe where he had ſolemniz'd his Feaſt, fell down, without hurt to any one whomſoever; for not one was left within it. Whence it came to paſs, that each one perſuaded himſelf that *Herod* was beloved by God, conſidering he had avoided ſo great and unexpected a danger. L M N

Joſeph, *Herod*'s Brother, is ſlain by *Antigonus*.

The *Galileans* revolt from *Herod*.

Machæras fortifies *Gath*.

Herod departeth from *Daphne*, a Suburb of *Antioch*, into *Galilee*.

Herod fighteth with the *Galileans*, and overcometh them, and driveth them into a Caſtle.

The Houſe wherein *Herod* ſolemnized his Feaſt, fell down when the Gueſts were gone, without any man's detriment.

The next day, 6000 Enemies came down from the top of the Mountains, to fight with him, who affrighted the *Romans*; and their forlorn Hope chaſed *Herod*'s Soldiers with darts and ſtones, who was himſelf alſo hurt in the Thigh with an Arrow. *Antigonus* ſent a Captain to *Samaria*, whoſe name was *Pappus*, with ſome Soldiers, intending thereby to ſignifie unto his enemies, that he had more Forces than he needed. *Pappus* drew near to *Machæras*, the *Roman* Captain; and as for *Herod*, he took five Cities by force, and put ſome 2000 of them that were in garriſon to the ſword; and afterwards (having ſet the houſes on fire) he went out to encounter *Pappus*, who was encamped in a Borough called O

Herod wounded by his Enemies.

Antigonus ſendeth *Pappus* to *Samaria*.

A led *Isanas*. Divers that came from *Jericho* and *Jewry*, submitted themselves to *Herod*; who drawing near the Enemy (who marched forward with great boldness) he fought them, and overcame them; and being inflamed with a great desire he had to revenge his Brother's death, he pursued them that fled, and killed them even within their Borough. These Houses were presently filled with Soldiers, and divers fled and hid themselves upon the tops thereof, who were at last taken; for the Roofs of the Houses were beaten down, whereby divers were killed by Stones that were thrown at them from above; the most grievous Spectacle of all those that had happened in these Wars, was, to see an infinite number of Bodies heaped up amidst the Rooms of the Houses.

The year of the World, 3929. *before Christ's Nativity*, 35.

Fight in the Houses.

This Exploit of *Herod* did very much abate the courage of his Enemies, who lost all
B hopes of any better success for the future; for a man might have seen them flie away in whole droves; and had not a sudden and violent Tempest fallen upon them, the triumphant Army of *Herod* had immediately entred *Jerusalem* with assurance of Victory, which had made an end of all that War. For *Antigonus* had no other thoughts but to flie away, and to forsake the City. Now the Night drawing on, *Herod* gave order for the Soldiers to eat; and himself being weary, retired into his Chamber to bathe, where he escaped a most evident danger through God's Providence; for being naked, and having no body within but one of his Servants, three of the Enemies, who had hid themselves for fear, started out with their Swords in their hands, and ran away, without daring to attempt any thing against the King's person, so terrible was his presence to them. The
C next day *Herod* caused *Pappus*'s Head to be cut off, and sent it to *Phæroras*, to comfort him for the loss of his Brother *Joseph*, whom this *Pappus* had killed. When the Tempest was over, he departed from thence, and approached near to *Jerusalem*, and encamped near unto the City. This was about the third year after he had been declared King at *Rome*; and encamping in the places which were fittest for Battery, he took up his own Quarter before the Temple, as *Pompey* had done formerly. Having therefore erected three Bulwarks in three places, he built Towers thereon, by means of a great quantity of Wood, which he caused to be cut down round about the place; and having put the Siege in a forwardness, he went to *Samaria*, to marry *Mariamne*, who was *Alexander*'s Daughter, and *Aristobulus*'s Grand-daughter, with whom he had been contracted, as we
D have already told you.

Herod being alone, and naked in his House, escaped unhurt amongst many arm'd Enemies.

Herod sendeth *Pappus*'s head to his Brother *Phæroras*.

Herod besieged *Jerusalem*.

Herod repaireth to *Samaria* to marry *Alexander*'s Daughter.

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CHAP. XVIII.

The year of the World, 3929. before Christ's Nativity, 35.

Herod *assisted by* Sosius, *General of a* Roman *Army, taketh* Jerusalem *by force, buyeth the Plunder from the Soldiers, in favour of the City.* Sosius *taketh* Antigonus *Prisoner, and carrieth him away to* Antonius.

Hedio & Ruffinus, cap 26. *al.* 27. *Sosius* and *Herod* lead a mighty Army against *Jerusalem.*

AFter this Marriage was solemniz'd, *Sosius* repaireth thither through the Countrey of *Phœnicia*, and having first of all sent his Army through the Continent, he himself also resorted thither with many Foot and Horse; thither also repaired the King from *Samaria*, with a considerable Army to join with the old Bands; for he had about 30000 Men. All these assembled themselves together near unto the Walls of *Jerusalem*, and planted their Siege nigh unto the Wall of the City that extendeth towards the Northward. The Army consisted of eleven Legions of Foot, with 6000 Horse, besides the Auxiliaries that came from *Syria*. Two Generals commanded this Army; namely, *Sosius*, who was sent by *Antonius* to succour *Herod*; and *Herod* himself, who made War for himself, with an intent, that having dispossessed *Antigonus*, (whom he had proclaimed Enemy to *Rome*) he himself might be King in his place, according to the Senate's decree. Those *Jews* that were within the Walls (that is to say, almost all the Nation) resisted the *Herodians* with great courage, boasting much of the Temple of the Lord, and wishing all good Success to the People; namely that God would deliver them from all dangers; and spoiling all provision without the City, that was either behoveful for the use of Man or Beast, by their secret excursions, they made the Besiegers destitute of Victuals. Which inconvenience *Herod* prevented, having laid Ambushes to cut them off. As for Victuals, he made much Provision be brought from remote places; so that within a very little space they had abundance of all that which was necessary in the Camp. He erected also with no less care three Bulwarks, by the diligent labour of a great number of Workmen; for it was Summer-time; and neither was the Air incommodious, or negligence of the Workmen such, but that they presently furnish'd and finish'd them. Afterwards having raised their Engines upon them, they batter'd the Wall, with as much violence and diligence as was possible; notwithstanding all this, they did no ways daunt those that were within, who, for their parts used all the cunning imaginable to defend themselves, and by divers Sallies set on fire the Enemies Engines; and burnt not only those that were half made, but those that were wholly perfected; and when necessity drave them to close Fighting, they shew'd no less valour than the *Romans*; but they were inferiour to them in Skill and Martial Discipline. And when as the first Wall was beaten down, they built up a new, and countermined against those Mines that were made by the Enemy, so that they fought under ground hand to hand. Thus using Despair rather than Courage, they resisted to the uttermost; notwithstanding they were besieged by a great Army, and pressed by Famine and want of Victuals; for the year wherein the siege was continued was the seventh, in which the Earth was unmanur'd, which by us is call'd *The year of Rest.* But at last 20 chosen Soldiers first of all mounted upon the Wall, and after them one of *Sosius's* Centurions; for the first Wall was taken in the fortieth day after the Siege, and the second on the fiftieth, and some Galleries were burnt which were near unto the Temple; which (as *Herod* said) were burnt by *Antigonus*, to bring him into more hatred among the *Jews*. When the outward part of the Temple, and the lower part of the City were taken, the *Jews* fled into the Temple, and into the higher Town, lest the *Romans* should hinder them from offering their daily and ordinary Sacrifices unto God; and they sent Ambassadors to their Enemies, to require that it might be lawful for them only to bring in certain Beasts to offer them for Sacrifices. Which *Herod* their King granted them, hoping by this means that they would submit themselves and yield up the places. But perceiving that his opinion failed him herein, and that they obstinately resisted him, to continue the Sovereignty in *Antigonus*, he gave the assault, and took the City by force; where all places were presently filled with murthers, in that the *Romans* were displeased, because they had continued the Siege so long; and the *Jews* that were on *Herod*'s side, enforced them utterly to destroy all those that were of the contrary party; so that Slaughters raged and reigned every where, both in Porches, and in the Houses whereinto they entred: neither did the Religious Reverence of the Temple save those Suppliants that resorted thither for safety; but without compassion both old and young were put to death; neither did their murthering hand spare or refrain from Women; nay, not so much as from young Infants. And although the King requested them to forbear, yet no man gave over, but all sorts of persons were murthered by them, without respect either of Sex or Age. *Antigonus* inconsiderate of that estate wherein he had

Herod preventeth the Dearth.

The *Jews* without fear resist those that besieged them.

The outward part of the Temple, and the lower City taken.

The *Jews* flie to the upper City, and the Temple.

Jerusalem taken.

A had been, or the fortune and diſaſter that at that preſent attended him, came down from the Tower, and humbled himſelf on his knees before *Soſius*'s feet; who having no compaſſion of the change of that eſtate wherein he ſaw him, outrageouſly mocked him, calling him *Madam Antigona*: yet he left him not without Guard, after the manner of a Woman, but faſt bound for his further aſſurance. But *Herod* was buſied in deviſing how he might moderate his aſſociates and ſtrangers, after he had the upper hand over his Enemies; for the ſtrangers ſwarmed into the City, and not only into the Temple, but alſo into the Sanctuary. He therefore exhorted ſome, and threatned others, and reſtrained the reſt by force of Arms; and he was more troubled at that preſent in being a Conqueror, than if he had been conquered; for that thoſe things that were not lawful to B be ſeen, were beheld by prophane Men. He prevented likewiſe the ſpoil of the City, as much as in him lay; beſeeching *Soſius* moſt inſtantly, to preſerve it to the utmoſt, asking him, *If the* Romans *would leave him King of a Deſart, after they had voided the City of Men and Goods?* alledging furthermore, *That he eſteemed the Government of the whole World of no value, in regard of the Life of one of his Citizens. Soſius* anſwer'd, *That it was reaſon that the Pillage ſhould be given to the Soldiers, who had born the hazard of the Siege:* whereunto *Herod* anſwer'd, *That he would ſatisfie every Man out of his own Treaſury*; and by this means he ranſom'd the reſt of the City, by fulfilling thoſe Promiſes; for he gave many mighty Gifts unto every one of the Soldiers, and by proportion unto the Captains; but above all, he royally rewarded *Soſius*: ſo that every one C of them departed very well ſatisfied.

The year of the World, 3929. before Chriſt's Nativity, 35.

Antigonus ſubmitteth himſelf to *Soſius.*

Herod ſore troubled in pacifying the Strangers.

The Spoil of the City hindred.

When *Jeruſalem* was taken.

Theſe Calamities hapned in the City of *Jeruſalem*, in the year wherein *Marcus Agrippa* and *Canidius Gallus* were Conſuls, which was in the 185th. *Olympiad*, in the third Month, on the days wherein the ſolemn Faſt was celebrated; as if this affliction had jump'd together in one inſtant with that of *Pompey*'s, which had hapned that very day 27 years. *Soſius* offered a Crown of Gold unto God, and afterwards departed from *Jeruſalem*, leading *Antigonus* Priſoner with him unto *Antonius*. But *Herod* fearing leſt if *Antigonus* ſhould be kept by *Antonius*, and ſent to *Rome*, he ſhould debate his Title with him before the Senate by Proteſt, that he was deſcended of the Royal Line; whereas *Herod* was but a Plebeian, and common Perſon; and that although he had offended the D *Romans*, and thereby might not deſerve to be King; yet at leaſt his Children, who were of the Princely Line, were not to be denied their Title: *Herod*, I ſay, fearing theſe things, prevailed ſo much, by force of his Money, with *Antonius*, that he cauſed him to put *Antigonus* to Death, ſo that at that time *Herod* was truly deliver'd from all his Fear. Thus ended the eſtate of the *Aſmoneans*, after 126 years. This Family was famous both for their Nobility, and alſo by reaſon of their Sacerdotal Dignity, and for the noble Actions and Exploits which their Anceſtors had atchiev'd for our Nation; but they loſt their Authority through their mutual Factions: Which Sovereignty was derived to *Herod*, *Antipater*'s Son, who was ignoble by Birth, and of mean Friends, who were Subjects and Vaſſals to Kings. See here what we have receiv'd from our Anceſtors, as touch-E ing the End of the Race of the *Aſmoneans*.

Herod bribeth *Antonius* with Money, to make away *Antigonus.*

The end of the *Aſmonean* family, and the extinction of their Prieſthood.

F

G THE

H

The year of the World, 3930. before Christ's Nativity, 34.

The Fifteenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Fifteenth Book.

1. Jeruſalem *being overcome by* Soſius *and* Herod, Antigonus *is beheaded by* Antony's *Commandment.* Herod *maketh away the chief Friends of* Antigonus.
2. *How* Hircanus *being diſmiſſed by the* Parthians, *returneth to* Herod.
3. Herod, *after he had made* Ariſtobulus (*his Wife* Mariamne's *Brother*) *High-Prieſt, practiſeth and worketh his Death.*
4. Cleopatra *thirſting after the Kingdoms of* Jewry *and* Arabia, *laboureth to beg a part of them at* Antony's *hands.*
5. *The Arrival of Queen* Cleopatra *in* Judea.
6. Herod *maketh War againſt* Aretas, *at ſuch time as* Antony *was overthrown by* Cæſar *in the* Actiac *War.*
7. *Of the Earthquake in* Jewry.
8. Herod's *Oration to his Army.*
9. Herod *intending to repair unto* Cæſar, *doth of neceſſity kill* Hircanus.
10. *How* Herod *obtained the continuance of his Kingdom of* Judea *at* Cæſar's *hands.*
11. Herod *maketh away* Mariamne, *through falſe Calumnies of her Enemies.*
12. *Of the Famine that afflicted the Land of* Jewry.
13. *The Building of* Cæſarea.
14. Herod *buildeth a new Temple in* Jeruſalem.

I

CHAP. I.

Antony *cauſeth* Antigonus, *King of the* Jews, *to be Beheaded.*

L

Herod prefereth his Favorites, and killeth his Enemies.

The *Phariſees* honoured by him.

Pollio foreprophefied *Herod's* Tyranny.

IN the former Book I have declar'd how *Soſius* and *Herod* took the City of *Jeruſalem* by force, and with it *Antigonus* Priſoner: Now we will alſo declare that which hath ſubſequently followed; for after that *Herod* had obtained the abſolute government over the whole Land of *Judea*, he advanced all thoſe among the common people, who favoured his proceedings; as for thoſe who were oppoſed againſt him, there paſſed not a day wherein ſome one or other of them ſuffered not puniſhment. But, amongſt the reſt, *Pollio* the Phariſee, and *Sameas*, his Diſciple, were highly honour'd by him: For during the time of the Siege of *Jeruſalem*, they counſelled the Inhabitants to receive and entertain *Herod*; for which cauſe, he reſpected them accordingly. Some are of opinion that *Sameas* made this Prediction. This *Pollio* heretofore M (when *Herod* was found guilty of Death) foretold to *Hircanus*, and the reſt of the Judges, *That being abſolved by them, he ſhould one day inflict puniſhment on them all.* Which Prediction, God in proceſs of time, approv'd by the event; no ſooner therefore became he Maſter of *Jeruſalem*, but he gather'd together all the rich Houſhold-Goods that was in the Palace; and furthermore having robb'd the rich men of their Goods, and by this means rais'd a great ſum of Gold & Silver, he ſent great Preſents to *Antony* & his Friends. Moreover he condemn'd 45 of *Antigonus*'s principal and nobleſt Favourites to Death, ſetting a Watch about their doors, that none of them might be carried out under colour of being dead. The dead Bodies likewiſe were trodden under foot; and all the Gold, Silver, or Jewels, that was to be found amongſt them, was carried to the King, and con- N verted to his uſe; ſo that there was no end of theſe Miſeries: For the Covetouſneſs of the Conqueror (whoſe greedy and thirſty deſire could hardly be quenched) laid hold on whatſoever was theirs. And becauſe it was the 7th. year, it neceſſarily came to paſs, that the Land was left uncultivated; for we are forbidden to ſow in this year. *Antony* having taken *Antigonus* Priſoner, reſolv'd to keep him Priſoner until the time of his Triumph: But after that he had heard the *Jews* were ready to rebel, and continued their good affection towards *Antigonus*, in regard of the hatred they conceiv'd againſt *Herod*, he concluded with himſelf to take his Head from him at *Antioch*; for the *Jews* could ſcarcely contain themſelves. *Strabo* of *Cappadocia* teſtifieth no leſs in theſe Words: O

The ſlaughter of them that were of *Antigonus's* faction.

Antigonus beheaded *Strabo* of *Antigonus.*

Antony *having brought* Antigonus *the* Jew *to* Antioch, *cauſed his head to be cut off; and was the firſt among the* Romans *that had cauſed a King to be beheaded in this manner ſuppoſing*

A *ſing that the* Jews *might never otherwiſe be induced to change their opinions, and receive* Herod; *yet this opinion of his was not anſwerable to equity. For notwithſtanding whatſoever violence he did deviſe, yet could they not be induced to call him King, in ſo high eſteem and account held they their former King. But* Antony *ſuppoſed that that infamy would obſcure his Renown, and leſſen the general hatred they bare to* Herod. See here what *Strabo* writeth.

The year of the World, 3930. before the Nativity of Chriſt, 34.

Hedio & Ruffinus, cap. 2.

As ſoon as the High-Prieſt *Hircanus* (who was Priſoner among the *Parthians*) heard that *Herod* had taken poſſeſſion of the Kingdom, he returned back unto him, being deliver'd after this manner following: *Barzapharnes* and *Pachorus*, Princes of the *Parthians*, had taken *Hircanus*, who was firſt High-Prieſt, and afterwards King, and with him *Pha-*
B *ſælus*, *Herod*'s Brother, and led them away Priſoners with them into their own Country. *Phaſælus*, not able to endure the diſhonour of impriſonment, and preferring an honourable death before a reproachful and ignominious life, murther'd himſelf, as I have heretofore declared.

Hircanus hearing tidings that *Herod* had obtained the Kingdom, returneth unto him.

CHAP. II.

Phraates, *King of the* Parthians, *letteth his Priſoner* Hircanus *return into* Judea; Herod, *to make ſure of him, contributeth hereunto, and giveth the High-Prieſthood to a Man of no account.* Alexandra, Herod's *Mother-in-law, and* Ariſtobulus's *Mother, addreſſeth her ſelf to* Cleopatra, *to obtain this Function for her Son, through* Antonius's *means.*
C Herod *diſcovereth it, gives that Employment to* Ariſtobulus, *and feigneth to be reconciled to* Alexandra.

PHraates, King of *Parthia*, underſtanding how nobly *Hircanus* was deſcended, who was brought Priſoner unto him, entertain'd him graciouſly, and for this cauſe drew him out of Priſon, permitting him to converſe in *Babylon*, in which place there was a great number of *Jews*, who honour'd *Hircanus* very much, and no leſs than their High-Prieſt and King. The like alſo did all they of that Nation, inhabiting as far as *Euphrates*, which did not a little content *Hircanus*. But after that he was advertis'd that *Herod* was poſſeſs'd of the Kingdom, he transferr'd his hopes another way, being of his own nature
D tenderly affected towards his friends, expecting that one day *Herod* would requite him, for that he had deliver'd him from death, whereunto he was condemn'd, and in danger likewiſe of the penalty and puniſhment. He began therefore to conſult with the *Jews* about his journey, who, in way of duty and love came to viſit him, and who pray'd him, and importun'd him to continue with them, offering him all ſervice and honour; aſſuring him, that he ſhould in no leſs manner be reſpected among them than their High-Prieſt & King; yea, in far higher regard than he might any ways be in his own Country, by reaſon of the Maim he had in his Body through *Antigonus*'s Tyranny; alledging, that Kings do not ordinarily call to their remembrance thoſe pleaſures that they have receiv'd in their mean condition, becauſe that with their eſtates they change both their manners
E and inclinations. But notwithſtanding all theſe, or ſuch like Allegations, yet could not *Hircanus* be withdrawn from the deſire he had to repair homeward. *Herod* alſo wrote unto him, *That he ſhould require* Phraates *and the* Jews *that inhabited his Kingdom, in no ſort to envy his felicity, in that he ſhould partake with him both in dignity and royalty; alledging, that the time was now come, wherein he might acknowledge the kindneſs he had received, by being heretofore nouriſhed and preſerved by him.* With theſe Letters he ſent *Samaralla* likewiſe, in quality of an Ambaſſador, to *Phraates*, furniſh'd with great and rich Preſents, endeavouring by that means to win him, that he in no ways ſhould hinder his good intent towards one that had ſo highly deſerved it at his hands; yet his Proteſtations were not anſwerable to his Pretence. For inſomuch as he govern'd not with that up-
F rightneſs which became a juſt King, he fear'd leſt ſome alteration might befall him, according to his demerits; for which cauſe he ſought to get *Hircanus* under his power, or at leaſt-wiſe to diſpatch him out of his life, which he afterwards perform'd. When therefore *Herod* had perſuaded the *Parthian* to diſmiſs *Hircanus*, and the *Jews* to furniſh him with money ſufficient to bear his expence in his journey, he receiv'd him with all honour. In common Aſſemblies, he gave him always the higheſt place; and in the time of Feſtivals, he made him always ſit down before him; and the more cloſely to deceive him, he called him Brother, endeavouring by all means wholly to take away all colour and ſuſpicion of Treachery, neither omitted he any other ſtratagems, whereby he might any ways further or promote his cauſe; and yet by theſe means occaſion'd no ſmall ſedition in his
G own Family. For fearing leſt any one among the Nobility, ſhould be eſtabliſhed High-Prieſt, he ſent to *Babylon* for a certain man of a baſe extraction, called *Ananel*, and gave him the Prieſthood. For which cauſe, *Alexandra* grew ſuddenly diſpleaſed, not being able

Hircanus highly honoured in *Babylon* by the *Jews*.

Hircanus leaving his Country, expecteth favour at *Herod*'s hands.

Samaralla, *Herod*'s Ambaſſador to *Phraates*.

Herod highly honoureth *Hircanus*.

Herod giveth the High-Prieſthood to *Ananel*.

The year of the World, 3934. before the Nativity of Christ, 34.

able to endure that affront. This Woman was *Hircanus*'s Daughter, and *Alexander*'s Wife, who was King *Aristobulus*'s son, who had two Children by her Husband, the one very beautiful, who was called *Aristobulus:* the other was *Mariamne*, who was likewise fair, and married to *Herod*. She was highly displeased to see her Son so much undervalued, that during his life, another was called to the honour of the High-Priesthood; for which cause, she wrote unto *Cleopatra*, by the means of a certain Musician, beseeching her to beg the High-Priesthood at *Antonius*'s hands for her Son. Which *Cleopatra* did most willingly, but *Antonius* made little reckoning of those Suits. A certain friend of his, called *Gellius*, who was come into *Jewry*, about certain of his affairs, and who had seen *Aristobulus*, fell in love with him by reason of his Beauty; and admiring likewise his tall stature, and allured by *Mariamne*'s admirable Beauty, he openly protested, that he accounted *Alexandra* a happy Mother in her Children; and discoursing to this effect with her, he perswaded her to send the pictures of her two Children to *Antonius*; for that if he should but behold them, he would refuse him nothing wherein he should request his Friendship. *Alexandra* perswaded by these words, sent their Pictures unto *Antonius*. *Gellius* also made the matter more wonderful; telling him, that the Children seem'd rather to be ingendred of no mortal strain, but by some divine power; endeavouring as much as in him lay, that *Antonius* might be allured to affection them. Who supposing it to be a matter ill beseeming him to send for *Mariamne*, who was married to *Herod*, and desirous likewise to avoid *Cleopatra*'s Suspicions, wrote unto *Herod*, that under some honest pretext, he should send *Alexandra*'s Son unto him (with this addition, if it might not seem troublesome unto him.) Which matter, when *Herod* understood, he thought it no ways safe for him to send *Aristobulus*, (who was a handsome young man, and little more at that time than sixteen years old, and nobly born;) considering that *Antonius* was at that present in such authority, that no one in *Rome* was in greater credit than he; and who besides that, was very much addicted to his pleasures, which he openly hunted after, without fear of punishment, in regard of his greatness and power. He therefore wrote him this Answer, That if the young man should but only depart out of the Country, all the Land would presently be filled with war and troubles; for that the *Jews* pretended alteration in Government, and sought to innovate by preferring a new King. When he had in this manner excused himself unto *Antonius*, he resolved to entertain both the younger *Aristobulus*, and his Mother *Alexandra*, with more respect. Moreover, his wife *Mariamne* did continually importune him to give the Priesthood to her Brother, alledging, that by that Honour, he might prevent the occasion of his Journey. For which cause, assembling his Friends together in Council, he grievously accused *Alexandra* before them, protesting that she secretly conspired against the Kingdom, and that by the mediation of *Cleopatra*, she laboured to dispossess him of the Sovereignty, to the intent that her Son, by *Antonius*'s means, might govern in his stead. Which practice of hers was so much the more unjust, because she deprived her own Daughter of that Honour wherein she was, and raised up troubles likewise in that Kingdom which he had conquered with great labour, and extreme danger; yet notwithstanding that, he willingly forgat that which was past, and forgave those wrongs she had done against him, and was ready notwithstanding, to shew all kindness and courtesie both to her and hers. He gave the High-Priesthood to young *Aristobulus*; alledging, That heretofore he had established *Ananel* in that place, for no other respect, than for that *Aristobulus* was under years.

Alexandra solliciteth *Antonius* by *Cleopatra*'s Mediation, for the High-Priesthood for her Son.

Antonius requireth *Aristobulus* at *Herod*'s hands.

The Causes why *Aristobulus* was not sent.

Herod inveigheth against *Alexandra* for pretending to usurp the Kingdom.

After that he had thus seriously and considerately discoursed in the presence of the Ladies, and Consistory of his friends, *Alexandra*, almost beside her self, not only through the joy she had conceived by this unexpected good fortune, but also for the fear she had to be suspected, began to defend her self with tears and protestations, saying, *That all whatsoever she had either practised or done, was to prefer her Son unto the Priesthood whom she saw dishonoured; but as touching the Kingdom, that she had never pretended, neither would (if so be she should be presented therewith) receive the same, thinking her self for the present sufficiently honoured, both for that she saw* Aristobulus *in that estate, for the assurance that all her progeny should receive, in that he was raised up in dignity above the rest.* Being therefore overcome by those Favours, she accepted willingly the honour for her Son, and shewed her self obedient in all things, requesting him, that if she had committed any thing rashly, or through inconsideration or passion, either in respect of her Children, or by the loosness of her Tongue, he would be pleased to pardon her. After these Debates and interchangeable Discourses on both sides, they shook hands the one with the other, in token of a more fixed and unfeigned Friendship than was before, burying (as they pretended) all evil suspicion, or cause of unkindness.

Alexandra excuseth her self; and having promise of the Priesthood for her Son, is reconciled to *Herod*.

CHAP.

CHAP. III.

The year of the World, 3910. before Christ's Nativity, 35.

Herod *depoſeth* Ananel *from the Dignity of the High-Prieſthood, and conferreth it upon* Ariſtobulus, *he cauſeth* Alexandra *to be ſeized on, and* Ariſtobulus, *when they were about to make their eſcape, by going to* Cleopatra; *he feigneth a reconciliation with them, and afterwards cauſeth* Ariſtobulus *to be drowned, beſtowing a coſtly Funeral on him.*

HEreupon *Herod* took away the Prieſthood inſtantly from *Ananel*, who was not that Country-man born (as we have heretofore declared) but was born amongſt thoſe *Jews* that inhabit, and were planted beyond *Euphrates* by the *Aſſyrians*. For divers thouſand *Jews* inhabited the Country of *Babylon*, and from thence took he his Original alſo, being otherwiſe of the Race of the Prieſts, and well affected towards *Herod* for a long time before, with whom he had familiar Acquaintance. He had preferred him to this Honour when he was made King, and degraded him likewiſe, to appeaſe the troubles of his Family: demeaning himſelf herein contrary to the Law of the Country: For whereas any one hath once been inſtalled in that Degree, he is never to be diſplaced. The firſt that tranſgreſſed this Ordinance was *Antiochus Epiphanes*, who diſpoſſeſſed *Joſuah*, and preferr'd his Brother *Onias* to this place. The ſecond was *Ariſtobulus*, away from his Brother *Hircanus*, and uſurped it ſelf. *Herod* was the third, who gave the Prieſthood to *Ariſtobulus*, eſtabliſhing him in *Ananel*'s place before he was dead; and by this means ſuppoſing that he had found out a remedy to appeaſe the diſcords of his Family, he notwithſtanding all this, lived, not without ſuſpicion what event would follow after this Reconciliation: For he feared *Alexandra*, leſt demeaning her ſelf as ſhe had done, ſhe ſhould ſeek occaſion hereafter to raiſe new Troubles. He commanded her therefore to contain her ſelf within the Royal Palace, and to do nothing of her own Authority. Beſides that, he had appointed certain Intelligencers, who ſhould diligently obſerve that nothing ſhould be done without his knowledge; no, not concerning her particular Expences and Table. All which things exaſperated her againſt *Herod*; for being full of Feminine Pride, ſhe diſdained to ſee her ſelf thus wrongfully ſuſpected, deſiring rather to ſuffer any thing than to be deprived of the liberty of free Speech, and under colour to be honoured, to live continually in ſervitude and fear. Whereupon, ſhe ſent ſome of her truſty Friends to *Cleopatra*, to complain and lament the inſupportable Miſeries of her preſent eſtate, entreating her, according to her power, to give ſpeedy relief. Whereupon, *Cleopatra* ſent her word, that both ſhe and her Son ſhould reſort unto her into *Egypt* with as great ſecreſie as might be poſſible. Upon which Advice, ſhe practiſed this Policy: She cauſed two Coffins to be made, ſuch as men were wont to bury their dead in, in which ſhe hid her ſelf and her Son, commanding thoſe Servants of hers that were privy to her Deſign, to carry them out in the night-time, & to go directly towards the Sea, where there was a Bark in readineſs, prepared to convoy them into *Egypt*. But *Eſop*, one of her Houſhold-Servants, declared this Enterprize of hers to *Sabbion*, one of *Alexandra*'s friends, ſuppoſing that he had been made privy thereunto; who had no ſooner inkling thereof, but (for that beforetimes he was *Herod*'s enemy, by reaſon he was ſuſpected to have been one of thoſe that ſought to poyſon *Antipater*) he reſolved by diſcovery of his ſecret flight, to convert *Herod*'s hatred into friendſhip; and preſently diſcovered *Alexandra*'s ſecret enterprize to the King. Who diſſembling the matter, until it was upon the point of execution, ſurprized her at ſuch time as ſhe thought to fly; and yet notwithſtanding, he pardoned her that fault (in that he durſt not decree any puniſhment againſt her, though he could have found in his heart to have uſed ſeverity) for that *Cleopatra* would not have contained her ſelf, had ſhe but had ſuch an occaſion offered her to expreſs her hatred againſt *Herod*. For which cauſe, under the colour of a high and magnanimous Spirit, he made ſhew to pardon her of his meer clemency; yet inwardly reſolved to deſtroy young *Ariſtobulus*; yet not raſhly upon the inſtant, leſt the Act ſhould grow apparent and palpable.

Hedio & Ruffinus, cap. 3. *Herod* taketh the Prieſthood from *Ananel*.

The Prieſthood taken from three.

Alexandra ſuſpected by *Herod*, is ſpied and watched, and her Actions obſerved.

Alexandra, pretending to fly into *Egypt*, is betray'd by her ſervant.

Herod contriveth *Ariſtobulus*'s death.

Now the Feaſt of Tabernacles was at hand, which was one of thoſe that was ceremoniouſly and ſolemnly celebrated among us; for which cauſe he concealed his Intents during the Feſtival Days, intending both in himſelf, and in the preſence and company of the People, to follow all kind of Pleaſure and Delight; yet his Envy incited him to haſten the execution of his Will. *Ariſtobulus* was at that time ſome ſeventeen years old, who when he approached the Altar to offer Sacrifices, according to the Law, apparelled in the High-Prieſt's Ornaments, to perform the Ceremonies, he (who for amiable countenance and good ſtature, ſurpaſſed the tenderneſs of his years) expreſſing

in

The year of the World, 3921. before Christ's Nativity, 33.

in his countenance the Dignity and Nobility of his Race, drew the eyes and good affe- H
ctions of all the People unto him; ſo that they openly called to remembrance the noble actions of *Ariſtobulus* his Grandfather. All the People being therefore ſurmounted by their Affections, and at that preſent time being all of them over-joyed, they brake out by little and little into acclamations, mix'd with Wiſhes and Prayers; ſo that the good will the people bare to *Ariſtobulus*, diſcovered it ſelf openly, and they manifeſtly (although too haſtily in ſuch a Kingdom) declared what Evils they generally endured: For all which Cauſes *Herod* concluded to execute that which he had plotted againſt *Ariſtobulus*. Aſſoon therefore as the Feaſt was over-paſſed, he went unto *Jericho*, where *Alexandra* entertained him. In that place he uſed *Ariſtobulus* with all kindneſs to draw him to ſome ſecure place, playing with him, and counterfeiting to ſport, after the fa- I
ſhion of the young men, to gratifie him. Now the place where they ſported, being too hot, they quickly wearied, left their Sport, and went out together to take freſh Air, and finding a pleaſant Shade under certain Arbours, and near certain Fiſh-pools, which were largely ſpread round about, they beheld certain of their Servants and Friends that ſwam therein, with whom, not long after *Ariſtobulus* began to ſwim, being perſuaded thereunto by *Herod*. Whereupon *Herod*'s Confederates (who were deputed to execute the Murther) laid hands on him, and thruſt him under the Water, pretending to duck him, in ſport, and never gave him over until ſuch time as they had ſtifled him in the water. This hapned about the Evening, and after this manner died *Ariſtobulus*, after he had liv'd in all for the ſpace of eighteen years, and adminiſtred the Prieſthood one whole year; K
and after this *Ananel* preſently recovered his former Dignity.

Ariſtobulus is drowned by *Herod*'s direction.

Ananel reſtored to the Prieſthood.

When this Accident was reported to the Women, all of them burſt out into Tears, and were tranſported with ſtrange Lamentations, which they uttered over the dead Body. All the City alſo was mightily troubled, neither was there any private Family that thought not it ſelf touched by this inconvenience, but imagined the loſs in particular to concern himſelf and no other. But above all, when *Alexandra* had notice of this wicked Deed, ſhe was more paſſionate and perplexed than any other, being ſo much the more diſcomforted, for that ſhe knew how all things had hapned. But the fear of a far greater Miſchief, conſtrained her to repreſs her Paſſion, ſo that divers times ſhe was ready to bereave her ſelf of her own Life, and diſpatch her ſelf out of Miſery with her own hands. But ſhe contained her ſelf, to the end, that ſurviving, and living after her L
Son, who was ſo fraudulently deſtroyed, and prolonging her own Life, without giving any ſuſpicion or ſhadow, that ſhe might with more opportunity expect the occaſion to revenge her ſelf: For which cauſe ſhe diſſembled all things, concealed her grief, and made ſhew that ſhe knew nothing of that which was either intended, or had hapned. As for *Herod*, he laboured by all means to perſuade the ſtrangers, that this Death had befallen *Ariſtobulus* without his knowledge; and did not only prepare that which was requiſite for the Funeral, but made ſhew to be truly ſorrowful; and it may be, that in remembrance of *Ariſtobulus*'s beauty, and flouriſhing young years, he was really touched with compaſſion, notwithſtanding, that he imagined that his Death ſhould be a Means of his own Security, demeaning himſelf in all things circumſpectly, with intent M
to purge himſelf of that Crime: But eſpecially, he ſhewed his great Magnificence in the interring of his Body, both in the furniſhing and preparation of the Herſe, as in the Perfumes and other things thereunto belonging, in ſuch ſort, as the grief which the Ladies had conceived, was pacified after this manner of Conſolation.

The Lamentation for *Ariſtobulus*'s Death.

Herod's counterfeit ſorrow.

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CHAP.

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CHAP. IV.

The year of the World, 3951. before Christ's Nativity, 19.

Herod *is obliged to repair to* Antonius, *to clear himself from* Aristobulus's *death; he wins-neth him with Presents: He gave order, before his way-going, to his Brother-in-law* Joseph, *to put* Mariamne *to death, if* Antonius *should condemn him to die.* Joseph *revealed it imprudently to this Princess; and* Herod *put him to death for being jealous of him, and* Mariamne. Cleopatra's *unsatiable Ambition and Avarice.*

BUT none of all these things could either move or mollifie *Alexandra*, but daily more and more she increased her sorrow, and in the height of her Tears kindled her Wrath with a desire of Revenge. She therefore acquainted *Cleopatra* by her pri-
B vate Letters of *Herod*'s Treasons, and her Son's most miserable, and untimely death: *Cleopatra*, long before that time desirous to assist her; and having compassion of her misery, undertook the matter, and ceased not to incite *Antony* to revenge *Aristobulus*'s death; telling him, that it was an unpardonable Error, that *Herod* being created King in such a state, whereunto he had no right, should be suffered to practise such Conspiracies against the true and lawful Kings. *Antony* perswaded by these her Words (as soon as he came to *Laodicea*) sent for *Herod*, to the end, that making his appearance he might answer that which might be objected against him, concerning *Aristobulus*'s death; for he disliked the act, notwithstanding that *Herod* himself had attempted it. But although *Herod* was afraid of this accusation, and did not a little suspect *Cleopatra*'s disposure
C (for that she ceased not continually to provoke *Antony* against him) yet he obeyed his Commands, and transported himself thither (the rather for that he durst not otherwise do;) notwithstanding he left his Uncle *Joseph* behind him, committing the Government both of the Kingdom, and his private Estate unto him; giving him secret Instructions to kill *Mariamne*, if so be that *Antony* should happen to do him any mischief. For he loved her so extremely, by reason of her beauty, that he supposed himself wronged, if after his decease, she should be beloved by another; and he openly declared, that all that misery which befell him, proceeded from *Antony*'s Passion, and intire affection and admiration of her beauty, whereof he had formerly heard some report. As soon therefore, as he had disposed his Affairs, notwithstanding he had little hope of
D good hap, yet he repaired to *Antony*.

But *Joseph* governing that Kingdom that was committed to his Hands, conversed divers times upon the occasion with *Mariamne*, and communicated oftentimes with her, not only about publick Affairs, but also to do her that Honour which so great a Princess deserved. Therefore as he secretly conversed with her, witnessing the Friendship, and ardent affection which *Herod* bare unto her; he found, that neither she nor *Alexandra* did credit any such thing, but rather laugh'd at it. For which cause, *Joseph* being too forward to express the King's good Will towards her, proceeded so far, that he discovered the Commands that were given him; thereby to make manifest, that it was not
E possible for *Herod* to live without her, and that if any inconvenience should happen unto him, he would not in death also be dis-joined from her. This discourse of *Joseph* was not interpreted by the Ladies, as a demonstration of his good Will, but rather, as a manifestation of *Herod*'s wickedness; who dying, desired also that they should perish; and interpreted, that which he had spoken, as the testimony of his tyrannical and malicious Heart. At that time there was a rumour spread in the City of *Jerusalem* by *Herod*'s Enemies, that *Antony* had tormented him, that he was dead. Whereupon all those of the King's House were troubled, and especially the Ladies; so that *Alexandra* incited *Joseph* to forsake the Palace, and take the Ladies, and retire under the protection of the *Roman* Legion, who at that time, was about the City, for the security of this
F Kingdom, under the Conduct of the Tribune *Julius*, to the end first of all, that if any trouble should happen in the King's House, they might be by this means in safety, having the *Romans* to befriend them; and afterwards, for that they hoped that if *Antony* should see *Mariamne*, she might obtain at his hands whatsoever she desired, and that he would restore the Kingdom unto her, and deprive her of nothing that concerned her, or was answerable to her Royal Estate.

But whilst they were in these deliberations, there came Letters from *Herod*, contrary to those reports, and all Mens expectation. For as soon as he came unto *Antony* he compassed his favour by his many Presents, which he had brought with him to that intent from *Jerusalem*, and suddenly debated the matter with him, he appeased him so, that
G he was no more displeased against him; and from that time forward, *Cleopatra*'s Speeches were but coldly received in regard of his so ample satisfaction. For *Antony* said, *That there was no reason that a King should be answerable for that which he had done in his Kingdom; for that in so doing, he should no more be King; but that when the Honour is once*

Alexandra certifieth *Cleopatra* of *Herod*'s Treasons and her Son's Traiterous Murther.

Herod ready to repair unto *Antony*, commandeth *Joseph*, to whose charge he committed the Kingdom, to kill his Wife.

A foolish rumour of *Herod*'s death.

Herod appeaseth *Antony* by presents, and certifieth his Friends by Letters of his Health.

The year of the World, 3932. before the Nativity of Christ, 28.

given him, he hath the Authority likewise left him to use his Regal Power. Urging farther, H *That it concerned* Cleopatra *likewise herself, not to search too curiously into the Affairs and Government of Kingdoms. Herod* shewed all this by his Letters, and signified farther, what other Honours he had received at *Antony*'s Hands in Assemblies and Feasts, to which he invited him always; notwithstanding that *Cleopatra* seemed to be displeased therewith, detracting him; and being desirous to get the Kingdom of *Jewry* into her Hands, strove, with all means possible, to put him to Death; but that he had found *Antony* always an upright Man, and feared not henceforward that any Evil should befal him; and returning presently upon this, he brought with him a more ample testimony of *Antony*'s most assured affection, both in respect of his own Kingdom, and of his particular Affairs. And as touching *Cleopatra*, she pretended not to seek any fur- I ther than that which she had, because that *Antony* had given her *Cœlosyria* instead of that which she had demanded, forbearing thencefoward to mention *Jewry* any more, because that *Antony* wholly rejected those Suits.

Joseph and *Mariamne* accused before *Herod.*

After these Letters came unto their Hands, the trouble and disturbance wherein they were, and the desire to retire unto the *Romans*, as if *Herod* had been dead, was wholly extinguished. Yet their resolution was not hidden from the King; for his Sister *Salome*, and his Mother informed him of every particular at his arrival, after he had parted from *Antonius*, who was marching against the *Parthians*. *Salome* likewise spake against *Joseph* her Husband, and slandered him, objecting against him, that he had *Mariamne*'s company. All which she spake through Malice; for that in a certain debate, *Mariam-* K *ne* had, in her rage, despightfully hit her in the Teeth with her obscure Birth. *Herod* (who was always inflamed with the earnest affection which he bare unto his Wife *Mariamne*) was suddenly troubled hereat; and although Jealousie pressed him forward, yet Love restrained him, and kept him from doing any thing rashly, for which cause he called *Mariamne* aside, and demanded of her in secret, what familiar company she had kept with *Joseph*? She by Solemn Oaths, and by all possible allegations in her own defence, appeased the King by little and little, and pacified his Choler. For he was so transported with the love that he bare unto his Wife; that he believed she had sufficiently purged her self of those Slanders, that had been forged against her; yielding her most hearty thanks for her honest affection towards him, and declaring unto her openly, the great esteem and love that he bare unto her. At length, (as it often falleth it amongst Lovers) L they fell to Tears, and embraced each other with great affection; or that she gave him no credit, he endeavoured the more to draw her to belief. Whereupon *Mariamne* said unto him: *It is not the act of a Lover to have commanded, that if any thing should befal thee, otherwise than well, with* Antony, *I should presently be put to death, notwithstanding I have no ways offended thee.* No sooner were these Words out of her Mouth, but the King entred in a strange passion, and giving over his Embraces, he cryed out with a loud Voice, and tore his Hair, saying, *That he had a most evident proof that* Joseph *had committed Adultery with her; for that he would not have discovered those things which he had spoken to him in secret, except they had greatly trusted one another.* And in this M Emotion or Rage of Jealousie he hardly contained himself from killing his Wife. But the force of Love overcame him so much, that he bridled his Rage, notwithstanding it was grievous and irksome unto him. Yet he gave order that *Joseph* should be killed, without either audience or justification of his innocency; and as touching *Alexandra*, who was the cause of all these Troubles, he kept her Prisoner.

Mariamne excuseth and purgeth her self before the King, and is reconciled.

Herod commandeth that *Joseph* should be slain, and imprisoneth *Alexandra.*

Hedio & Rufinus, cap. 9.

About the same time there hapned Troubles and Revolutions in *Syria*; for *Cleopatra* continually sollicited and importuned *Antony*, and whetted on his displeasure against all; perswaded him to remove them from the Governments, and bestow the same on her self. And for that *Antony* loved her extremely, she was in great estimation and credit with him; and being in her own Nature inclined to Covetousness, she abstained from no N kind of corrupt dealing and wickedness. For knowing that the Kingdom should descend unto her Brother, she caused him to be poysoned, whenas he was but fifteen years old; as for her Sister *Arsinoe*, she caused her to be slain by *Antony*'s means, being at her Prayers in the Temple of *Diana* in *Ephesus*. Moreover, in what place soever she understood that there was any hope to get Money, whether it were in robbing of Temples, or in breaking open of Sepulchres, she would be possessed thereof; neither was there any Religious Place so Sacred, from whence she took not away the Ornaments. There was not any thing so prophane and prohibited, which she laid not Hands on to satisfie her unbridled Avarice. Neither was the whole World sufficient enough to content this stately Lady, who was so much a Slave to her own desires, and her disordinate Appetite, that O all the Riches in the World were not able to satisfie the same. For this cause, she constantly importuned *Antonius* to take from others, to be liberal towards her; and there-

Cleopatra very covetous. *Cleopatra* murthered her Brother and Sister.

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A fore entring into *Syria* with him, ſhe preſently contriv'd how ſhe might get it into her poſſeſſion. For ſhe cauſed *Lyſanias*, *Ptolomy*'s ſon, to be put to death, objecting againſt him, that he had private intelligence with the *Parthians*. She begged *Jewry* alſo at *Antonius*'s hands, and required him beſides that, to diſpoſſeſs the Kings of *Arabia*. He was ſo poſſeſſed by this Woman, that he ſeemed not only to be bewitched with her words, but alſo inchanted by her Poyſons, to obey her in whatſoever ſhe thought fit; yet he was aſhamed to commit ſo manifeſt injuſtices, leſt being ſo far over-ruled by her, he ſhould happen to offend in matters of more conſequence. Leſt therefore, either by denying her, he ſhould diſoblige her, or by condeſcending to her demands, he ſhould
B ſeem to be the wickedeſt Man alive; he deducted a ſeveral portion of both their Dominions, and preſented her with the ſame. He gave her likewiſe, thoſe Cities that are ſituate between the Flood *Elutherius* and *Egypt*, except *Tyre* and *Sidon*, which he knew to be free Cities of long continuance; although by earneſt ſollicitation, ſhe thought to ſeize theſe alſo.

The year of the World, 3932. *before the Nativity of Chriſt*, 32.

Cleopatra contriveth *Lyſanias*'s death.

Antonius giveth *Cleopatra* a portion deducted out of *Jewry* and *Arabia*.

CHAP. V.

Cleopatra *goeth into* Judea, *and uſed all her endeavours (but in vain) to make* Herod *fall in love with her.* Antonius *having conquered* Armenia *giveth her great Preſents.*

C

AFter that *Cleopatra* had obtained all theſe things, and had accompanied *Antonius* as far as *Euphrates*, who at that time went to make War in *Armenia*; ſhe returned back again, and by the way, viſited *Apamea* and *Damaſco*, and at laſt took her progreſs into *Jewry*; where King *Herod* met with her, and aſſured that portion which had been given unto her in *Arabia*, with all the Revenues of *Jericho*, unto her. This Country bringeth forth that Balm which of all other Ointments is the moſt precious, and only groweth in that place; and alſo the fineſt Palm-trees in the World. Being arrived in that place, and grown inwardly familiar with *Herod*, ſhe ſought to allure and draw him to her luſt; being of her ſelf naturally addicted to ſuch Pleaſures and Intemperance, or ra-
D ther (as it ſeemeth moſt likely) ſhe laid this foundation to intrap him, under colour to revenge her ſelf of ſome injury by that means. But in effect, ſhe generally manifeſted, that ſhe had a paſſionate love for *Herod*; but he was not ſo kindly bent towards *Cleopatra*; knowing how badly ſhe was inclined towards all Men; and at that time he conceived the greater hatred againſt her, becauſe, by that intemperance of hers, ſhe pretended to deſtroy him; and although, that from the beginning, he had rejected her ſollicitations; yet he reſolved to be reveng'd of her, if ſo be by theſe her ſubtle underminings ſhe ſhould continue her Policies to betray him. He asked counſel of all his Friends, whether having her in his poſſeſſion, he ſhould put her to Death. For in ſo doing, all thoſe ſhould be delivered from divers Evils, whom either in time paſt ſhe had mo-
E leſted, or hereafter ſhe ſhould bring in trouble. Moreover, that it ſhould be profitable for *Antonius* alſo, whom without all doubt ſhe would forſake, if any occaſion or neceſſity ſhould enforce him to make tryal of her Friendſhip. But whilſt he debated and diſcourſed upon this reſolution, his Friends diſſwaded him; aſſuring him that it was far below a Prince of his worth, to caſt himſelf into ſo manifeſt peril, beſeeching him to attempt nothing raſhly: For that *Antonius* would not endure the ſame, notwithſtanding, it might be approved that it ſtood with his profit; nay, rather, that by this means he ſhould increaſe his deſire. Farther, that no one colour of excuſe ſhould be left him, in that ſhe was the Woman of the greateſt Note and Nobility of that time; and that whatſoever profit might redound unto him by her Death, it would be an affront to *Antonius*:
F Whereby it moſt evidently appeared, how great damages would befal to the Kingdom, and the King's Family alſo; adviſing him, to humour her in all things, except in her unlawful requeſt. By theſe, and ſuch Reaſons, and probable Conjectures, they deterred and diſſwaded him from adventuring upon this apparent danger, and attempting ſo hainous an act; ſo that contrariwiſe they induced him to offer *Cleopatra* many rich Preſents, and to conduct her onward on her way towards *Egypt*.

Cleopatra cometh to *Herod* who inſtateth her in that part of *Arabia* and thoſe Revenues of *Jericho* that were given her. An intemperate Woman given to luſt.

Herod goeth about to put *Cleopatra* to death, and is diſſwaded by his Friends.

Herod bringeth *Cleopatra* onward on her way towards *Egypt*.

As ſoon therefore, as *Antonius* had made himſelf Maſter of *Armenia*, he ſent *Artebazes*, *Tigranes*'s ſon, with all his Children, who were great Princes, Priſoners into *Egypt*, and preſented them to *Cleopatra*; with all thoſe precious Jewels likewiſe, which were taken by him, or found in the Kingdom. But *Artaxias*'s elder ſon (who at that time
G had ſaved himſelf by flight) reigned in *Armenia*; whom *Archelaus* and *Nero* the Emperor drove out of his Kingdom, and placed his younger Brother *Tigranes* in his room, as it ſhall be declared hereafter. As for the Tributes of the Countries which *Herod* was bound to pay unto *Cleopatra*, for the Lands beſtowed on her by *Antonius*, he, without

Antonius conquereth *Armenia*.

deceit, justly paid them, supposing it to be very suitable to his security, to continue H
The year of the World, 3933. before Christ's Nativity, 31. himself in her good favour. As for the *Arabians*, they seeing that *Herod* had the levying of such a Tribute, paid him for some little time 200 Talents a year, but afterwards they grew slow and negligent in their payments, and scarcely satisfied the half.

CHAP. VI.

Herod *intendeth to go to assist* Antonius, *against* Augustus; *but* Antonius *obligeth him to follow on his design against the* Arabians: *so he entreth their Country, giveth them Battel, and gaineth it; but loseth a second, when he thought to have won.*

ARetas demeaning himself thus ungratefully, and refusing to do that which in right he ought to perform; *Herod* made shew to take Arms against him, but deferred I
his revenge, in regard of the Contentions amongst the *Romans*. For at that time nothing else was expected but the *Actian* War (which fell in the hundred and eighty seventh *Olympiad*) in which *Augustus Cæsar* determined to try his Title with *Antonius* for the Monarchy. In the mean while *Herod*, who had already for many years been Master of a peaceable and fruitful Country, from whence he drew rich Revenues, and many Forces, gathered divers Forces with the greatest expedition that he might, to succour *Antonius*. But he by Letters signified unto him, that he had no need of his assistance: notwithstanding, he commanded him to make a road upon the *Arabians*, whose perfidious dealing *Antonius* had not only understood by *Herod* himself, but also by *Cleopatra*'s advertisements. For she very cunningly conceived, that it would redound unto her K
profit, if one of these two should overthrow the other. *Herod* according to these instructions from *Antonius*, returned back into his Country, and retained his Army always ready about him, and presently invaded *Arabia*, and with his Forces, both Horse and Foot, came directly to *Diospolis*, where the *Arabians* (having notice of his intended War against them) came out to meet him. They fought a most cruel Battle, wherein, at last, the *Jews* had the upper hand. After this, a great Army of the *Arabians* assembled themselves at *Cana*, a certain place in *Cœlosyria*. Whereof, when *Herod* was fore-advertised, he marched forth against them, accompanied with the greater part of his Forces. As soon as he drew near to *Cana*, he resolved to incamp in that place, and after he had well fortified and intrenched his Forces, to set on the Enemy with the first opportunity; but L
whilst he imploy'd himself in the execution hereof, all the Army of the *Jews* cryed out, requiring him without delay, to lead them forward against the *Arabians*, and were so encouraged, both in respect of the confidence they had in the good conduct and ordering of their Army, as in regard of their forwardness, who had been Actors in the former War, and partakers of the Victory; so that they scarce gave their Enemies leisure to stand to their Arms. When *Herod* perceived that the heat and forwardness of the Souldiers could hardly be appeased; he thought good to make use of the readiness of his Army, and arming himself, he marched on at the Head of his Army in Battalia: This sudden approach daunted the *Arabians*; for although, for a while, they made head against them; yet perceiving their Enemies full of Heart, and themselves unable M
to resist them, divers of them retreated, and betook themselves to flight; so that all them had been utterly defeated, had not *Athenio* endamaged *Herod* and the *Jews*. For he having the command of that Army which *Cleopatra* had in that place; and besides that, bearing a privy grudge to *Herod*, disposed his Army in a readiness, and expecting the Event of the Battle, resolved with himself to contain his Forces if the *Arabians* overcame the *Jews*; and so if they had the worst (as indeed it came to pass) to set upon the *Jews*, who should be spent by that time; and surprizing them unawares, even in the height of their hope of good success, to Massacre them with fresh Supplies. When the *Jews* had spent all their strength against their Enemies, and expected nothing less than the assurance of the Victory, he charged, and overcame them, who had retreated N
into certain rough and difficult places (whereunto their Enemies were better accustomed than themselves) being grievously wounded by the *Arabians*, who returned back, and set upon them, divers of them that fled were killed; and of those that escaped, few of them recovered the Camp. *Herod* losing the hope of this Battle, posted on Horseback as fast as he could, to bring on fresh Supplies; but notwithstanding all his expedition and diligence, yet could he not recover the place in time. The Camp of the *Jews* was taken and sacked, and the *Arabians* obtained no small success, beyond their expectation. From that time forward *Herod* began to make certain Incursions into *Arabia*, preying on the Country, and doing them much mischief. He incamped himself likewise upon the Mountains, forbearing to draw his whole Forces into the Field; and O
by his diligence and industry, his labours were not fruitless; for prevailing in some exploits, he put his Men in a capacity to recover their former losses.

Herod levieth an Army, to assist *Antonius* against *Octavian*.

Herod is incited by Letters to the *Arabian* War.

Herod's Battles and Conquests.

Cleopatra's Chieftain overthroweth *Herod*.

The *Arabians* returning to the Battle, kill those that fly, and take the Camp.

CHAP.

CHAP. VII.

The year of the World, 3935. before the Nativity of Christ, 29.

A terrible Earthquake happeneth in Judea. *The* Arabians *attack the* Jews, *and kill their Embassadors who were sent to treat of a Peace.*

AT such time as *Cæsar* and *Antony* made trial of their Titles in the *Actian* War, and in the seventh year of the Reign of King *Herod*, there happened such an Earthquake in the Country of *Judea*, that never the like was seen in any other place; so that divers Beasts were slain thereby, and many Men were overwhelmed with ruines of their Houses, and perished to the number of ten thousand. Only the Soldiers received no damage, because they encamped in the open Field. The *Arabians* hearing tidings thereof, which were far greater by report, than they were in effect, by such, who in favour of the *Arabians*, and hatred of the *Jews*, reported the same, grew proud; yea, so much was their Courage increased hereby, as if all the Cities of *Jewry* had been already overthrown, and the Men thereof extinguished; and as if they had no Adversaries remaining alive to oppose them. For which cause laying hold of those Embassadors of the *Jews*, who came unto them to Treat of Peace in their desperate condition, they killed them, and afterwards in the heat of their spleen, set upon their Enemies Camp. But the *Jews* not daring to expect or prevent their assault, for their present Miseries had so dejected their Spirits, seemed to neglect their Common-weal, and in a manner to dispair of their safety. These thus affected did the King encourage, and called unto him the Captains, and (as much as in him lay) reviving their drooping Spirits; and when he had restored some to better hopes, at length he attempted to speak unto all the Army, who in the former overthrows would yield to no perswasion. These he did both comfort and exhort in such manner as followeth.

Hedio & Rufinus, cap. 6. An Earthquake in *Judea* killeth ten thousand men.

The *Arabians* kill the Embassadors of the *Jews*.

Herod comforteth the *Jews* that were out of heart for their former losses.

CHAP. VIII.

King Herod's *Oration to his Soldiers, by which he doth so incourage them that they give the* Arabians *a terrible overthrow and oblige them to take* Herod *for their Protector.*

FRiends and Fellow Soldiers, there is not one of you but knoweth, how many misfortunes have hindred our progress of late, which are able to weary and amaze Men of the greatest resolution. But since we must needs fight, and that all those things that have befallen us unto this present, are of that Nature, that by your own valour they may be recovered; I have resolved to inform, and confirm you in those means, whereby you may retain and continue your accustomed valour and courage.

Herod comforteth and exhorteth his Soldiers.

First of all therefore (as to our War) it consisteth on just grounds, for we are inforced thereunto through the insolence of our Enemies; the Knowledge whereof should chiefly make you recover your courage. Secondly, I will apparently prove unto you, that our condition is not so desperate, but that we have great and assured hopes to obtain the victory. First of all therefore, I will discourse of that which formerly I proposed, and will make your selves judges of those things which I will discourse upon. For you are privy to the Arabians *unjustice, and how perfidious they are to their Friends, and impious and barbarous towards all Men; but especially they have always troubled us, provoking us through their extreme Avarice and malignant Envy, with perpetual Injuries. And yet to let slip all other our benefits to that Nation, who is he that delivered them from their imminent peril and thraldom, that was hazarded by* Cleopatra's *means, but our selves? For the Friendship I had with* Antony, *and his benevolence toward me, was the cause that their burthen of Miseries was so lightned;* Antony *forbore to commit any thing that might draw us to suspicion.*

The cause of War against the *Arabians*.

Besides, after she had wrought him by her solicitation to cut off certain portions of the two Kingdoms to be given unto her, the matter was so handled by me, that by divers Presents particularly bestowed upon him by my Hands, I have obtained security for us both, and by disbursing two hundred Talents of mine own, and giving my word for two hundred more for others, for the Revenues of that very Land which in time past was ours, and these now possess and enjoy.

Notwithstanding, reason it were in my opinion, that we that are Jews *should not be Tributaries, or give any portion of our Country to any Man; and if we must needs do it, it ill becometh us to pay it for these, who enjoy their lives by our means. It should not be reasonable for the* Arabians, *who after they had confessed with many plausible protestations and thanksgivings, that they enjoy their liberty by our benefit, to have deprived and thrust us from our own, and to have unjustly dealt with us; yea, even with us, I say, who were not their*

Enemies, but rather on the contrary ſide their chiefeſt Friends in the time of Peace. And H
The year of the World, 3935. before the Nativity of Chriſt, 29. *if fidelity ſhould be reſpected even amongſt thoſe that are our moſt hated Enemies; much more neceſſarily ought it to be obſerved by thoſe that are Friends. But theſe Men ſet light thereby, who think nothing Honeſt, but that which is annexed with Lucre; and think no wrong unexcuſable, that hath but a ſhow of profit. Is there any queſtion then, whether we ſhould chaſtiſe theſe unjuſt Men by a juſt War? Since both God commandeth no leſs, and enjoyneth us always to hate outrage, and revenge injuſtice, eſpecially in that War which is not only juſt, but neceſſary. For that which both in the confeſſion of the* Grecians, *and opinion of the* Barbarians *is moſt hateful and heinous, this have they perpetrated in mur-*
Legates inviolable. *thering our Embaſſadors. For the* Greeks *ſay, that Embaſſadors are ſacred and inviolable, and we our ſelves have received our wholſome and holieſt Precepts of the Law of* I
God by Angels; that is, from his Heraulds and Meſſengers; for this Name can both bring God to Man's knowledge, and reconcile Enemy to Enemy.

What Impiety therefore is more unpardonable, than to put thoſe Embaſſadors to Death, who bring tidings of Right and Juſtice? Or what proſperity can they expect either in their Wars, or felicity in their whole lives, after ſo heinous a crime? Truly I cannot imagine
With whomſoever Juſtice is, there is God alſo. *any: But perhaps ſome Men will ſay, that right and equity is on our ſide; but that the greater number of Men and Means are with them; but this their Speech is unworthy of my Followers. For with thoſe with whom juſtice is, with thoſe alſo is God; and where God is, there neither wanteth multitude nor fortitude. But let us wade further, and weigh our own Forces by themſelves. In the firſt Battle we had the victory, in the ſe-* K
cond, upon the firſt charge we put them to flight, and found them unable to make their Party good againſt us. Afterwards, when the victory was ours, behold, Athenio, *not by lawful War, but by ſubtle Treachery aſſaulted us. But ſhall this be called their valour, or rather their fraud and ſecond iniquity? why therefore ſhould we have leſs courage, who ought to have the greater confidence? or why ſhould we fear them who are always inferiours, if they fight openly, and without fraud; and when they ſeem to overcome, they do it by unjuſtice?*

Moreover, if any Man ſuppoſe them to be valiant, this ſhould the rather incite them more and more unto Vertue; for it is no Honour for a generous and noble Mind to overcome his inferiour, but to have Means and Might to conquer his Superior. And if any one be L
terrified by our domeſtick and homebred Miſeries, and by our late Earthquake, firſt of all let him think with himſelf, that he erreth in that which deceiveth the Arabians *by ſuppoſing the ſame to be more grievous and terrible than indeed it was. And afterwards let him think, that it becometh them not to draw matter of fear from thence, whence the other took occaſion of courage. For as touching themſelves they conceive not any hope through any Good that is in themſelves, but only in the truſt they have that we are already dejected by our Calamities. But when they ſhall ſee us march forth againſt them, their Courage will be weakned, and our confidence by this means ſhall be awakened, for that we are not at this time to encounter with deſperate Men: For neither are we overmuch afflicted; neither (as ſome think) hath this miſery befallen us through God's diſpleaſure, but theſe* M
are the caſualties of Fortune. And if by the Will of God theſe things are come to paſs, it is a marvel if by the ſame Will our Calamity ceaſe not; and that our puniſhment ſhould not ſatisfie his diſpleaſure. But that this preſent War is approved by him for juſt, he himſelf hath evidently declared. For whereas divers through the whole Nation have been oppreſſed by the Earthquake, none of you that bear Arms have incurred any miſchief; but all of you have been preſerved, which is a manifeſt token of the Will of God; and if your Children and Wives had generally followed the Wars as you do, none of you ſhould have been wanting. Whenas therefore you ſhall have bethought your ſelves of theſe things, and moreover in regard that God hath at all times an eſpecial care over you, fail not to purſue this injurious Nation with a juſt War that neither reſpecteth the Laws of Friendſhip, N
nor keepeth the League of Covenant; valiant in murthering ſacred Embaſſadors; and abject and villainous, where things are to be attempted by valour.

Theſe perſwaſions of his did not a little encourage the *Jews* to the Battle, and made them more forward than before. As for *Herod*, after he had offered Sacrifice, according to the cuſtom, he drew his Army forth, and led them with great confidence againſt the *Arabians*, and paſſing *Jordan*, he encamped near unto the Enemy, with an intent to ſurprize a Fort ſituate between them both; making this account that it would further him much, either if preſently he ſhould be drawn forth to fight, or if it concerned him to march forward, for that this place ſhould ſerve him to encamp in with more ſecurity. The ſame reſolution alſo had the *Arabians*, for which cauſe they fell O
The *Arabians* are overcome by *Herod*. to skirmiſh in that place, wherein the firſt on both ſides that gave the charge, and afterwards ſome other Followers were killed; ſo that thoſe of the *Arabian*'s ſide being overcome

A overcome betook them to retreat. This ſucceſs of theirs bred no little hope in the *Jews*, who ſeeing the Enemies Army addreſſed to attempt any thing rather than to fight grew the more bold to aſſail the *Arabian* in his Trenches, and beat him from his Camp. They being forced by theſe Aſſaults drew forward to their defence in great diſorder, bringing neither Courage nor hope of Victory with them; yet notwithſtanding they defended themſelves, both in regard of their great number, as alſo in reſpect of that neceſſity whereunto they were inforced by the *Jews*. The skirmiſh on both ſides was hot, and divers on either Party were put to the Sword; but in the end, the *Arabians* being put to the worſt, turned their backs. The ſlaughter was ſo great, that they not
B only periſhed by their Enemies Swords, but they themſelves murthered one another in the Croud, and diſorderly flight, in which they were trodden under foot, and lay murthered in a manner by their own Weapons. So that, in that defeat there fell ſome five thouſand; the reſt fled on the other ſide of the *Rampire*; but being overpreſſed with want of Victuals, and eſpecially with lack of Water, they had not any ground or aſſurance to eſcape. After them poſted the *Jews*, and being unable to recover the Fortreſs with them, they begirt the Camp with a Siege, and ſhut up all the paſſages that no ſuccour could come unto them, and took from them all opportunity to eſcape, although they would have gone away.

The year of the World, 3935. before the Nativity of Chriſt, 29.

Whenas therefore they ſaw themſelves reduced into ſuch extremity, they ſent
C Embaſſadors unto *Herod*, firſt of all to demand a Truce; and afterwards for that they were oppreſſed with thirſt, to crave ſome remedy for their preſent neceſſities. But he neither reſpected the Embaſſadors, neither the proferred Ranſome for the Captives, nor any other whatſoever reaſonable demand, deſiring earneſtly to revenge himſelf of thoſe injurious Treacheries they had practiſed againſt his Embaſſadors. Being therefore inforced by thirſt (which amongſt other Plagues moſt grievouſly afflicted them) many of them forſook their Trenches, and offered themſelves to Bonds and to be led away Captives; ſo that within five days ſpace four thouſand of them yielded themſelves Priſoners. On the ſixth day, all the reſt determined to ſally out, and aſſail the Enemy; rather making choice of aſſured Death, than thus lingringly and ignominiouſly to pine away.
D Whenas therefore they had all concluded hereupon, they incontinently brake out of their Trenches, but like unapt Soldiers for a skirmiſh, decayed not only in Body, but in Courage; reputing their Death for advantage, to eſcape thereby their extream misfortunes: For which cauſe upon the firſt onſet, about ſome ſeven thouſand of them were killed; and thus the fierceneſs of this Nation being allayed by this overthrow, they ſubmitted themſelves to *Herod*, whom to their own ſorrow they had approved to be a valiant Soldier.

The *Arabians* enforced by thirſt, require truce at *Herod's* Hands.

CHAP. IX.

E *Antonius is overcome by* Auguſtus *in the Battle of* Actium; Herod *puts* Hircanus *to death; his pretence for it; he reſolveth to repair to* Auguſtus; *his orders before his way going.*

HErod puffed up with his ſucceſsfull Fortune, returned back into his own Country, having obtained great reputation by his Valour and Vertue. But when he ſuppoſed his State to be moſt aſſured, he grew in danger both to loſe his Dignity and Life, by reaſon of that Victory that *Cæſar* obtained againſt *Antony* in the *Actian* War. For at that time he not only ſuppoſed himſelf to be utterly overthrown, but both his Friends and Enemies that were round about him loſt their hopes, for that it was unlikely that he ſhould eſcape unpuniſhed with *Antony*. Whereby it came to paſs, that his Friends could not conceal their deſpair, and his Enemies under their colourable
F and diſſembled Griefs, covered their Joy, promiſing themſelves thereafter a better and pleaſing adminiſtration of the Common-Wealth. Hereupon *Herod* perceiving that except *Hircanus*, there was not any one of the Blood Royal alive, determined to cut him off, reſolving with himſelf, that if he happened to eſcape the danger, a Man who at that time was worthier the Kingdom than himſelf, ſhould not claim the Crown; and if any misfortune ſhould befal him in regard of *Cæſar*, he deſired to diſpoſſeſs *Hircanus* of the Kingdom, in regard of the envy which he bare him, for that he was the only Man who deſerved to be advanced to that Dignity. Whilſt thus he was tormented in his thoughts, he had an occaſion offered him by *Hircanus*'s own Followers to execute his intention. For *Hircanus* being of a mild and gentle Nature, during all his life-
G time forbare to entermeddle with State Affairs, committing all things to Fortune, and contenting himſelf with whatſoever condition it pleaſed her to allot him.

Hedio & Ruffinus, cap. 7. *Herod* diſmayed at *Antony's* overthrow.

Herod determineth to make away *Hircanus*.

Alexandra ſolliciteth *Hircanus* her father to require aſſiſtance at *Malchus's* hands.

But *Alexandra* being an ambitious Woman, and unable to conceal with modeſty the hope ſhe conceived of Change, ſollicited her Father that he ſhould not any longer endure

endure the ſubjection of *Herod*, who was the very ſcourge of their Family, but rather H
The year of the World, 3935. before the Nativity of Chriſt, 29.
that he ſhould ſtand upon his own guard, and reſerve himſelf to his better Fortune. She gave him counſel to write unto *Malchus*, who had the Government of *Arabia*, requeſting him to grant him both protection and entertainment; for that if *Herod* ſhould chance to be cut off by *Cæſar*'s diſpleaſure, doubtleſs the Kingdom would return unto him, both in regard of his Nobility, as alſo of the People's favour. Theſe perſwaſions of hers, *Hircanus* at the firſt repulſed, but afterwards being overcome by the importunity of the Woman, who ceaſed not day and night to ſing the ſame Song of future hope, and of *Herod*'s Treaſons, he gave certain Letters to a Friend of his, written to the *Arabian*, wherein he required him to ſend him certain Horſemen, who might conduct him to the *Aſphaltite* Lake, which lieth diſtant from the Confines of *Jeruſalem* ſome three I hundred Furlongs. And therefore he committed theſe Letters to *Doſitheus*'s truſt, both for that he favoured *Hircanus* and his Daughter, and ſeemed likely for divers cauſes to hate *Herod*; for he was *Joſeph*'s Kinſman, who was killed by *Herod*: and not long before, certain of his Brothers were put to Death amongſt others at *Tyre* by *Antony*'s command: yet for none of thoſe conſiderations continued he faithful to *Hircanus*. For he preferring the preſent favour of the King that then reigned to the reſt, diſcovered the Letter unto the King; who firſt of all giving him thanks, required one office of friendſhip more at his Hands; which was that folding up the Letter, and ſealing it, he ſhould convey and deliver the ſame to *Malchus*, and return his Anſwer; for that it nearly concerned him, if he knew his reſolution alſo. Which when *Doſitheus* had diligently per- K formed, the *Arabian* returned this Anſwer, That he was ready to entertain both himſelf and his whole Family, and all thoſe *Jews* likewiſe which were of this Faction, promiſing to ſend him a Band of Soldiers, who ſhould be able to conduct him ſafely thither, and ſhould be obedient to his command in all things. Now as ſoon as *Herod* had ſeized on theſe Letters, he called for *Hircanus*, and demanded of him, whether he had any Confederacy with *Malchus*; he denied it, but *Herod* proteſting and bringing forth his Letter in an open Aſſembly, commanded him afterwards to be put to Death. Thus are theſe matters Regiſtred in *Herod*'s Commentaries; for by ſome they are delivered otherwiſe; namely, that he was executed, not for this Crime which he had committed, but for ſome Treaſons againſt the King. For they Write to this effect, that *Herod* at L a certain Banquet (diſſembling his ſuſpicion) demanded of *Hircanus*, whether he had received any Letters from *Malchus*; and that he anſwered, that he had received Letters, but ſuch as contained nothing elſe but Compliments. He asked him alſo, whether he had received any Preſent; and when he had anſwered, that he had received nothing but four Courſers for his Saddle; the King wreſted this to a Capital Offence of Corruption and Treaſon, and commanded him preſently to be led to Death. Now that he died guiltleſs, they alledge this for a moſt approved Argument; namely, his gentle Diſpoſition, who even in his youthful years never gave ſign or appearance of raſhneſs, or pride, or ſignification of audaciouſneſs, no not even then when he had the Royal Government in his Hands, but in the Freedom of Authority diſpoſed of the moſt things M by *Antipater*'s adviſe. But at that time he was more than fourſcore years old, and knew that *Herod*'s Eſtate was ſecure; and that there is no likelihood that he would remove from beyond *Euphrates* where he lived in great repute, to live under *Herod*'s Juriſdiction, or to engage in any trouble contrary to his humour, and ſo far different from his Nature; ſo that all theſe things ſeem to be feigned by *Herod*.

Alexandra ſolliciteth *Hircanus* her Father to require aſſiſtance at *Malchus*'s Hands.

Three hundred Furlongs contain nine *German* Miles.

Hircanus by *Herod*'s commands is put to Death.

Hircanus dieth guiltleſs.

Hircanus's life.

Thus ended *Hircanus*'s Life, after his variable and adverſe Fortunes, wherewith during all his life-time he was afflicted. For when his Mother *Alexandra* lived he was created High-Prieſt of the *Jews*, and obtained that Honour for the ſpace of nine years; and after his Mother's Death, he had ſcarcely governed the Kingdom for the ſpace of three Months, but that he was expulſed by his Brother *Ariſtobulus*; and afterwards reſtored by N *Pompey*'s aſſiſtance, and receiving all his former Honours, he lived in full poſſeſſion of them for the ſpace of forty years. After this he was once more diſpoſſeſſed by *Antigonus*; and being maimed in his Body, lived certain years in captivity among the *Parthians*; from whence not long after he returned home; and though he had many things promiſed him by *Herod*, yet after ſo many alterations of Fortune, he obtained nothing at his Hands; and that which amongſt all the reſt is moſt of all to be lamented, as we have ſaid, he was unjuſtly put to Death, an Innocent, and in his Old Age: For he was a Lover of Juſtice, and an Obſerver of perpetual modeſty, and governed his Kingdom for the moſt part by other Men's direction, being only guilty in himſelf of Ignorance and the love of Idleneſs. Truly, *Antipater* and *Herod* by this Man's Goodneſs O obtained ſo great riches: For which deſerts of his, againſt all Law and Right, he was cruelly put to Death.

But

A But *Herod*, after *Hircanus*'s Death, addreſſed himſelf to perform his journey towards *Cæſar*; and having little hope of any good Fortune, in regard of his Friendſhip with *Antonius*; he grew deſperately jealous of *Alexandra*, leſt ſhe taking opportunity of the time, ſhould incite the People to rebel, and fill the Kingdom with Domeſtical Sedition; for which cauſe, committing the Government to his Brother *Pheroras*, he left his Mother *Cypros*, his Siſter, and all his Kindred in the Caſtle of *Maſſada*, and commanded his Brother, that if any misfortune ſhould befall him, he ſhould retain the Kingdom in his own hands, and maintain it. As for his Wife *Mariamne*, for that by reaſon of certain diſlikes betwixt her, his Mother and Siſter, he left her with her Mother, in the Caſtle of *Alexandrion*, and committed them to the Cuſtody of his Treaſurer *Joſeph*, and *Sohemus* the *Iturean*, and with her, the keeping of his Caſtles, both which, had always been his Faithful Friends, and to whom, in way of Honour, he committed the Cuſtody of theſe Princely Ladies. But he gave them alſo this command, That if they ſhould be certainly informed, that any ſiniſter miſhap had befallen him, they ſhould preſently kill them both, and to the utmoſt of their power continue the Kingdom in his Children, and his Brother *Pheroras*.

The year of the World, 3938. before Chriſt's Nativity, 29.

Herod's diſpoſition of his Affairs before he repaired to Cæſar.

CHAP. X.

Herod *ſpeaketh ſo generouſly to* Auguſtus, *that he obtained his favour; he accompanieth him into* Ægypt, *and receiveth him with ſuch an extraordinary magnificence, that it put him in repute with all the* Romans.

AFter he had in this ſort given order for all his Affairs, he took ſhipping to *Rhodes*, to meet with *Cæſar*. And as ſoon as he arrived in that City, he took the Crown from his Head, and laid it apart, but as for his other Princely Ornaments, he changed them not; and being admitted to *Cæſar*'s preſence, he gave a more ample teſtimony of the greatneſs of his courage than ever; for he neither addreſſed his Speech to intreat his Favour (according to the cuſtom of Suppliants) neither preſented he any Requeſt, as if he had in any ſort offended him, but gave account of all that which he had done, without being daunted in the leaſt.

Herod cometh to *Cæſar*, and declareth unto him what pleaſures he had done *Antony*, promiſing him no leſs duty and love, if ſo be he might be received into his favour.

D *For he freely confeſſed before* Cæſar, *that he had intirely loved* Antonius, *and that to the utmoſt of his power he had done him ſervice, to the end that he might obtain the Sovereignty and the Empire of the World; not by joyning his Forces unto his, in that he was otherwiſe imployed in the* Arabian *War, but in furniſhing him both with Wheat and Money, and that this was the leaſt office which it behoved him to perform towards* Antonius; *for that being once his profeſſed Friend, it behoved him not only to imploy his beſt endeavours on his ſo Princely Benefactor, but alſo to hazard both his Head and Happineſs to deliver him from Perils. All which (ſaid he) I have not performed according as I ought to have done; yet notwithſtanding I know, that at ſuch time as he was overcome in the* Actian *Battle, I did not alter my affection with his Fortune; neither did I reſtrain my ſelf;*
E *for although I befriended not* Antonius *with my preſence and aſſiſtance in the* Actian *War, yet at leaſt I aſſiſted him with my* Counſel, *aſſuring him, that he had but one only means left him for his ſecurity, and prevention of his utter ruine, which was, to put* Cleopatra *to Death, for that by cutting her off, he might enjoy her Eſtate, and might more eaſily obtain his Peace, and pacifie thy diſpleaſure againſt him. And for that he gave but ſlender regard to theſe my admonitions, by his own ſottiſhneſs and indiſcretion, he hath hurt himſelf and profited you, becauſe, as I ſaid, he did not follow my Counſel. Now therefore (O* Cæſar) *in regard of the hatred which you bear unto* Antony, *you condemn my Friendſhip alſo. I will not deny that which I have done; neither am I afraid freely and publickly to proteſt how much I have loved him; but if without regard of Perſons you conſider how*
F *kindly I am affected towards my Benefactors, and how reſolute and conſtant a Friend I am, and how mindful of kindneſs, the effect of that which I have done may make me known unto thee: For if the Name be only changed, the Friendſhip notwithſtanding may remain, and deſerve a due praiſe.*

By theſe words (which were manifeſt Teſtimonies of his reſolute and noble Courage) he ſo inwardly endeared himſelf unto *Cæſar*, who was a magnificent and worthy Monarch, that he converted this his accuſation into an occaſion to win and work him to be his Friend; for which cauſe, *Cæſar*, ſetting the Crown upon his Head, exhorted him that he ſhould no leſs reſpect his Friendſhip, than he had in former times *Antony*'s; and withall, did him much Honour; certifying him moreover, that *Capidius* had written unto
G him, how much *Herod* had aſſiſted him in his Wars that he had with the Monarchs of *Syria*. *Herod* ſeeing that he was thus entertained, and that contrary to his expectation, the Kingdom was more ſurely confirmed unto him, than before time, both by *Cæſar*'s bounty,

Hedio & Ruffinus, cap. 8. *Cæſar* confirmeth *Herod*'s Authority.

The year of the World, 3935. *before the Nativity of Christ*, 29.

bounty; and also by the decree of the Senate, which he had practised to obtain, for H his greater assurance, accompanied *Cæsar* as far as *Egypt*, presenting both himself and his Friends with many rich Gifts, beyond the proportion of his Estate; endeavouring, by these means, both to win their favour, and to shew also the greatness of his courage; requiring moreover at *Cæsar*'s hands, that *Alexander*, who was one of *Antony*'s dearest friends, might not be sought out to be punished; yet notwithstanding, he could not obtain the same, by reason of an Oath that *Cæsar* had past before he sollicited him. That done, he returned back again unto *Jewry*, with greater honour and assurance than before; whereby he struck them with wonderful amazement, who expected his contrary success, as if by God's special Providence he always over-went his dangers, to his great Honour. Therefore he prepared himself to entertain *Cæsar*, who returned out of *Syria*, I to take his journey into *Egypt*, and received him at *Ptolemais*, with all Royal Honour, and gave his Army Presents with all abundance of Provision; so that he was accounted for one of *Cæsar*'s most affectionate Friends, and rode about with him, when he took the view of his Army; he entertained him also, and his Friends with one hundred and fifty Men, adorned with most rich and sumptuous Apparel. And for that they were to pass through a Country, wherein there was great scarcity of Water, he furnished them with both Water and Wine; so that they needed neither of them. He gave *Cæsar* also Eight hundred Talents, and so Royally satisfied he all Men, that they confessed themselves to have had a far greater entertainment, than the Revenues and Profits of his Kingdom could afford them. By which means, he gave the more ample testimony of K his forward Friendship, and free Affection to deserve well; and making use of the opportunity of the time, he obtained the reputation of a Prince of an Heroick and Noble Spirit; so that he was held inferiour unto no Man, for the good entertainment which he gave to the chiefest *Romans* in their return from *Egypt*.

Herod conducteth *Cæsar* toward *Egypt*, and presenteth him with many sumptuous Gifts.

Herod entertaineth both *Cæsar* and his Army very heroically.

Herod giveth *Cæsar* 800 Talents.

CHAP. XI.

Mariamne *giveth* Herod *so cold a reception when he returned from* Cæsar, *that being joined to the aspersions which* Herod's *mother and sister laid upon her, he had infallibly caused her to be put to Death at that very instant: But he is engaged to return to* Augustus; *he putteth her to death at his coming back. The business of* Alexandra, Mariamne's *Mother.* Herod's *despair after* Mariamne's *death; he falleth dangerously sick.* Alexandra *endeavoureth to make her self Mistriss of the two Forts of* Jerusalem; *he made her be put to death, and* Costobarus *and others follow; he instituteth Plays and Shews in Honour of* Augustus, *by which he doth so irritate the most part of the* Jews, *that ten of them undertake to kill him; he putteth them to Death: He buildeth many Forts, and rebuilds a very fine, and a strong Town upon the ruins of* Samaria, *which he names* Sebaste.

BUT as soon as he returned unto his Kingdom, he found all his Houshold troubled, and both his Wife *Mariamne*, and her Mother *Alexandra*, grievously displeased with him. For they supposed (and not without cause) that they were not shut up in that M Castle for their Security's sake, but as it were in a Prison; so that, in as much as they neither might make use of other Men's, nor enjoy their own Goods, they were highly discontented. *Mariamne* also supposed that her Husband did but dissemble his love, rather for his own profit than for any entire affection he bare towards her. But nothing more grieved her, than that she had not any hope to live after him, if so be he should happen to die, especially for the order he had left concerning her; neither could she ever forget what commands he had before that time left with *Joseph*; so that by all means possible, she laboured to win the Affections of those that had the charge of her, and especially *Sohemus*, knowing very well, that her safety depended wholly on his Hands. Who in the beginning behaved himself very wisely and faithfully, containing himself N very circumspectively within the bounds of his commission; but after these Ladies had with pretty Presents, and Feminine Flatteries, wrought and mollified him by little and little, at last he blabbed out all that which the King had commanded him; especially, for that he hoped not that he should return with the same Power and Authority, which before he had; and for that cause he thought thus in himself, that without incurring any danger in regard of *Herod*, he might greatly gratifie the Ladies; who in all likelihood should not be deprived of that dignity wherein they were at that time; but would return them the like kindness when *Mariamne* should be Queen, or next unto the King. Furthermore, he hoped, that if *Herod* also should return with all things answerable to his desires, that he would perform nothing without his Wife's consent; or upbraid him O with the act, if she contradicted; for he knew too well that the King loved her so, that it was impossible to equal or express his affections; and for these causes he disclosed the

Mariamne and *Alexandra* displeased with *Herod*.

Sohemus discovereth the King's Secrets.

A the truſt that was committed unto him. But *Mariamne* was very ſore diſpleaſed to hear that there was no end of her Miſeries, but they were altogether united and tyed to the dangers of *Herod*; and ſhe oftentimes wiſhed that he might never more return again in ſafety, ſuppoſing that her Life with him ſhould be very intolerable; all which, ſhe afterwards diſſembled not, but openly confeſſed that which afflicted her with diſcontent. For whenas *Herod*, beyond all expectation, arrived in his Country, being adorned with mighty Fortune, he firſt of all, as it became him, acquainted his Wife with his good tydings, and happy ſucceſs, whom only amongſt all other his Friends and Wives, he embraced and ſaluted, for the pleaſing Converſation and Affection that was in her. But ſhe, while he repeated unto her theſe Fortunate Events of his Affairs, rather entertained
B the ſame with a diſpleaſant Attention, than applauding Joy: Neither could her great ſincerity cover the agitation of her Mind. For when he folded his Arms about her Neck, ſhe unfolded her ſorrow in her ſighs; ſo ſimple and unfeigned were her affections; and ſeemed rather to be diſpleaſed than appeaſed by his narrations. Whereupon *Herod* was ſore troubled, perceiving theſe things not only ſuſpected, but alſo fully manifeſt; but above all things, he was diſtracted, when he conſidered the incredible and apparent hatred that his Wife had conceived againſt him, which incenſed him ſo, that he could not reſiſt the love that had attainted him; ſo that he neither could continue in wrath, nor liſten long to peace, and being unreſolved in himſelf, he now was attempted by this; ſtraight diſtracted by a contrary affection: ſo much was his mind toſſed be-
C tween love and hatred, when oftentimes he deſired to puniſh the Woman's Pride, his Heart by loves mediation failed him in the enterprize. For nothing did more torment him than this fear, leſt executing his diſpleaſure againſt her, he ſhould by this means more grievouſly wound himſelf, through the deſire he bare unto his deceaſed Delight. Whilſt thus he was tortured in his Paſſions, and conceived ſiniſter Opinions againſt *Mariamne* his Wife; *Salome* his Siſter, and his Mother, having an inkling of his diſcontents, thought that they had gotten a fit opportunity to expreſs and execute their hatred towards *Mariamne*; for which cauſe they conferred with *Herod*, and whetted his ſpleen and diſpleaſure with variety of ſlanders, ſufficient at one aſſault to engender hatred, and kindle his jealouſie againſt her. To theſe reproaches of theirs he lent no unwilling Ears; yet
D he had not the Heart to attempt any thing againſt his Wife, or to give free credit to their report; notwithſtanding his diſpleaſure increaſed, and was inflamed more and more againſt her, for that neither ſhe could colour her cares and diſcontents, nor he contain himſelf from exchanging his love into hatred; and perhaps at that time he had publiſhed ſome fatal doom againſt her, had not a happy Meſſenger brought him word, that *Antony* and *Cleopatra* being dead, *Cæſar* was become Lord of *Egypt*; for which cauſe, haſting forward to meet and entertain him, he left his Family in that preſent Eſtate. Upon his departure, he recommended *Mariamne* to *Sohemus*, giving him great thanks for the care he had had of her, and granting him in way of gratuity a part of *Jewry* to govern.
E When *Herod* was arrived in *Egypt*, and had friendly and familiarly conferred with *Cæſar*, he was highly honoured by him; for *Cæſar* gave him thoſe four hundred *French* Men that were of *Cleopatra*'s Guard; and reſtored that part of his Country unto him again, which was taken away and ſpoiled by her. He annexed alſo unto his Kingdom *Gadara*, *Hippon*, and *Samaria*, and on the Sea Coaſts, the Cities of *Gaza*, *Anthedon*, *Joppa*, with the Tower of *Straton*; which when he had obtained, he grew more mighty than before; and after he had accompanied *Cæſar* as far as *Antioch*, he returned into his own Country. Upon his arrival, he found that Fortune which was favourable unto him abroad, too froward at home, eſpecially in regard of his Wife, in whoſe Affection he ſeemed to be moſt happy. For he was as inwardly touched with the lawful Love of
F *Mariamne*, as any other of whom the Hiſtories make report: And as for her, ſhe was both chaſte and faithful unto him; yet ſhe had a certain womanly imperfection and natural frowardneſs, which was the cauſe that ſhe preſumed too much upon the intire affection wherewith her Husband was intangled; ſo that without regard of his Perſon, who had Power and Authority over others, ſhe entertained him oftentimes very outragiouſly: All which he endured patiently, without any ſhew of diſcontent. But *Mariamne* upbraided and publickly reproached both the King's Mother and Siſter, telling them, that they were but abjectly and baſely born.

Whereupon there grew a great enmity and uncoverable hatred between the Ladies; and from thence alſo, there aroſe an occaſion of greater accuſations and calumni-
G ation than before. Theſe ſuſpicions were nouriſhed amongſt them, for the ſpace of one whole year after *Herod*'s return from *Cæſar*; and at length, this long contriv'd hatred brake out violently, upon this occaſion that enſueth: When as about mid-day the King had

The year of the World, 3935. before Chriſt's Nativity, 25.

Herod but coldly entertained by his wife *Mariamne.*

Herod's ſorrows to ſee his wife's affections diſtracted and changed.

Herod's ſiſter and his mother incenſe the King by ſlanderous reports againſt *Mariamne.*

Antony and *Cleopatra* ſlain *Cæſar* Lord of *Egypt.* *Sohemus* honoured by *Herod* with Dignities. *Hedio & Ruffinus*, cap. 9. *Cæſar* enlargeth *Herod*'s Dominions.

Mariamne a froward Woman.

The year of the World, 3933. before Christ's Nativity, 24.

had withdrawn himself into his Chamber to take his rest, he called *Mariamne* to him to H sport with her, being incited thereunto by the great affection that he bare unto her. Upon this his command she came unto him; yet would she not lie with him, nor entertain his Courtings with friendly acceptance, but upbraided him bitterly with her Father's and Brother's Death. The King took these reproachful Words in very evil part, and was almost ready to strike her; but his Sister hearing a greater stir and noise than was usual, sent the Butler, who long before that time was subborned by her, whom she commanded to tell the King, that *Mariamne* had prepared a drink for him to incite and quicken him unto love. Charging him moreover, that if the King in hearing him speak of this potion, should seem to be moved therewith, that then he should proceed further in his discourse. He therefore (being in this manner before-hand in- I structed what he ought to do) at that very instant was sent to discover his treachery unto the King; for which cause with a sober and stayed countenance he entred in unto him, being seriously and well prepared to discourse, and told him, that *Mariamne* had bribed him to present his Majesty with an amorous Cup of drink. Now when he perceived that the King was troubled with these Words, he prosecuted his discourse, alledging that the Potion was a certain Medicine which *Mariamne* had given him, the virtue whereof he knew not, which he had received according as he had told him, knowing that it concerned both his own security, and the King's safety.

Herod, who before this, was highly displeased, hearing these Words, was so much K the more incensed; for which cause, he presently commanded *Mariamne*'s most faithful Servant to be examined by Torments, as concerning the Poison, supposing that it was impossible for her to undertake any thing whatsoever without his privity. He being tried and tormented after this cruel manner, confessed nothing of that for which he was tortured; but declared unto the King, that the hatred which his Wife had conceived against him, proceeded from certain Words that *Sohemus* had told her. Scarcely had he finished these Words, but that the King cryed out with a loud voice, saying, *That* Sohemus, *who before time had been most faithful, both to him and his Kingdom, would not have declared these his privy Commands, except there had been some more inward familiarity and secrecy betwixt him and* Mariamne; for which cause he presently commanded his Ministers to lay hands on *Sohemus*, and to put him to Death. As for his Wife, he drew her to her Tryal, and to this effect he assembled his most familiar Friends, before whom he began to accuse her with great spight and spleen, as touching these Potions and Poisons aforesaid; wherein he used intemperate and unseemly speeches, and such as, for their bitterness, did ill become him in a cause of Justice; so that in the end, the assistants seeing the scope of his desire, pronounced sentence of Death against her; which being past, both he, and all other the assistants were of his opinion, that she should not so speedily be executed, but that she should be kept close Prisoner in some sure place in the Palace. But by *Salome*'s sollicitations, *Herod* was incited to hasten her death, for that she alledgeth that the King ought to fear, lest some Sedition should M be raised amongst the People, if he should keep her alive in Prison. And by this means *Mariamne* was led unto her Death.

Sohemus suspected by *Herod* in *Mariamne*'s behalf is put to Death.

Mariamne is accused by *Herod*, and condemned, and imprisoned.

Mariamne by *Salome*'s instigations is led to execution.

L

Alexandra her Mother considering the Estate of the time, and fearing no less mischief from *Herod*'s hands than her Daughter was assured of; she undecently changed her Mind, and abjectly laid aside her former Courage and Magnanimity. For intending to make it known, that she was neither party nor privy to those Crimes wherewith *Mariamne* was charged, she went out to meet her Daughter, and entertained her injuriously, protesting publickly that she was a wicked Woman, and ungrateful towards her Husband; and that she well deserved the punishment that was adjudged her, for that she durst be N so bold to attempt so heinous a Fact, neglecting to requite her Husband's entire love with her unfeigned Loyalty. Whilst thus dishonestly she counterfeited her displeasure, and was ready to pull *Mariamne* by the Hair; the Assistants, according to her desert, condemned her generally for her Hypocrisie; but she that was led to be punished, convicted her self by her mild behaviour; for first of all, she gave her no Answer, neither was any ways altered by her Reproaches, neither would so much as cast her Eye upon her; making it appear, that she discreetly concealed and covered her Mother's imperfections, and was aggrieved that she had so openly shewed so great indignity; expressing for her own part, a constant behaviour, and going to her Death without change of colour, so that those that beheld her, perceived in her a kind of manifest Courage and O Nobility, even in her utmost extremity.

Alexandra undecently striveth to acquit her self of *Mariamne*'s Treason.

Thus

A Thus died *Mariamne*, having been a *woman* that excelled both in *continence* and *courage*, notwithſtanding that ſhe failed ſomewhat in *affability* and *impatience of nature*, for the reſt of her parts, ſhe was an *admirable* and *pleaſing beauty*, and of ſuch a *carriage* in thoſe companies wherein ſhe was entertained, that it was impoſſible to expreſs the ſame, in that ſhe ſurpaſſed all thoſe of her time; which was the principal cauſe that ſhe lived not graciouſly and contentedly with the *King*. For being entertained by him, who *intirely loved her*, and from whom *ſhe received nothing that might diſcontent her*, ſhe preſumed upon a *great and intemperate liberty in her diſcourſe*. She digeſted alſo the loſs of her friends very hardly, according as in open terms ſhe made known unto the *King*; whereby alſo it came to paſs, that both *Herod*'s mother and ſiſter, and himſelf likewiſe grew at odds with her.

The year of the World, 3936. before Chriſt's Nativity, 28.

B After her death the *King* began more powerfully to be inflamed in his affections, who before as we have declared, was already miſerably diſtracted. For neither did he love after the comm on manner of married folk; but whereas almoſt even unto madneſs he nouriſhed this his deſire, he could not be induced by the too unbridled manners of his wife to allay the heat of his affection, but that daily more and more by doating on her, he increaſed the ſame. And all that time eſpecially he ſuppoſed that God was diſpleaſed with him for the death of *Mariamne*. Oftentimes he did invocate her name, uſing ſuch lamentable expreſſions that did not become the Majeſty of a *King*. And notwithſtanding he deviſed all kinds of delights and ſports that might be imagined, by preparing banquets, and inviting gueſts with Princely hoſpitality, to paſs away the time; yet all C thoſe profited him nothing, for which cauſe he gave over the charge and adminiſtration of his Kingdom. At length he was ſo beſotted with grief, that oftentimes he commanded his ſervants to call his wife *Mariamne*, as if ſhe had been alive. Whileſt thus he was afflicted, there came a peſtilence within the City, that conſumed a great part of the people, and moſt of the nobility, and all interpreted that this puniſhment was inflicted by God upon them, for the unjuſt death of the Queen. Thus the King's diſcontents being by this means encreaſed, he at laſt hid himſelf in a ſolitary wilderneſs, under pretext of hunting: where afflicting himſelf inceſſantly, at laſt, he fell into a moſt grievous ſickneſs. This diſeaſe of his was an inflammation or pain in the neck: he ſeemed alſo in ſome ſort to rave and grow mad: neither could any *remedies* relieve him of his *agony*: D but when the *ſickneſs* ſeemed rather to increaſe, all men at laſt grew almoſt deſperate of his *recovery*. For which cauſe his *Phyſician*, partly in reſpect of the contumacy of his *diſeaſe*, partly, becauſe in ſo great a *danger* there was not any free election of *dyet*, they gave him leave to taſte whatſoever beſt pleaſed his appetite, committing the uncertain event of his health to the hands of Fortune.

Herod's miſerable eſtate and moan after the death of his wife.

A plague invadeth *Jeruſalem*.

Herod falleth grievouſly ſick.

Whileſt thus he continued in *Samaria*, which now is called *Sebaſte*, *Alexandra*, being at that time in *Jeruſalem*, having notice of this his condition, endeavoured to reduce all the *ſtrong fortreſſes* that were within the *City* under her ſubjection: the one of which was hard by the *Temple*: the other was ſituate within the *City*: for they that are Maſters of theſe keep all the reſt of the nation under their awe: becauſe that without theſe, neither E the uſual and daily *ſacrifices* may be performed: neither may the *Jews* live without ſuch *ſacrifices* and *oblations*, who had rather loſe their *lives* than contemn their *religion*. She therefore ſollicited thoſe that had the *government* thereof to ſurrender them up to her and *Herod*'s *children* begotten of her daughter *Mariamne*, leſt he being dead, they ſhould be ſeized on by others: and if it ſhould fortune him to recover his *health*, in the mean while they might be kept and held by no man more ſecurely, than ſuch as were his neareſt friends. This *ſuit* and *ſollicitation* of hers was but coldly received, and the Captains who at all times ſhewed themſelves always faithful, at that time were the rather far more conſtant in their *duty*, both for that they hated *Alexandra*, and alſo that they thought it a *great offence* to deſpair of the *health of their Prince*. For theſe were the *King*'s *old friends*, F and one of them was *Herod*'s *own Nephew*, whoſe name was *Achiabus*. For which cauſe they ſent preſently *meſſengers* unto him to ſhew him *Alexandra*'s *intent*: who having heard theſe news, preſently commanded her to be put to *death*: and at length overcoming his *ſickneſs*, he grew ſo badly both affected in *body* and *mind*, that he grew *hateful unto all men*: ſo that all thoſe who offended him, and for how little cauſe ſoever, were preſently *puniſhed*. In this his *intemperance* he imbrued his *hands* in the *blood* of divers of his *friends*, as *Coſtabarus*, *Lyſimachus*, *Antipater*, ſirnamed *Gadias*, and *Doſitheus*, for this occaſion that enſueth. *Coſtabarus* was an *Idumæan*, and one of the *greateſt account* among his *country-men*, who was deſcended from the Prieſts of *Cozas*, whom the *Idumæans* eſteem for a god, before that *Hircanus* had obliged them to embrace the *Jews Religion*. *Herod* being made *King* G *of the Jews*, appointed *Coſtabarus* to be Governor in *Idumæa* and *Gaza*, giving him *Salome* his ſiſter to wife, after he had put *Joſeph* to death, to whom ſhe had been married before, as we have declared. *Coſtabarus* ſeeing himſelf in this eſtate beyond his expectation,

Alexandra in *Herod*'s abſence, ſeeketh to get the poſſeſſion of the Caſtles.

Herod's counſellors certifie him of *Alexandra*'s intent.

Alexandra put to death.

Coſtabarus, whom *Herod* had matched with his ſiſter *Salome*, uſurpeth in *Idumæa*.

The year of the World, 3936. *before Christ's Nativity*, 28.

tion, grew more proud than this good fortune required, and in a little time forgot him- H
self so far, that he thought himself dishonoured, if he should perform that which *Herod* commanded him, and scorned that the *Idumæans* should be under the *Jews subjection*, notwithstanding they had received their manner of government from them. He therefore sent messengers unto *Cleopatra*, giving her to understand, that *Idumæa* had always been under her Ancestors subjection: and for that cause she ought upon just cause to demand and beg that Country at *Antonius*'s hands, and that for himself he was ready to become her servant. All which he practised, not to gratifie *Cleopatra* in any sort whatsoever, but to the intent that if *Herod*'s fortunes should be any ways weakned, he might more easily by this means both enlarge and obtain the *Kingdom* of *Idumæa*. And with these foolish hopes was he transported, in regard of his birth and riches, which he had heaped I
together by such *dishonest means* as he continually practised, as he that intended no small matters. But notwithstanding *Cleopatra*'s often and earnest petition to obtain his sovereignty, yet could she not obtain it at *Antonius*'s hands. When *Herod* had notice of these covert and cunning practices, he was ready to kill *Costabarus*. But upon the earnest *supplications* of his sister and her mother, he dismissed and pardoned him; yet held him always in suspicion, by reason of this practice. Not long after it hapned, that *Salome* fell at *debate* with *Costabarus*, for which cause she sent a *Bill of divorce* to her *husband*, notwithstanding it were against the *laws* and *ordinary customs* of the *Jews*. For according to our *ordinances*, it is only lawful for the *husband* to do the same; and as touching the *Wife*, notwithstanding she were separated, yet it is not lawful for her to marry again, except her K
husband first give her *licence*. But *Salome* without respect of the *laws* of the *Country*, grounding her self too much upon her own authority, forsook her *husband*: saying, that she separated her self from her *husband*, by reason of the *great friendship* which she bare unto her *brother*, for that she had received some notice that *Costabarus* conspired against her with *Antipater*, *Lysimachus* and *Dositheus*. And this accusation she confirmed by *Babas*'s children, whom he had already kept with him in all security for the space of twelve years. All which was true, and at that time beyond all men's expectation wonderfully troubled *Herod*, as soon as he heard it. For as for *Babas*'s sons, he had heretofore resolved to cut them off, for that they had been always disaffected towards him and all his *enterprises*; but all that time he had let them pass, because by continuance they were L
grown out of his remembrance. Now the cause of this enmity and hatred which he bare towards them, was gathered from this ground; when *Antigonus* enjoyed the sovereignty, and *Herod* besieged the City of *Jerusalem* with an army; those incommodities and necessities that ordinarily happen unto those that are besieged, were the cause that divers acknowledged *Herod*, and fixed their hopes upon him. But *Babas*'s sons being in authority, and besides that, attended by a great number of men, persevered in their faithful observation of *Antigonus*, and blamed *Herod* continually, encouraging the *inhabitants* to continue the *Kingdom* in those to whom it appertained by descent: and they themselves followed that course, which in their opinion was most profitable for the *Commonweal*. But after that the *City* was surprized by *Herod*, and he grew master of the estate, M
Costabarus, who was appointed to keep the *City-gates*, and to lie in wait that none of those who were accused to have forsaken the *King*'s *side*, should escape, knowing that the sons of *Babas* were greatly esteemed and honoured among the *people*, and fore-seeing that their safety might be no small furtherance to himself, if at any time there might ensue any alteration, he discharged and hid them within his own possessions: and notwithstanding that at that time he had protested to *Herod* by an oath, that he knew not what was become of them, yet though suspected of perjury, he concealed them. And afterwards when the King had by Proclamation promised a reward to him that should discover them, and sought for them by all means, neither then also would he confess the fact. For being afraid lest he should be punished for his first denial, he concealed them still, not N
so much for their sake as for his own interest.

Costabarus preserved by his wife's intercession.

Costabarus, *Lysimachus*, *Antipater*, and *Dositheus* accused before *Herod*. *Babas*'s sons preserved by *Costabarus*.

Babas's sons & others are accused before *Herod* & slain. *Herod* introduceth divers foreign Customs.

Now when the *King* had notice hereof by his sisters report, he sent to the place where they were hidden, and made kill them, and all those that were guilty of the same crime so that no one of *Hircanus*'s kindred was now left alive, but all of them being killed, who excelled in nobility and dignity, he did what he pleased without any contradiction: for which cause he by little and little forsook the ceremonies and ordinances of his Country, and corrupted the decrees and institutions of their ancestors, which he ought to have kept inviolable, by his new and strange inventions. In whose time there was a very great change and alteration of the and ancient good manner of living: for all fell from bad to worse: and the politick order, whereby the people ought to be governed and kept within compass of their duty, went to decay. For first of all, he ordain- O
ed certain wrestlings from five years to five years, in honour of *Cæsar*: and builded a *Theatre* for that purpose within *Jerusalem*. He erected also a most huge *Amphitheatre* within

The year of the World, 3939. *before the Nativity of Christ*, 25.

The Theatre and the Wrestling places.

A with the Plain, which were two Monuments worthy to be ſeen, by reaſon of the ſumptuouſneſs thereof: but wholly contrary to the faſhions of the *Jews*. For neither the *uſe*, nor the *preſentation* of theſe *ſpectacles*, hath ever been practiſed or taught by our *Anceſtors*; yet was it his *pleaſure* to enoble this *aſſembly*, to the end it might be continued from five to five *years*, and this he proclaimed publickly in the *Countries* round about, and to this *fight* he aſſembled all the *nations*. The *wreſtlers* alſo and all that which concerned their *exerciſe*, were ſought out from all *corners* of the *world*, under the hope to obtain the propoſed *palm* and *victory*; and all the moſt expedient in thoſe *exerciſes* that were to be found, were invited to that *aſſembly*: For he propoſed moſt huge rewards, not only to thoſe that *exerciſed wreſtling*, but alſo to thoſe who are called *Muſicians*, and to all ſorts of *play-*
B *ers on inſtruments*, endeavouring to his *utmoſt power*, that all the *moſt famous* in thoſe *profeſſions* ſhould be aſſiſtant in thoſe *paſtimes*. He appointed alſo a *reward* of *great value* for ſuch as ran upon the *chariots* of three, four, or of one horſe, and all that which was both *ſumptuous* and *magnificent* to behold; for every one thing was moſt carefully provided; for he ſtrove to have the *honour* of a *moſt magnificent preparation* for his *games*. The *Theatre* was hung all about with *Cæſar*'s Titles, and the *Trophees* of thoſe *nations* which were overcome by him, altogether ſet out and ſhining with *gold* and *ſilver*. As for the *inſtruments* thereof, there wanted neither *furniture*, *coſtly veſtments*, or *precious ſtones*. Thither alſo were drawn certain *wild beaſts*, as *lions* and other *beaſts*, which were worthy to be placed in this *famous ſhew*, being admirable both for their *force* and *rareneſs* of *nature*, who
C fought the one with the other, and againſt ſuch *men* likewiſe who were condemned to die: whereby the *ſtrangers* conceived, together with the *admiration* of his *expence* an *uncomparable* and *unaccuſtomed pleaſure*. But his *country-men* interpreted this thing for a maniſeſt corruption of thoſe *diſciplines* and *manners* which they had entertained and honoured amongſt them. For it was an act moſt manifeſtly impious, to hazard *men* againſt *wild beaſts*, to delight the eyes of other *men*: It was alſo *a matter* as impious, to change and prophane the *ordinances* of the *countrey*, for *foreign exerciſes*: But the moſt hated of all theſe were the *Trophees* for in that they were *certain Images* attired in armor, the uſe and veneration whereof were forbidden by our *laws*, this diſpleaſed and grieved them more than any thing whatſoever: neither was *Herod* ignorant of thoſe troubles which they
D procured. But he thought it to be a matter of danger to attempt the ſame for the preſent by *force*, and for that cauſe he familiarly debated the ſame with ſome few of them, and diſcourſed unto them his occaſions, to the end to rid them of their *ſuperſtition*, but could not prevail. For all of them, with one conſent, cried out againſt the indignity which they ſaw him commit: telling him that although all other things were to be tolerated, yet the *Trophees* which were *Images of men*, were unſupportable, becauſe they were unuſual in their *Country*. *Herod* perceiving that they were diſcontented, and that they would not be eaſily wrought upon, except they had ſome *contentment*, he called the *worthieſt men* amongſt them, and led them into the *Theatre*, demanding of them what they thought theſe *Trophees* were: and when they cried out that they were *Images of Men*; he incon-
E tinently cauſed all the *ornaments* to be taken off from them, letting them ſee that they were nought elſe but naked ſtocks of wood; ſo that ſuddenly their diſpleaſure was turned into a laughter, and their doubts were preſently diſcuſſed. Thus appeaſed he the *people* and moderated the *fury* of their *diſcontent*: ſo that divers of them changed their *opinions*, and were no more diſpleaſed. Notwithſtanding there were ſome of theſe that perſiſted in the *conceit* they had of thoſe *exerciſes*, ſuppoſing that the *corruption* of *their ancient diſcipline* was an *inducement* to *their grievous calamities*; and they imagined that it rather concerned them to undergo all *dangers*, than to endure any alteration in *their cuſtoms*, by permitting that *Herod* ſhould introduce *new and extraordinary faſhions*, who only in word was their *King*, but in effect an *enemy* of *their whole*
F *nation*. For this cauſe there were ten men amongſt them, who bound themſelves by oath to hazard all extremities, and to this intent they had hid certain *ſhort ſwords* under *their garments*: amongſt theſe there was one that was blind, who urged and egged on by the ſtrangeneſs of thoſe things which he had heard, not for that he was of ability to execute any thing with his hand, but to teſtifie that he was ready to ſuffer with the reſt, if any misfortune ſhould befal them, by his example the reſt of them were not a little confirmed: Theſe having mutually undertaken this *reſolution*, repaired to the *Theatre*, under hope that *Herod* ſhould not eſcape them, for that they intended to aſſail him unawares: At leaſt if they failed of him, their hope was to fall foul on ſome of his favourites and followers, accounting this to be ſome comfort in their expected
G death, if in regard of their violated Religion they might bring the *King* in hatred with the common people. And theſe intending to offer themſelves as Leaders unto the reſt, reſolved to execute theſe things. But one of thoſe intelligencers that *Herod* had ſent abroad to pry and ſearch into ſuch like actions, having diſcovered all their *conſpiracy*, ſignified

The year of the World, 3939. before Chriſt's Nativity, 25.

Herod obtaineth no ſmall honour by theſe expences.

The Jews ſuppoſe that the Trophees covered with arms were Images.

Ten men conſpire againſt *Herod*.

Herod hath intelligence of the conſpiracy.

The year of the World, 3935. before Christ's Nativity, 25.

signified the same unto the *King*, when he was ready to enter into the *Theatre*. He H knowing very well what hatred was continually hatched against him, betook himself to his Palace, and sent for the conspirators by their names: who being apprehended in the fact, and knowing that there was no way for them to escape, resolved to endure their present misfortunes with courage: for being no ways daunted, with a resolute countenance they drew out their weapons, protesting that their conspiracy was honest and holy, not attempted by them for private affection, or their own profit-sake, but in the behalf of their publick discipline, which no good man would either see or suffer to be violated, though it cost him his life.

The ten men are executed, and the intelligencer is cut in pieces.

Now when with great confidence they had alledged these things for their justification, they were led away by the *King*'s *Ministers* to be put to death by divers sorts of tor- I ments. Not long after this, that *Intelligencer* who had betrayed them, growing hateful in all men's eyes, was stabb'd by certain men, and chopp'd in pieces with their swords, and afterwards cast unto the dogs in sight and presence of many. Yet did no man discover this act, until after long and wearisome inquisitions made by *Herod*, it was got out of certain poor women (who were privy to the fact) with divers torments. Then were all the actors of that murther punished, with their whole families: and notwithstanding all this, the common people was no ways daunted, but were ready to defend their laws, except they were restrained by some greater power. Which when the King perceived, he resisted their endeavours with all diligence, lest through these alterations in affairs, the people should be drawn to an open rebellion. Whereas therefore he had two strong Castles within the K City, one wherein his Palace was, another called *Antonia*, that adjoined near unto the Temple, fortified by him; he thought good to strengthen a third called *Samaria*, the name whereof he changed, and called it *Sebaste* (which was distant from *Jerusalem* some days journey) to contain those of the common sort that were abroad, under his obedience, and very fit to bridle any uproars that might be raised in the City and Country. And for the whole Nation he builded a Fort, which in times past was called *Straton*, and afterwards he named it *Cæsarea*. He builded a Fort in *Galilee*, which was called *Gabala*, in a large Plain, where by turns he kept his horsemen. Besides these, he builded the Fort of *Esthmonites* in the Country of *Peræa* on the other side of *Jordan*.

Herod fortifieth two castles within *Jerusalem*, *Antonia*, *Samaria*, or *Sebaste*.

Straton's Tower or *Cæsarea*.

Gabala.

Herod planteth garrisons in the fortresses to withstand conspiracies.

Now when he had fitly disposed all these Castles through his whole *Country*, for the L security and safety of his *Kingdom*, the matter of rebellion was taken from the common people, who upon every light cause are subject to commotions, in that he had prepared a remedy against all *privy conspiracies*, by planting such forces always near at hand, who might prevent and pacifie all alterations at their beginning. After this, betaking himself to encompass *Samaria* with a wall, he brought to pass that divers of those who had born arms with him against his enemies, and divers of the people likewise that dwelt round about, came to inhabit it, both in regard of the Temple, which he intended to build in that place, as also for that he fortified the same for his own security (although that formerly it was not in the number of famous Cities.) He therefore changed the name thereof, and called it *Sebaste*, and distributed the lands that confined the City, among the inhabitants of M the same (which was by nature a fruitful country) to the intent that within a little space they might inrich themselves. He inviroued the City also with a strong wall, being assisted by the natural strength and steepness of the place: and besides the whole circuit, he included so much ground, that it was no ways inferiour to any of the famous Cities; for it contained the circuit of twenty furlongs or stadia's. And in the midst thereof there was a secret place, containing a furlong and a half, wonderfully adorned; in which there was a Temple builded, famous both for beauty and bigness. And as for the other parts of the City, he adorned them with all sorts of ornaments. And seeing how nearly it concerned him to provide for the security of his person in this walled City, he erected a Fortress for himself. And as for the beauty thereof, his intent was that it should remain N for a monument to posterity, of his magnificence and liberality.

CHAP. XII.

Judæa *is afflicted with many miseries, but especially with a violent Plague and a terrible Famine*: Herod's *wonderful care and liberality to remedy it: He recovereth by this means the love of the people, whom he supplieth with abundance of all things: He buildeth a stately Palace in* Jerusalem: *He marrieth with the Daughter of* Simon, *whom he createth High-Priest. Another brave Castle is built by him in the same place where he had formerly routed the* Jews.

Hedio & *Russinus* cap. 11. *al.* 10. A daily drought and sterillity in *Judea*. The want of victuals breedeth the plague.

THat very *year*, which was the 13 *year* of *Herod*'s *reign*, very great calamities hapned in that *country*, (either thro' *God's displeasure*, or for that the *revolution of time* would have it so.) for first of all, there were *continual droughts* by reason whereof *the earth grew barren*, & *produced not those fruits which of itself it was accustomed to bear*. And after this, O the *ordinary course* of men's diet being altered by reason of the *want of corn*, the *want of food* was accompanied with a *bodily sickness* (for that by custom these two plagues do ordinarily entertain one another:) for this made the plague and sickness more vehement,

for

H for that the ſick in this great penury could neither have care of themſelves, as was expedient, nor get convenient nouriſhment for preſervation of Life; ſo that many died daily, and alſo thoſe that remained alive were in deſpair, becauſe they could not relieve their want and neceſſities, what diligence ſoever they uſed. For which cauſe, after the old Fruits of that Year were wholly conſumed, and all the reſt of their Store was utterly ſpent, there appeared not any means whereupon they might hope; namely, for that the miſery increaſed more than was expected; yea, and extended it ſelf beyond that Year: So that they had nothing remaining by them, and the ſeed that was ſown at that time mouldred away, and the Earth for all their labours afforded them no encreaſe. The neceſſity therefore being thus great, conſtrained Men to ſearch out many new inventions to maintain their Life: I and the King likewiſe was in no leſs perplexity, in that he was deprived of thoſe ordinary Revenues which he receiv'd by the fruits of the Earth; and the rather, for that he had ſpent his money in repairing his Cities, according as before this we have declared: All things were waſted by divers Calamities, ſo that a Man could conceive no hope of Remedy. Beſides this, the People hated their *King*, for that it is their cuſtom ordinarily to accuſe their Governours, as if they were the Authors of all their Evils. Yet did the King bethink himſelf how he might remedy theſe Inconveniences, but he hardly could find the means, for their Neighbours could not ſell them Victuals, becauſe they were no leſs afflicted than themſelves: And altho' he might have recovered ſome little for a great ſumm of money, yet he wanted it alſo to defray the charges: Notwithſtanding in that he knew, that it be- *Herod* maketh
K hoved him to employ his uttermoſt Endeavours for a general Remedy to ſuch a violent Oppreſſion, he melted down all thoſe movables he had either of Gold or Silver within his Palace, and ſpared nothing, either for the matter, the excellency, or faſhion; no, not ſo much as the Veſſels wherein he was ordinarily ſerved. This money was ſent into *Egypt*, where at that time, under *Cæſar*, *Petronius* held the Government. This Man being *Herod*'s Friend, in that he deſired the ſafety of his Subjects, at ſuch time as divers of them retired themſelves unto him, by reaſon of their neceſſity, he permitted them to buy up Corn, and aſſiſted them in all things, both in their Bargains, and in their Carriages; ſo that the greater or the whole ſum of their Succours was attributed to him. But after their return, *Herod*
L did ſo much, that the care that was taken by him, did not only change the Affections of thoſe which were his Enemies; but beſides all this, he purchaſed great Praiſe and Commendation for his liberality and ſingular providence. For, firſt of all, he diſtributed a cer- *Herod* diſtributeth the Corn he had bought among the People.
tain quantity of Corn to all thoſe who were not able of themſelves to ſupply their own wants, uſing herein both great Care and Diligence. After this, for that there were a great number of ſuch, who in regard of their age, or ſome other infirmity, were unable to prepare their Victuals, he took order for their relief, and appointed them certain Bakers, who ſhould furniſh them with Bread ſufficient for their ſubſiſtance. He gave order alſo, that they ſhould not paſs the Winter without clothing, but provided for ſuch as were naked ſufficient raiment, conſidering that the ſheep were partly dead, and partly devoured, and that there was no Wool to ſet them awork, or other ſtuff to make garments of. Now after
M he had furniſhed his Subjects with theſe things, he thought good alſo to ſhew kindneſs to the neighbouring Cities, and ſtored the *Syrians* with ſeed-corn to ſow their Lands, which yielded him no little profit; for the Earth incontinently gave him a large and plentiful tribute for that ſhe had received, ſo that all of them had abundance of Victuals; and aſſoon as the Harveſt was ready, he ſent fifty thouſand Men into that Country which he had relieved; and by this means he with all diligence reſtored his afflicted Kingdom, and comforted his Neighbours, who were oppreſſed with the like Calamity. For there was not any Man in neceſſity, that according to his quality was not aſſiſted and ſuccoured.

The Villages likewiſe and the Cities, and thoſe of the common ſort who entertained great Houſholds, and were in want, having their recourſe unto him, received that which
N they had need of: So that to reckon up all the Corn which he gave unto thoſe who were not his Subjects, it appeareth that he employed ten thouſand Cores of Wheat: Now the Core containeth ten *Athenian* Buſhels; and within the compaſs of his Realm, he employed eighty thouſand: Which care of his, and diſcreet favour, wrought ſo much in the Hearts of The *Jews* favour *Herod* for his Bounty.
the *Jews*, and was ſo highly renowned amongſt other Nations, that the ancient hatred which they had conceived againſt him, for that he had altered certain Cuſtoms of their Kingdom, was wholly forgotten, and he was ſuppoſed by them to have made a ſufficient recompence, by the diligence he had ſhewed in aſſiſting them in their neceſſities: And no leſs glory obtained he amongſt Strangers: So that by theſe Miſeries, the King's Honour was not a little magnified, and whatſoever damage he received at home, ſo much Honour
O and Reputation atchieved he abroad. For whereas in ſtrangers neceſſities, he had ſhewed himſelf ſo generous, none did regard what he had been before, but ſuch as they lately found him to be.

The year of the World, 3942. before Chriſt's Nativity, 22.

The year of the World, 3902. *before Christ's Nativity*, 22.

About the ſame time alſo he ſent *Cæſar* certain ſupplies, namely, five hundred choſen Men of his Guard, whom *Ellius Gallus* led into the Wars in *Arabia*, and had often uſe of them in his moſt dangerous attempts. When therefore his Kingdom was reſtored to its former felicity, he builded a Royal Palace in the higher part of the City, furniſhed with many large buildings, and adorned with gold and marble ſeats, ſo that they might receive a great number of Men: he named alſo each room of the Houſe according to their ſeveral names, and called one the lodging of *Cæſar*, and another of *Agrippa*. After this, being intangled with love, he married a Wife, leſt he ſhould be diſtracted by vain deſires; and the cauſe of this his new Marriage was this: There was amongſt thoſe that dwelt in *Jeruſalem* a certain Citizen called *Simon*, the ſon of *Bœthas* the *Alexandrine*, who was a Prieſt, and one of the chiefeſt in Nobility amongſt them: This Man had a Daughter, the faireſt and comlieſt creature of that age, whoſe beauty being renowned by the common voice, it came to paſs, that *Herod* was taken with her good character, and afterwards obtaining the ſight of her, he fell in love with her; yet would not uſe his authority, leſt he ſhould ſeem to behave himſelf tyrannically, but choſe rather to accept her for his Wife. Whereas therefore *Simon* ſeemed unworthy of his affinity, and yet too worthy to be contemned, he made election of a convenient means to obtain the fulneſs of his deſire, which was to raiſe both *Simon* and his to higher dignities. For which cauſe he preſently depoſed the high Prieſt *Jeſus*, the Son of *Phabetes*, and eſtabliſhed *Simon* in his place, and that done, he contracted affinity with him. After the Marriage was conſummate, he builded a new Caſtle in that place wherein he had overcome the *Jews*, when he made War againſt *Antigonus*.

Herod ſendeth *Cæſar* five hundred of his Guard.

The Palace built in *Jeruſalem*. *Hedio & Ruffinus*, cap. 12.

Herod removeth *Jeſus* from his Prieſthood, and placeth *Simon* in his room, and marrieth his daughter.

This place is diſtant from *Jeruſalem* ſome ſixty furlongs, or ſtades, ſtrong by nature, and fit for Defence and Fortification. For near it there is a certain ſteep Hill made by Art, after the manner of a round Dug, environed with round Towers, with a ſteep aſcent of two hundred ſteps cut out of hewed Stone. Within the ſame there are divers places builded with great and ſumptuous Workmanſhip, made both for defence and delight. At the foot of this Hill there are two Houſes worthy to be ſeen, for divers ſingularities, and namely, by reaſon of thoſe Conduits of Water, which although they ſpring not in that place, yet notwithſtanding they are brought from far with great coſt and expence. The Plain that adjoyneth upon it, is all full of buildings, after the manner of a City, and the top of the Caſtle commandeth all the Plain. As ſoon as he had diſpoſed all his affairs, according to his hearts deſire, he poſſeſſed the Kingdom in great quietneſs, for that he made his Subjects obedient unto him, both by fear, in ſhewing himſelf inexorable when it concerned him to puniſh; and by liberality, whereby he provided for their publick neceſſities; he therefore took an eſpecial care of himſelf, as if the life and ſafety of his Perſon had been the ſecurity of his People. He behaved himſelf officiouſly and favourably towards all foreign Cities; he entertained the Princes with Preſents, which according to his occaſions he ſent unto them, to inſinuate himſelf into their favours, being in his own nature magnificent and fit to govern: ſo that all his fortunes increaſed, and all things fell out happily according to his deſire. True it is, that the care which he imployed in honouring *Cæſar*, and other mighty Magiſtrates of *Rome*, cauſed him to outſtrip his Cuſtoms, and to alter divers Ordinances of his Country in building Cities, and erecting Temples in honour of them, although he builded them not in the Land of *Jury:* for the *Jews* would not have endured it, becauſe we are forbidden to honour Images and Figures, formed according to the likeneſs of a Man, as the *Greeks* are accuſtomed to do; but he did this in the Country and foreign Cities, and excuſed himſelf to the *Jews:* ſaying, that he did it not of his own head, but performed that according to the charge which he had from others, who were greater than himſelf: and in the mean while gratified *Cæſar* and the *Romans*, in that he reſpected their honour more than he did the Ordinances of his Country: although in all things he had regard to his particular advantage, and determined with himſelf to leave behind him after his Death, large and ample teſtimonies of his Power and Greatneſs; which was the cauſe that he builded Cities with great charge and expence.

Herod beſtoweth great diligence, and no leſs coſts in his building.

CHAP. XIII.

Herod *cauſeth to be built a glorious City in honour of* Auguſtus, *which he calleth* Cæſarea. *He ſendeth his two Sons to him, whom he had by* Mariamne, *their names were* Alexander *and* Ariſtobulus. Auguſtus *conferreth new favours on him. The cauſe why* Herod *uſed the* Eſſenians *ſo kindly.*

The Tower of *Straton*, otherwiſe called *Cæſarea*, builded by *Herod*.

When as therefore he had found out a fit and convenient place upon the Sea-coaſt to build a City on, which of long time had been called the Tower of *Straton*, he both magnificently deſigned and ſet down the model and form thereof, and made many ſumptuous

H ptuous buildings, both Palaces and other private Lodgings, not builded after a ſlight manner, or of weak and fading matter, but of Marble. But the greateſt work of all, was the Haven which he made exempt and free from Storms and Tempeſts, that in greatneſs reſembled that of *Piræus*, and was ſo ſpacious, that it was able to receive many great Ships into the Road, and had divers Rooms and Warehouſes to lay up the Merchandize therein. And more admirable was this Structure, becauſe the materials that were fit to finiſh this great work, were not gotten in that place, but muſt needs be brought from other places, with great charge and expence. This City is ſeated in *Phœnicia*, upon the Coaſt in the way to *Egypt*, between *Joppa* and *Dora*, certain Villages ſituate upon the Sea-coaſts, unfit either for landing or harbour, by reaſon of the *Africk* Wind, and driving the ſand of the Sea upon
I the Shore, giveth not any quiet road unto the Ships, but that the Merchants are enforced for a long time to ride at Anchor. To correct this incommodity of the place, he made the circuit round about the Port ſo ſpacious, that it was able to receive a great Fleet: and he caſt down to the bottom thereof, which was about ſome twenty fathoms deep, certain huge Stones, that for the moſt part were fifty foot long, eight foot broad, and nine foot high, ſome more, and ſome leſs. This Mole extended two hundred foot, of which one half ſerved to break the violence of the Waves; on the other half was built a Wall fortified with Towers, whereof the faireſt was called by the name of *Druſus*, *Livia*, *Auguſtus*'s Empreſs Son, who died young: there was alſo many Vaults like Arches, to lodge Sea-men.

The deſcent being hard by, incompaſſed all the Port like a round Plat-form, that ſerved
K for a pleaſant walking place. The entrance and mouth of the Haven was toward the North, which is a wind that of all other moſt purifieth and cleanſeth. The ſupporter and ſtrength of all the circuit on the left hand, upon the entrance to the Port, was an ample and huge Tower, to faſten it the more ſtrongly; and on the right hand were two huge Pillars of Stone, higher than the Tower, that ſtood oppoſite againſt them, erected and faſtned together. All round about the Haven there were certain buildings, all of a row, of poliſhed Marble, and in the midſt there was a little Mount, on which there was a Temple dedicated to *Auguſtus*, which preſented it ſelf to their ſight who ſailed to the Port, there being two Statues, the one repreſenting *Rome*, and the other *Auguſtus Cæſar*. This City alſo was called *Cæſarea*, as much to be wondred at for the matter whereof it was built, as for
L the Art whereby it was erected: and no leſs cunning was there ſhewed in the Vaults and Conduits under ground, than in thoſe buildings that were about them: ſome of them were conveyed toward the Port, and diſcharged themſelves into the Sea: but there was one that went athwarts all the reſt, to the end that thereby the Rain-water, and the cleanſings of the City might be conveyed into the Sea, and that when the Sea ſhould flow, it might waſh and cleanſe all the City.

He erected alſo a Theater of Stone, and behind the ſame, to the Southward, an Amphitheater, that was able to receive a great number of Men, and ſo pleaſantly and fitly ſituated, that from thence a Man might diſcover Ships at a great diſtance on the Sea. This City was finiſhed at the end of twelve years, during which time the King was never
M wearied in following the work, nor negligent in furniſhing the neceſſary Charges. After this, perceiving that the City of *Sebaſta* was already inhabited alſo, he reſolved to ſend his two Sons, *Alexander* and *Ariſtobulus*, to *Rome*, to preſent them unto the Emperor *Cæſar*. *Pollio*, who was *Herod*'s moſt intimate friend, had prepared them lodgings at his Houſe; but it was needleſs, becauſe *Auguſtus* gave them an apartment in his own Palace. This great Emperor received them with all the kindneſs and civility imaginable; and gave their Father the freedom to make choice of either of them to ſucceed him in his Kingdom, enlarging it with the addition of three Provinces, *Trachona*, *Baranca*, and *Auranita*, on this occaſion that followeth. A certain Man, called *Zenodorus*, had rented *Lyſanias* Lands;
N and not contenting himſelf with thoſe revenues which he gathered, but deſirous to gather more, he lived upon ſpoils and robberies in *Trachona*, which is a Country the Inhabitants whereof commonly live by pillage and ſpoil, which they purchaſe from the Citizens and Merchants of *Damaſco*. And ſo far was *Zenodorus* from prohibiting theſe robberies, that he himſelf alſo was partaker of the booty: ſo that the Nations neighbouring about, ſeeing themſelves thus abuſed, ſought for remedy at *Varus*'s hands, who was their Governor, requiring him to acquaint *Cæſar* with *Zenodorus*'s proceedings. Which when he underſtood, he commanded that ſuch lawleſs Rioters ſhould be puniſhed, and that the Country ſhould be added to the Juriſdiction of *Herod*, to the intent that by his vigilancy, the Inhabitants of *Trachona* ſhould no more moleſt their Neighbours. For it was hard to reſtrain them, conſidering that they were accuſtomed, and traded in ſuch Theft, and could not live other-
O ways. For they neither had Towns nor Lands, neither Heritages nor any Poſſeſſions, but only certain retreats and Caves under ground, and lived pell-mell like Beaſts: and having made abundant proviſion of Water and Victuals, they might eaſily endure War a long time,

The year of the World, 3942. before Christ's Nativity, 22.

Piræus the Port of *Athens*

Dora and *Joppa* ill Harbors.

The Port of *Cæſarea.*

That part of the Mole that kept off the Sea was called *Procymation*, that is, Stop flood in Greek

The Theater and Amphitheater.

Herod ſendeth his ſons, *Alexander* and *Ariſtobulus* to *Rome*, unto *Cæſar*.

Cæſar giveth *Herod* the Dominions of the *Trachonites* of *Baranea* and *Auranita.*

Zenodorus liveth by ſpoil.

time, and maintain themſelves in their Caves, when their Enemies aſſailed them without. A

The Year of the World, 3942. before Chriſt's Nativity, 22.

The Doors of theſe Dens were ſo narrow, that they could be entred but by one at once; but within it was incredible ſpacious and large; the upper part thereof was not ſteepy, but plain, and in form of a ſmooth Earth; for the whole place naturally conſiſted of a ſharp and ragged Rock, with a hard and difficult paſſage thereon, unleſs a Man be guided thorow the paths. For the way was not direct and ſtreight, but full of windings and many turnings. At ſuch time as they wanted opportunity to ſpoil their Neighbours, they robbed one another, and omitted no kind of wickedneſs. *Herod* having received the Gift of this Country from *Cæſar*, reſorted thither under the conduct of certain Guides that knew the ways; and having brought their power and proling to an end, he left the neighbouring Nations in aſſured peace. But *Zenodorus* being partly whetted on with Envy, partly incited by the Grief which he conceived through the loſs of his Poſſeſſions, reſorted to *Rome* to accuſe *Herod*; yet could compaſs nothing of that which he intended. B

Herod puniſheth the Robbers.

Hedio & Ruſſinus, cap. 13.

Agrippa is ſent into *Aſia*.

Agrippa ſendeth the *Gadareans* bound unto *Herod*, who came to accuſe him.

When *Agrippa* was ſent into *Aſia* by *Cæſar*, to govern the Provinces beyond the Seas, *Herod*, becauſe he was his familiar Friend, went to ſalute him at *Mitylene* where he winter'd, and afterwards returned into *Jewry*. But certain *Gadareans* came unto *Agrippa* with an intent to accuſe *Herod*; but he ſent them bound unto the King, and vouchſafed them no audience. On the other ſide, the *Auranites*, who of long time hated *Herod*'s Government, ſtirred up Commotions, and endeavoured to draw the Country into rebellion, and that upon a juſt ground, as it ſeemed, at that time: For *Zenodorus* deſpairing of his Affairs, went and ſold them a certain part of the Lordſhip in *Auranita* (which was comprehended within *Cæſar*'s Donation to *Herod*) for the ſumm of fifty Talents of yearly Revenue, wherewith they grew diſcontented, for that they were unjuſtly deprived of their Eſtates: And hereupon they made often Incurſions, endeavouring ſometimes to recover the ſame by force; and otherwhile contending for the right of their Poſſeſſion by courſe of Juſtice. They drew alſo unto them certain needy Souldiers; who according to the cuſtom of *wretched Men*, expected their better Fortunes by change and innovation; which tho' *Herod* knew, and could have providently prevented them, yet exhorted them to maintain their Titles rather by good means than open violence, being loth to give any occaſion of new trouble or diſquiet. At length, in the 17th year of his Reign, *Cæſar* came into *Syria*; upon whoſe arrival, divers of the *Gadareans* began to exclaim againſt *Herod*, accuſing him of his *Severity* and *Tyranny*; which accuſation they the rather attempted, becauſe they were chiefly incited thereunto by the inſtigations and falſe ſuggeſtions of *Zenodorus*, who bound himſelf by an Oath, That he would never give over, until that delivering them from *Herod*'s *tyranny*, they were reduced under *Cæſar*'s *protection*. The *Gadareans* perſuaded by theſe his *Proteſtations*, began to continue their *Exclamations*, and ſomewhat the more audaciouſly, for that they perceived that they lived as yet unpuniſhed, whom *Agrippa* had delivered into *Herod*'s hands: For *Herod* had ſet them at liberty without any puniſhment, notwithſtanding that in regard of his own Subjects, he was inexorable as ever Man was; and moſt patient in enduring thoſe Injuries that were offer'd him by Strangers, whom he always diſmiſſed without revenge. When therefore they accuſed him of violence and rapine, and for violating and razing down their Temples, *Herod* being nothing concerned thereat, preſented himſelf before the *Emperour* to juſtifie his Actions. But *Cæſar* entertained him very kindly, and diminiſhed nothing of the good Affection which he bare unto him, notwithſtanding all the uproars and inſolent tumults of the People. Thus was the firſt Day ſpent in Audience of their Complaints, and in thoſe Days that followed, there were no further Objections to be heard of: For the *Gadareans* perceiving both *Cæſar*'s Diſpoſition and the Inclination of his *Council*, and fearing (as it was moſt likely) to be delivered into *Herod*'s Hands, the next night after ſome of them killed themſelves; others for fear of Torments brake their own necks; and ſome of them alſo drowned themſelves in the River. And thus whereas they ſeemed to condemn themſelves, *Cæſar* preſently abſolved *Herod*. C D E F

Cæſar cometh into *Syria*, before him the *Gadareans* accuſe *Herod*, and afterwards murther themſelves.

The Year of the World, 3942. before the Nativity of Chriſt, 18.

And this Felicity of his was ſeconded with another of ſmall conſequence: For *Zenodorus* having his Bowels broken through an extream flux of Blood, finiſhed his Life at *Antioch* in *Syria*. Whereupon *Cæſar* gave *Herod* his Country, which was a large Poſſeſſion, and was ſituate between *Trachonita* and *Galilee*, containing *Ulatha*, *Paneas*, and the Countries thereabouts. He made him one of the Governours of *Syria* alſo, commanding them to execute nothing without his Advice. At this time he attained to the height of all worldly felicity: For whereas within the mighty *Roman Empire*, all things were diſpoſed by *Cæſar* and *Agrippa*, *Cæſar* honoured no Man more than *Herod* next to *Agrippa*; and *Agrippa* reſpected him above all Men next to *Cæſar*. Whereupon he grew to be ſo confident, that he begged a *Tetrarchy* at *Cæſar*'s Hands, for his Brother *Pheroras*; on whom he beſtowed one Hundred Talents of his Revenue out of his own *Kingdom*, that if he ſhould happen to die, *Pheroras*'s Eſtate might be aſſured and left no ways ſubject unto his Children. G

Ulatha, Paneas, and other Regions are given to *Herod*.

Herod highly eſteemed by *Cæſar*, and *Cæſar* maketh *Pheroras* a *Tetrarch*.

As

The year of the World, 3942. before Christ's Nativity, 22.

A As ſoon as he had conducted *Cæſar* as far as the Sea, upon his return, he builded a ſtately Temple of *White Marble* in honour of his *Name*, in the Country which belonged to *Zenodorus*, near to a place which is called *Panion* which is a huge Cave in the heart of a Mountain, and a place of great Pleaſure, under which there is a wide Pool of immeaſurable depth, which is full of ſtanding Water, and the upper part of the Mountain is very high. From under this Cave ſprings the Fountain-head of the Flood *Jordan*. This place of it ſelf ſo famous and delightful, was choſen out by *Herod*, and adorn'd alſo with a Temple which he built in honour of *Cæſar*. At that time alſo he releaſed the third part of thoſe Tributes which his Subjects paid unto him, to the end (as he ſaid) that he might relieve his Subjects after the penury they had endured. But the truth of B his intention was, that he did it to that end to win their favours, who were ſiniſterly affected towards him. For they had conceived an hatred againſt him, becauſe all Piety was in a manner aboliſhed, and the ordinances of the Country in a ſort diſanulled by the means of thoſe Temples which he had built, and each man privily murmured bitterly againſt him; ſo that they were inclining to a Mutiny. But *Herod*, with great diſcretion prevented it, and cut off all occaſions of inſurrection, commanding every one to mind his buſineſs; forbidding them to make any Aſſemblies in the City, or to talk one with another under colour of walking abroad for pleaſure, or feaſt's ſake. Moreover he had ſent out certain *Intelligencers* to diſcover all that which was done, appointing grievous puniſhments for thoſe that miſliked his *Government*. For divers of them were led unto the C Caſtle of *Hircania*, ſome openly, ſome privately, where they were no ſooner impriſoned, but they were put to death; & both in the City and in the Countrey, there were certain men apointed to take notice of all ſuch that us'd any Aſſemblies upon any occaſion whatſoever. He was ſo concerned at his Subjects diſtaſtes, that, as it is reported of him, he took the habit of a *private man*, and thruſt himſelf in the night-time into the company of the people, to underſtand and gather what they thought of his Government; and thoſe whom he found to be untractable and obſtinate, and would not be conformed to his will, he diſpatcht them by one means or other, binding the reſt of the people by an oath to ſerve him faithfully, & conſtrained them to keep the oath they had ſworn, & to acknowledge his *Sovereignty*; whereunto divers through the fear they conceived, eaſily condeſcended. D But they who had more *courage*, and were diſcontented to ſee themſelves conſtrained, he cut them off by all means poſſible. He required alſo an oath of divers of thoſe Sectaries who followed the Phariſees *Pollio* and *Sameas*; and notwithſtanding they denied to take the oath, yet he did not puniſh them as he did the other for their refuſal, in reſpect and reverence of *Pollio* their Maſter. From this rigour alſo were they exempt, who amongſt us are call'd *Eſſeans*, which is a ſort of men that live after that manner that *Pythagoras* did among the *Grecians*, of whom I have more expreſly diſcours'd in another place.

I think it not a matter to be overſlipt, neither varying from my Hiſtory, to report for what cauſe the King had ſo religious an opinion of thoſe men. There was a certain *Eſſean* called *Manahem*, who in his Sect was accounted an upright and juſt man, and one E that had obtained from God the knowledge of things to come. He ſeeing *Herod* one day at ſuch time as he was very young, and went to School, ſaluted him, and called him *King of the Jews*. *Herod* ſuppoſing that *Manahem* knew him not, or that he mocked him, reproved him ſharply for his Speech, ſaying, that he acknowledged himſelf to be one of the common ſort. *Manahem* ſmiling, hit him gently with his hand upon the Back, and ſaid unto him, *Thou ſhalt be King, and ſhalt have a happy Reign; for ſuch is God's pleaſure: and at that time remember thy ſelf of the Words that* Manahem *ſpake unto thee, which ſhall ſerve for a teſtimony to put thee in mind of thy mutable eſtate. For it becometh thee nothing more, than by Juſtice, Piety, and Equity, to win the hearts of thy Subjects; yet know I by revelation from God, that thou wilt not follow theſe Inſtructions; for thou ſhalt forget* F *and neglect both divine and humane Laws, though in other reſpects thou ſhalt be moſt fortunate, and purchaſe eternal Glory. Yet ſhalt thou not eſcape God's hands; for he ſhall chaſtiſe thee in the latter time of thy Life with a grievous puniſhment.*

At that time *Herod* gave ſmall regard to thoſe his words, in that he had no hope that any ſuch thing ſhould happen; but not long after, as ſoon as he had obtained the *Kingdom*, to the fulneſs of his Felicity, he in the greatneſs of his power ſent for *Manahem*, and asked him how long he ſhould reign? But he returned him a doubtful Anſwer. Which when *Herod* perceived, he asked him a-new if he ſhould reign ten years? Whereunto *Manahem* anſwer'd, And *twenty* and *thirty*, without ſetting him down any prefixed term. *Herod* contenting himſelf herewith, embraced *Manahem*, and have him licence to de- G part, and continued his Affections towards the *Eſſeans* for his ſake. *I have thought good to regiſter theſe things, notwithſtanding they may ſeem incredible, to declare that divers of our Nation have had communication with GOD by reaſon of their Holineſs.*

Herod buildeth a Temple near unto *Panion*.

Herod emitteth the third part of his tribute.

Herod bindeth the People by an Oath.

Herod excuſeth the *Phariſees* from ſwearing for *Pollio's* and *Sameas's* ſake. The *Eſſeans* not much unlike the *Pythagoriſts*.

Manahem foretelleth *Herod's* government.

Herod queſtioneth with *Manahem* about the continuance of his Kingdom, and loveth the *Eſſeans* for his ſake.

CHAP.

The year of the World, 3947. *before Christ's Nativity*, 17

H

CHAP. XIV.

Herod *buildeth a New Temple in* Jeruſalem, *after he had pulled down the Old.*

Hedio & Ruffinus cap. 14. *al.* 11.

IN the eighteenth Year of his Reign, *Herod*, after he had finiſhed theſe many and admirable Actions, conceived in his Mind, a mighty Project; which was, to re-

Herod intendeth to re-edifie God's Temple.

edifie God's Temple, of greater Bigneſs, and anſwerable Height; hoping that this I Work, which was the moſt admirable of all thoſe he had undertaken (as indeed it was) being finiſhed, would eternize his Memory. But fearing leſt the People, in regard of the greatneſs of the Enterprize, would be hardly drawn thereunto, he determined to ſound their Intentions by his Diſcourſe; and for that cauſe aſſembling them together, he ſpake after this manner:

Herod certifieth the People that he will re-edifie the Temple.

Men and Brethren, I hold it to be a Matter both vain and ſuperfluous, to recount unto you what things I have performed during the time of my Government: For they have been of that nature, that they have returned me but little honour, and your ſelves great profit and ſecurity. For you your ſelves know, that in thoſe adverſities that have befallen you, I have been no ways negligent in that which concerned your profit; and in thoſe Buildings I have erected by God's aſſiſtance, I have not ſo much regarded my ſelf, as that which K *concerneth you all; and my hope is, by the will of God, that I have brought the eſtate of the* Jews *to that degree of Felicity, that they never had or expected before this time. As for that which I have particularly done in the heart of the Country, and in the Cities which I have augmented, as well with ornament and beauty, as with a number of Inhabitants; ſince you your ſelves know, I think it a ridiculous matter to reduce them to your Memory. But I muſt aſſure you, that the Deſign which I will preſently undertake, is far more holy and more excellent than may be performed by us. For our Predeceſſors, after they were returned from the Captivity of* Babylon, *builded a Temple in Honour of our great and mighty God, which in height wanted ſixty Cubits of that which* Solomon *firſt* L *built; yet ought we not to object it as a blame, or aſcribe this Action to any impiety in our Anceſtors. For the Temple was not at their diſpoſing; but the meaſure of their Building was ſet down by* Cyrus *and* Darius *the Son of* Hyſtaſpes, *to whom, and their Succeſſors, they have firſt of all been Slaves, as after their time they have been under the ſubjection of the* Macedonians; *ſo that they had not the Means and Opportunity to raiſe this religious Monument, according to the firſt Pattern, to that requiſite and convenient height. But ſince at this preſent, by God's permiſſion, I have obtained the Kingdom, and that for a long time hitherto we have enjoyed a happy peace; and that neither Money nor great Revenues are wanting; and that which is our greateſt good, we are made happy by the favour of the* Romans, *who in a ſort are Lords of the whole World, and in effect are our* M *entire Friends, I will enforce my ſelf to repair that Defect, which happened in times paſt through the Miſeries of our noble Predeceſſors; reſolving with my ſelf to perfect that which is requiſite for the Service of God, in acknowledgment of the Benefits which I have received from him, by whoſe Mercy and Means I have obtained my Kingdom.*

This ſudden and unexpected Speech of *Herod*'s filled all mens ears with wonder, and hearts with expectation, in that he ſeemed to promiſe ſuch a thing as was beyond their hope, and, as they thought, far greater than his power; and that which moſt diſtracted them, was, for that they had conceived a fear, leſt after he had pulled down the old, he ſhould not be of ability to erect a new. For which cauſe his Counſel ſeemed to be dangerous, and Attempt over-difficult. But the King perceiving with what Doubts N

The *Jews* fearing leſt *Herod* ſhould pull down the Old Temple before he had prepared matter for the New, he promiſeth the contrary.

they were detained, encouraged them, promiſing in no ſort to deface the Old Temple, before all that was prepared and poliſhed, which was requiſite for the building of the New. And in this he kept his Word: For he appointed a thouſand Chariots to draw Stones unto the place, and choſe out amongſt the reſt, ten thouſand expert Work-men. He apparelled alſo at his own charge a thouſand Prieſts in their accuſtomed Veſtments; whereof ſome gave the Maſons inſtructions how they ſhould work, and the reſt aſſiſted the Carpenters. This done, after he had prepared all things requiſite, he cauſed them to fall to their Building. Aſſoon as therefore the former Foundations were taken away, and new were planted in their place, the Temple was erected upon them, in length one hundred Cubits, and twenty Cubits in height, above thoſe hundred Cubits O which the former contained; which twenty Cubits were in ſome manner ſunk, after that by proceſs of time the foundations began to be ſetled; and during *Nero*'s Reign our Country-

Convenient Stuff is gathered for the building of the Temple.

A Country-men thought to have raiſed it to the firſt height. The building was of white and ſtrong marble-ſtones, which were each of them twenty and five cubits long, eight cubits high and about ſome twelve cubits broad. All the ſtructure of the ſame was made after the manner of a Princely Palace on all ſides, and the middle part thereof was higher than the reſt: ſo that it might eaſily be diſcovered by the inhabitants of the Country many furlongs off; and eſpecially it was moſt apparent and ſubject to their ſight, who dwelt oppoſite againſt it, or repaired unto the City. The doors thereof and their porches were correſpondent to the reſt of the magnificence of the Temple, garniſhed with divers Tapeſtries and Azured Flowers, which adorned the Pillars: under whoſe chapters a Golden Vine ſpread it ſelf on each ſide, repleB niſhed with many goodly cluſters of Grapes hanging down: which was an admirable work to behold, both in reſpect of the greatneſs, as alſo for the workmanſhip and matter whereof it was made. He encompaſſed all the Temple with moſt ſtately Galleries, correſpondent to the magnificence of the ſame, and ſurpaſſing thoſe in times paſt for the coſt: ſo that never any man before him ſo magnificently adorned the Temple. Two of which were underpropped with very ſtrong Walls, whoſe Workmanſhip was ſo exquiſite, that it is incredible to relate. There was a ſtony riſing or hillock, and very ſtreight and high, the top whereof towards the Eaſtermoſt part of the City was ſomewhat ſmooth and bending. The firſt that encompaſſed it with a wall, was *Solomon* our King, who by God's favour and labour of divers workmen, did firſt of C all build the higher part: *Herod* alſo incloſed the lower part thereof with another wall, under which to the Southward there lieth a moſt deep vaſley. This wall was made of huge ſtones, cloſe faſtened one unto the other with Lead, ſhutting all within his incloſure, and extending it ſelf very deep: ſo that the greatneſs and height of this four-ſquare-building was an incredible thing to be imagined. The greatneſs of the Stones appeared in the Front, but on the inſide they were faſtened together with clapſes of Iron, which fortified and ſtrengthned the building for ever againſt all injuries of times. This work having been thus continued to the top, and the void ſpace between the wall and the riſing hillock filling up the floor above, was made level. The whole circuit of the Tower contained about four ſtades or furlongs, a ſtade or furlong in length from angle D to angle. On the inſide and near unto the top there was another wall of ſtone extended along the Eaſtern ſide: having a double porch of equal greatneſs with that of the wall, and placed in the midſt of the Temple, and openeth right upon the gates thereof, which the Kings formerly had adorned. Round about the Temple were planted thoſe ſpoils which were taken from the *Barbarians*, which King *Herod* had placed there, with all thoſe ſpoils which he had taken from the *Arabians*. In a corner on the North-ſide there ſtood a very ſtrong Fortreſs, builded by the *Aſmonians*; who were *Herod*'s Predeceſſors, and had been both Kings and High-Prieſts, and had impoſed a name on that Tower which was *Baris*, in which they kept the Prieſtly Veſture, wherewith the High-Prieſt was wont to be adorned at that time only, when he was to offer E ſacrifice. King *Herod* kept the ſame in that place, and there remained it after his death, until the time of *Tiberius Cæſar*, under whom *Vitellius* Governor of *Syria*, came unto *Jeruſalem*, where he was entertained by all the people with as great magnificence, as was poſſible: and being deſirous to acknowledge the favour that he had received at their hands, being requeſted by them that they might have the keeping of the High-Prieſt's Ornaments, he wrote unto *Tiberius Cæſar* to grant them that favour: and till the death of King *Agrippa* the *Jews* had the ſame in their poſſeſſion. But after that *Agrippa* was dead, *Caſſius Longinus* that governed *Syria*, and *Cuſpius Fadus* Lieutenant of *Judæa*, commanded the *Jews* to return the ſame into the Fortreſs *Antonia*; ſaying, *That the Romans ought to be Lords thereof, as they had been in times paſt*. For which cauſe, F the *Jews* ſent Ambaſſadors to *Claudius Cæſar*, to requeſt his favour therein, who arriving at *Rome*, found the young King *Agrippa* there, who beſought the Emperor that it might be lawful for him to have the keeping of the habit: who commanded *Vitellius* the Governor of *Syria*, to deliver it into his hands. It was formerly kept under the ſeal of the High-Prieſt and the cuſtody of the Treaſurers, and on the Eve of a certain ſolemn Feaſt, the Treaſurers went up to the Captain, who kept the Fortreſs for the *Romans*, and after they had opened their ſeal, they took the habit: and after the Feaſt was paſt, they returned it back again unto the ſame place, and ſhut it up under the ſame ſeal in the preſence of the Captain.

The year of the World 3947. *before the Nativity of Chriſt* 17.

How the Temple was builded by *Herod*.

After that *Herod* had in this manner builded this ſtrong Tower for the ſecurity and The Tower of *Antonia*.
G guard of the Temple, he called it *Antonia*, for the love of *Antonius* his friend, and one of the chieſeſt men in *Rome*. In the Weſtern part of this porch, there were four gates, whereof the one opened upon the King's Palace, to which there was a direct way thorow

The year of the World, 3955. before Christ's Nativity, 9.

row the midſt of the valley: the two others led unto the ſuburbs: and the fourth opened upon the reſt of the City, and gave open paſſage unto the ſame, by the means of a number of ſtairs, by which men might deſcend to the foot of the valley: and from thence there was an aſcent by other ſtairs to aſcend upwards. For the City was ſituate oppoſite to the Temple, after the manner of a Theatre, which ended at this valley on the South-ſide, where, on the very front of this ſquare, there was alſo another gate in the middle, equally diſtant from both corners, and a ſtately Tripple-Gallery, the length whereof extended from the oriental valley, as far as the Weſtern. It was impoſſible to extend it any further, for it took up all the ſpace. This work was one of the moſt famous pieces that was ever ſeen under the Sun. For the depth of the valley was ſo great, that it was impoſſible for a man to ſee the bottom if he looked downward from the higher part: and notwithſtanding, on the ſame he erected this Porch of ſo great a heighth, that but to look from the top thereof, and to conſider the depth as well of the Valley, as the heighth of the Porch, it would make a man giddy, and his eye could not pierce unto the bottom of the ſame. Thoſe Galleries were ſupported by four ranks of Pillars equally diſtant; and a ſtrong Stone-wall filled up the ſpaces that were between the Pillars of the fourth rank: the thickneſs of the Pillars was ſuch, that one was as much as three Men could fathom, holding one another by the hand, for each of them was twenty and ſeven foot about, with a double baſe at the bottom. The whole number of them was one hundred ſixty and two, they were engraven and damask'd with *Corinthian* work, ſo that it moved admiration in thoſe that beheld it. Betwixt theſe four ranks of Pillars there were three Porches, containing in breadth each of them thirty foot, and in length a ſtade or furlong: and more than fifty foot in heighth. That in the midſt was in breadth once and half as much as theſe two; and in heighth twice as much. The Floor was made of rare Planks, engraven with divers Figures, and the Roof thereof was far higher than any of the reſt, in which were certain huge beams morteiſed, on which there were certain Pillars builded, united and joined ſo together, that it is incredible to thoſe that have not ſeen it, and admirable to him that beholdeth it: for all the work ſeemed to be but one Stone. Such was the faſhion of the Circuit of the firſt Porch. In the midſt, and not far off from the other, ſtood the ſecond: whereunto there was an aſcent made with few ſteps. It was incloſed with a ſeparation of Stone, with an Inſcription, forbidding any ſtranger to enter the ſame upon pain of death. This inward Porch both to the Southward and the Northward had three gates, in rank equidiſtant the one from the other; and toward the Eaſtward had one great gate, by which thoſe men entred, who were cleanſed with their wives. For beyond that place it was not lawful for the women to have acceſs. But the third inward ſpace was only acceſſible by the Prieſts. In it was the Temple, and within it the Altar, on which they were wont to offer up ſacrifices unto God. But *Herod* durſt not enter into the interiour Sanctuary, becauſe he was not a Prieſt; he committed that Fabrick to the Prieſts care, which they accompliſhed in a year and a half's time: *Herod* had been eight years about the reſt. The people were repleniſhed with the fulneſs of joy, and every one gave thanks unto God for that the whole Work was finiſhed ſo ſpeedily, and wiſhed all happineſs to the King for his coſt and diligence in the execution and finiſhing thereof; and they celebrated a great Feaſt in honour of the reſtauration of the Temple. Then did the King offer up three hundred Oxen unto God, and the reſt of them, each one according to his ability offered ſo many ſacrifices, that they can hardly be numbred.

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The Porch builded aloft above the Valley.

The inward Court into which and no further the *Jews* might enter.

The dedication of the Temple.

About the very time of the Celebration of this Feaſt, in the honour of the Re-edification of the Temple, the Kings day of Coronation fell out, which he was wont to ſolemnize every year with great joy; and for this two-fold occaſion the ſolemnity and joy was far more ſumptuous and compleat. The King alſo cauſed a Conduit of Water to be made, and coveyed by pipes under ground, drawing it from the Caſtle *Antonia* unto the Eaſt-gate of the Temple; near to which he builded another Tower alſo, to the end, that by the Conduits he might aſcend privily unto the Temple, if haply the people ſhould practiſe any inſurrections againſt his Royalty. It is reported, that during the building of this Temple, it never rained by day-time, but only by night, to the intent the Work might not be interrupted: and our Predeceſſors have teſtified no leſs unto us. Neither is this thing incredible, if we attentively conſider thoſe other effects of God's Providence.

A Conduit under ground from the Caſtle *Antonia*.

During the building of the Temple, it never rained by day.

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THE SIXTEENTH BOOK OF THE ANTIQUITIES of the JEWS:

I

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Sixteenth Book.

1. Herod *maketh a Law which maketh him be reputed a Tyrant: He goeth to* Rome, *and brings back his Sons,* Alexander *and* Ariſtobulus; *his Siſter* Salome *and thoſe of her*
K *Faction endeavour to render them odious to him.*

2. *How* Herod *gave Wives unto* Alexander *and* Ariſtobulus; *and how nobly he received* Agrippa *in his Dominions.*

3. Herod *goeth to meet* Agrippa *at* Pontus *with a Fleet, by which he re-enforceth his Army, and returning back with him a great part of his way, doth much good to ſeveral Towns.*

4. *The* Jews *who lived in* Ionia *complain to* Agrippa, *that the* Grecians *will not let them*
L *enjoy their Priviledges.*

5. *How* Herod *returned into* Judæa, *and freed his Subjects from the payment of the fourth part of the Taxes.*

6. Salome, Herod's *Siſter, endeavoureth to ruine his two Sons,* Alexander *and* Ariſtobulus, *whom he begot of* Mariamne: *He ſends his Son* Antipater, *whom he had by his firſt Wife, to* Rome.

7. Antipater *doth ſo incenſe his Father againſt his Brothers,* Alexander *and* Ariſtobulus, *that* Herod *bringeth them to* Rome, *and accuſeth them before* Auguſtus, *for having attempted to poiſon him.*

8. *Of* Alexanders's *defence, and how the two Brethren were reconciled to their Father* Herod.

M 9. Herod *having compleated the Building of* Cæſarea, *dedicateth it to* Auguſtus, *and entertaineth the People with ſtately Plays and Paſtimes: He cauſeth other Towns to be built with ſeveral Monuments. His extream Liberality to Strangers, and his exceſſive Rigour to his own Subjects.*

10. *Teſtimonies of the Roman Emperour's Affection towards the* Jews.

11. *King* Herod *cauſeth* David's *Sepulchre to be opened to get Money out of it, for which God puniſheth him; ſtrange Diviſions and Troubles in his Family. The Cruelties which this Prince's miſtruſtfulneſs, and* Antipater's *malice cauſeth, together with his Son* Alexander's *Impriſonment.*

N 12. *How* Archelaus *King of* Cappadocia, *reconciled* Alexander *to his Father.*

13. Herod *declareth War againſt the* Arabians, *for protecting* Trachonites *Robbers.*

14. Syllæus *will perform nothing of what* Auguſtus's *Lieutenants had ordained, but goeth to* Rome *to him.* Herod *entreth into* Arabia *with an Army, and taketh the Caſtle where the* Trachonites *were retired.*

15. Syllæus *doth ſo incenſe* Auguſtus *againſt* Herod, *that he refuſeth to give Audience to his Ambaſſadours, neither will he admit thoſe whom* Aretas *King of the* Arabians *ſent. This* Aretas *ſucceeded* Obodas, *whom* Syllæus *cauſed to be poiſoned, that he might get the*
O *Kingdom.* Herod *ſends the third Embaſſage to* Auguſtus.

16. Herod *more incenſed than ever againſt his Sons* Alexander, *and* Ariſtobulus, *by ſeveral Aſperſions, cauſeth them to be impriſoned.* Auguſtus *is made ſenſible of* Syllæus's

wickedneſs, condemns him to die, confirms Aretas *in the Kingdom of* Arabia; *he is ſorry for having ſo ill an Opinion of* Herod, *adviſeth him to call a great Aſſembly at* Berite, *where his Sons, after new Complaints given in againſt them, are to be judged.* H

17. *How* Herod's *Sons were condemned in the Council of* Berytum.

CHAP. I.

Herod *maketh a Law which maketh him be reputed a Tyrant: He goeth to* Rome, *and brings back his Sons,* Alexander *and* Ariſtobulus; *his Siſter* Salome *and thoſe of her Faction endeavour to render them odious to him.* I

The year of the World, 3955. before Chriſt's Nativity, 9.

Hegio & Ruffinus, cap. 1. *Herod* made a new Law, that Wall-breakers ſhould be ſold into bondage out of the Kingdom.

AMongſt the reſt of the Affairs of the Commonwealth, the King thought it behoved him to redreſs and hinder private Injuries, both in the City and Country: For the which purpoſe he made a new Law unlike to the former, that it ſhould be lawful for ſuch as were Wall-breakers, to be ſold for Slaves without the limits of his Kingdom: Which Law did not ſeem ſo much to intend the puniſhment of Malefactors, as the diſſolution of his own Country-Cuſtoms. For to K ſerve foreign Nations, who lived not after the manner of the *Jews*, and to do whatſoever they commanded them, was more prejudicial unto Religion than unto the Parties convicted of that fact. Wherefore it was ſufficiently already in the old ancient Laws provided for the puniſhment of ſuch People, to wit, that a Thief ſhould reſtore four times as much as he ſtole: Which if he was not able to do, that then he was to be ſold; not unto ſtrangers, nor into perpetual bondage, but only for ſeven years; at which time he ſhould again be ſet free. So that the common People did interpret this new Law to ſet down an unjuſt puniſhment, and rather to favour of Tyranny, than of Princely Dignity, and to be enacted not without contempt of their ancient Laws: So that for this cauſe, all Men ſpake very ill of the King. L

The puniſhment of theft according to the Law of *Moſes, Exod.* 22. *Deut.* 12. 15.

Herod ſailed into *Italy*, and brought home his Sons from *Rome.*

At the ſame time *Herod* ſailed into *Italy* to ſalute *Cæſar*, and to ſee his Children living at *Rome*. Where *Cæſar* receiving him very courteouſly, permitted him to take his Sons home with him, as being now ſufficiently inſtructed in the Liberal Arts. Who returning into their Country, were joyfully received of all their Country-men, both for that they were of comely ſtature, and of courteous behaviour, and in their very Carriage did ſhew that they came of Kingly Lineage. Which things moved *Salome* and the reſt, by whoſe falſe Accuſations their Mother *Mariam* was deſtroyed, to envy them; fearing their Power, and verily perſuading themſelves that they would be Revengers of their Mother's Injuries. So taking hereby occaſion, they began alſo falſly to accuſe them, as miſliking their Father, who had cauſed their Mother to be ſlain; and as M though they had an averſion from him, whoſe hands were imbrued in their Mother's Blood. For they knew that by ſuch calumniation they might draw them into hatred, and avert their Father's Good-will from them. Yet did they not carry theſe their Inventions to the King's Ears, but contented themſelves to bruit them abroad amongſt the common People; which ſo in the end coming to his hearing, would cauſe in him ſuch enmity and hatred againſt his Sons, that it would overcome in him all natural Affection.

Salome and others falſly accuſed *Herod* his Sons, and made their Father hate them.

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CHAP. II.

How Herod *gave Wives unto* Alexander *and* Ariſtobulus; *and how nobly he received* Agrippa *in his Dominions.*

Herod married his Son *Ariſtobulus* to *Bernice, Salome*'s Daughter, and *Alexander* to *Glaphyra*, the Daughter of the King of *Cappadocia.*

BUt the King as yet miſtruſting nothing, moved with a Fatherly Care over them, had them in ſuch eſteem as Reaſon did require, and for that they were now come unto Man's eſtate, he married them both: Unto *Ariſtobulus* he gave *Bernice* the Daughter of *Salome*; and unto *Alexander*, *Glaphyra* the Daughter of *Archelaus* King of *Cappadocia.* Which done, underſtanding that *Marcus Agrippa* was returned out of *Italy* O into *Aſia*, he went unto him thither, and invited him into his Kingdom, requeſting him to accept of his Friends entertainment. Which *Agrippa* yielding unto, *Herod* committed

A mitted nothing that might delight him: For he received him in his Cities newly built, shewing him the fair Houses, and goodly Edifices, entertaining him and the rest of his Friends and Followers with all sorts of delights, pomp, and magnificence, as well at *Sebaste*, as at the Haven of *Cæsarea*, and in the Castles he built, to wit, *Alexandrium*, *Herodium*, and *Hircania*. He also brought him to *Jerusalem*, where all the People met him apparelled in such rich and brave Attire, as they were accustomed to adorn themselves withal, when they celebrate their Festivals, and with many joyful Acclamations received and saluted him. *Agrippa* offered an hundred Head of fat Oxen to God, and feasted all the People; and although he would willingly have made a longer abode there, yet the Winter drawing on, fearing tempestuous Weather, he was forced to sail B away with all speed to *Ionia*, both he and his Friends being honoured with very great Presents.

The year of the World, 3955. before Christ's Nativity, 9.

Hedio & Rufinus, cap. 2. *Herod* carrieth *Marcus Agrippa* all about his Kingdom. *Agrippa* offered an hundred Beasts at *Jerusalem*.

CHAP. III.

Herod *goeth to meet* Agrippa *at* Pontus *with a Fleet, by which he re-enforceth his Army, and returning back with him a great part of his way, did much good to several Towns.*

C HErod having past the Winter at home, and hearing that *Agrippa* was with an Army minded to go to *Bosphorus*, the Spring-time being now at hand, he sailed unto him again, and taking his course by *Rhodes* and *Cous*, he came towards *Lesbus*, thinking there to find *Agrippa*: But by a contrary Wind he was driven from thence, and forced to stay a while at *Chius*, where many privately coming to salute him, he rewarded them with Princely Rewards: And perceiving that the City-gate, destroyed in the Wars against *Mithridates*, was not yet repaired, but still lay ruinated for want of money to repair it, he gave so much money as largely sufficed to restore it to the former beauty and bigness, exhorting them with all expedition to re-edifie and adorn the City as it was in times D past. At last the Wind changing, he sailed first to *Mitylene*, and then to *Byzantium*; and there understanding that *Agrippa* had already past the Rocks of *Cyanes*, he followed him with all speed, and overtook him at *Synope*, a City of *Pontus*; who contrary to *Agrippa's* expectation, arrived there with his Navy. *Herod's* coming was very grateful unto *Agrippa*, and with especial Affection they embraced one another. It was an evident sign of Friendship, that the King omitting his own private business, would now come unto him in so convenient a time. Wherefore *Herod* abode still with him in the Army, always present either to assist him with Counsel, or to bear part of the Labour with him. He was also present with him at such times as he meant to be merry, being his only Counsellor in difficult matters, for the benevolence he bare unto him, and also in all his mirth, as being one whom he honoured. *Agrippa* having dispatched the business in *Pontus* E for which he came, it pleased him not to return by Sea, but to go by *Paphlagonia*, *Cappadocia*, and the greater *Phrygia*, and so they came by land to *Ephesus*; and there taking Ship, they came to *Samos*. And in that whole Journey, almost in every City he gratified *Herod*, at his entreaty relieving many of their necessities. And *Herod* did in the way help many with money that wanted, and spent much upon his Guests: And moreover, if any one had any suit unto *Agrippa*, *Herod* was the only Man that might obtain his suit for him. And though *Agrippa* also was both nobly minded and easily entreated to grant all such things as were not prejudicial to any Man; yet was it a matter of no small moment and importance in King *Herod*, to incite him to use Beneficence, being even of his own accord forward enough to put the same in practice. For first of all he reconci- F led *Agrippa*, being angry against the *Ilienſians*, and himself paid the money that the People of *Chius* were indebted unto *Cæsar's* Receivers, obtaining for them an immunity: And he also assisted and pleasured others in whatsoever they needed.

Herod sailed unto *Agrippa* to *Chius*, and gave a great sum of money to re-edifie the Porch.

Herod found *Agrippa* at *Synope* a City of *Pontus*, and was by him honourably entertained.

Herod still present with *Agrippa* in sports and serious affairs.

Agrippa went by land to *Ephesus*.

Herod helped many in the way with money.

Herod was a Mediator for many to *Agrippa*.

The Citizens of *Ilia* are reconciled to *Agrippa*, and they of *Chius* obtain a priviledge.

CHAP. IV.

The Jews *who lived in* Ionia *complain to* Agrippa, *that the* Grecians *will not let them enjoy their Priviledges.*

G WHen they came into *Ionia*, a great multitude of the *Jews* inhabiting that Country being gathered together, expected him to speak unto him; and finding opportunity, they complained unto him of the Wrongs that those Country-men of-

The *Jews* of *Ionia* complain unto *Agrippa* of the Injuries offered them by those Country-men.

The year of the World, 3956. before Christ's Nativity, 8.

fered them, not permitting them to live according to their Laws; and that upon Festi- H
val Days they pulled and haled them before their Tribunal: And that they would not
permit them to send sacred Money unto *Jerusalem*, and that they compelled them to do
publick Business, and to spend the holy Money in those Affairs, contrary to the Priviledges
granted unto them by the *Romans*. *Herod* endeavoured to have the *Jews* Complaints
heard by *Agrippa*, and desired one of his Friends and Followers, called *Nicholaus*, to plead
the *Jews* Cause; who made a Speech unto *Agrippa*, sitting with the rest of the *Roman*
Nobility, and other Kings and Princes, in their behalf, after this manner: "Most worthy
"*Agrippa*, true it is, That all Men that suffer Injury, are constrained to fly for redress
"to the Higher Powers, and we, over and above, hope to obtain our suit: For we ask
"nothing but that which your Goodness hath already granted, and that which they I
"endeavour to take from us that are as we also are, your Subjects. And although
"that your Benefit bestowed upon us was great, yet we are worthy still to enjoy
"it, only for that you your self judged us worthy thereof. And suppose it was a
"small matter, it is a discredit for you not to grant so small a Trifle. Wherefore
"it is evident, that the Injury done unto us, doth also redound unto you, whose
"Decrees those that have injured us, fear not to contemn, and do disannul your Be-
"nevolence towards us. For if any one should ask any of them, whether they had
"rather lose their Lives, than be deprived of their Country-Laws, Rites, Sacrifices,
"and Festivities, wherewith they honour their Gods, I know they would rather en-
"dure any Calamity, than to be forced to forsake their Country-Customs. For ma- K
"ny Wars arise only for defence of Religion: And the greatest reward and content
"that we reap by this happy Peace, which through your means we enjoy, is this, That
"we are every one permitted to live according to the Custom of his Country, and to
"continue in Piety. Wherefore they endeavour to take from others, that which by
"no means they would permit to be taken from themselves, as who would say, It was
"not as great Offence to hinder other Men's Piety and Devotion, as neglect their own.
"Let us consider whether there be any City or Nation, that doth not count their Feli-
"city to be situate in your Dominion, and the Power of the *Romans*? Or is there any
"that desireth your Honour and Power to decay and be of no force? Truly none
"that is wise: For there is none, whom either publickly or privately it concerneth not. L
"But these People endeavouring to take from us our Liberty, do also as it were deprive
"themselves of all Benefits which they have received at your hands, which are infi-
"nite. For what a Benefit is it, that whereas other Nations living under the Dominion
"of rigorous Kings constituted over them; these do only obey the *Romans*, and live
"in happy peace and tranquility? But as for our Affairs, were no Man troublesome
"unto us, yet are they not such as deserve to be envied. For enjoying the common
"Felicity, which others your Subjects do, we desire nothing of high esteem or worth,
"but only request that we may live according to the Religion of our Country, which
"of it self is not to be envied, but may be profitable for them that permit it. For God
"doth always love them who honour him, and them who do not hinder his honour. M
"What is there in our Religion offensive to any Man? Nay, what is there that is not
"according to all Piety and Justice, whereby all things continue and are preserved?
"For neither do we conceal what Life we follow, nor the Labours and Exercise we use,
"but resting the seventh Day from all Labours, we spend that Day in learning our Re-
"ligion, and the Laws and Customs thereof, esteeming this Custom not to be of small
"force to correct and amend our manners. These our Customs having in them no-
"thing that any that searcheth them can justly reprehend, they are now also, though
"many are persuaded the contrary, consecrated and confirmed by their antiquity: So
"that we must needs make a conscience of it to forsake our Laws, that have endured so
"many Ages. These are the Injuries that these People by violence offer us; they sa- N
"crilegiously take from us the Money dedicated to God: They impose Tributes upon
"us who are free: They upon Festival Days force us to their Tribunals, to Law, and
"other prophane Business, without any necessity, but only in contempt and disgrace
"of our Religion, which they know well in the mean time while they persecute with
"unjust and unlawful hatred. For your Empire, equally providing for the Good of
"all your Subjects, doth not only nourish the mutual Concord of them all, but also
"resisteth hatred and malice. These are the Injuries, most worthy *Agrippa*, whereof
"we seek redress at thy hands, requesting thee that hereafter we may live according to
"our Religion as formerly, and that our Adversaries may have no more Authority
"over us than we over them: Which is not only Justice and Equity, but already also O
"granted by your Clemency. And there are yet extant, to be seen in the Capitol, ma-
"ny Decrees and Ordinances of the Senate concerning this matter, engraven in Brass,

Nicholaus did make a speech unto *Agrippa*, in the behalf of the *Jews*.

"which

A "which are read unto this Day: Doubtleſs for our truth and fidelity ſo oftentimes tried; *The year of the World, 3956. before Chriſt's Nativity, 8.*
"or at leaſt, though we not deſerving it, yet holy and inviolate. For you do not only not
"withdraw from us and all other Nations, your former Benefits granted unto us, but you
"do rather every Day, beſide all hope and expectation, increaſe them; all which, time
"will not ſuffer me to rehearſe. And that we may not ſeem vainly to boaſt of our
"Duties and Officiouſneſs towards you, and alſo omitting other things that are paſt;
"our King now ſitting with you, can ſufficiently teſtifie it ſo to be. For what kind of
"Love and Good-will hath he omitted to ſhew unto your Nation? Where was he not
"proved truſty? What hath he not deviſed to honour you? Where ſtood you in need,
"when he was not the firſt Man to help you? Why therefore ſhould not we receive
B "ſome favour for his Deſerts? I will not omit to put you in mind of the Valour of his
"Father *Antipater*, who came in with 2000 Souldiers to aſſiſt *Cæſar* in the *Egyptian* Wars,
"wherein he ſo valiantly behaved himſelf, that neither by Sea nor Land any one in
"thoſe Wars deſerved more commendations than himſelf. I will not repeat at this time
"how much good he did *Cæſar* in thoſe Wars, and what and how great Rewards he
"received; but rather I ſhould firſt of all put you in remembrance of the Letters that
"the Emperour writ unto the Senate concerning this matter, wherewith he obtained
"for *Antipater* the Honours and Priviledges of the City. For this only argument had
"been ſufficient to have declared that we did not obtain ſuch favour without deſert,
"and requeſt thee now to confirm the ſame, of whom we might juſtly hope for new
C "Benefits, ſeeing ſuch friendſhip and familiarity between thee and our King. For we
"have underſtood by our Nation that dwell in *Judæa*, how many Offerings thou didſt
"there ſacrifice unto our God, and with what Vows thou honouredſt him; how thou
"feaſtedſt the People, and waſt delighted in that mutual hoſpitality. All which was an
"argument of the Friendſhip confirmed between ſo great a *Roman* Prince and the Na-
"tion of the *Jews*, even in *Herod*'s Houſe. By all theſe, we humbly requeſt in the pre-
"ſence of the King, nothing but this only, that thou wouldſt not permit us deceitfully
"to be defrauded of that, which you your ſelves have already granted unto the Nation
"of the *Jews*.

D Now no one of the *Greeks* offered to oppoſe himſelf againſt that which *Nicholaus* did ſpeak; for this was no contention to a Judge concerning their Right, but only a deprecation and ſupplication to avoid injury. Neither did they deny it, only thus they excuſed themſelves, that the *Jews* dwelling amongſt them, were troubleſome unto them. But the *Jews* ſhewed themſelves to be free Citizens, and to live according to their Religion and Laws of their Country, without any Man's moleſtation or injury. Wherefore *Agrippa* underſtanding that they were wronged, anſwer'd thus: That he would not only gratifie them for his Friend *Herod*'s ſake, but alſo for that they ſeemed to him to demand a reaſonable matter. Wherefore though they had demanded a greater thing of him, he would have granted them whatſoever he might, without prejudicing the People of *Rome*. And now ſeeing they only demand of him that which already the *Romans*
E had granted unto them, he would ratifie and confirm unto them the Benefit which they had alread received at the *Romans* hands, and provide that henceforth no Man ſhould moleſt them for living according to the Inſtitution and Ordinances of their Country. Having thus ſpoken, he diſmiſſed the Aſſembly. Then *Herod* ariſing, thanked him in all their Names. And then, after mutual embracing one another, they departed, taking their leaves from *Lesbus*.

Agrippa confirmeth the *Jews* priviledge.

Agrippa departed from *Lesbos*.

CHAP. V.

F *How* Herod *returned into* Judæa, *and freed his Subjects from the payment of the fourth part of the Taxes.*

THE King having a proſperous Wind, within a few Days after arrived at *Cæſarea*; from thence he went to *Jeruſalem*, and calling together all the People, as well the Citizens, as alſo the Country-People there preſent, there he told them the cauſe of his Journey, and how he had obtained Immunities for the *Jews* living in *Aſia*, that they might converſe there among the *Gentiles*, without moleſtation. Then he told them what felicity they had received and enjoyed by his Reign, ſeeing that his greateſt care was ſo to provide for his Subjects, that they might want nothing. And to gratifie them the more,
G he told them, that he would freely remit the fourth part of the Taxes and Tribute they were to pay for the year paſt. The People greatly comforted, as well with the King's Speech unto them, as with his liberality, departed joyfully, wiſhing the King all happineſs.

Herod returned to *Jeruſalem*, and made a ſpeech unto the People, and let them underſtand the cauſe of his Journey, and remitted the fourth part of his Tribute.

The year of the World 3956. before Christ's Nativity 8.

CHAP. VI.

Salome, Herod's *Sister, endeavoureth to ruine his two Sons,* Alexander *and* Aristobulus *whom he begot of* Mariamne: *He sends his Son* Antipater, *whom he had by his first Wife, to* Rome.

Hedio & Ruffinus, cap. 3. *al.* cap. 7. *Salome* persecuteth *Mariamne*'s Children with natural hatred.

IN the mean time, the discord of his House was daily encreased, by reason of *Salome*'s inveterate hatred against *Alexander* and *Aristobulus*; she presumed so much on her success against their Mother, that she hoped to leave none of her Children alive to revenge her Death: And she wanted no occasion; for it seems the two young Princes were not very well affected towards their Father, partly for the memory of their Mother's Death, and partly also for that they desired the Kingdom. So that they upbraiding *Salome* and *Pheroras*, did renew their old hatred against them, who daily practised, by all means they could, to overthrow them: The young Men also hated them, but not with the like hatred that they were hated of them. For they for their ingenious Manners and Noble Race, dissembled not their Anger, but freely declared their Minds. But *Salome* and *Pheroras* contrariwise, enviously and craftily prepared themselves a way by Calumniations; always provoking the magnanimous Spirits of these young Princes, whose fierceness might soon bring them into suspicion with their Father, that he might gather hereby, that they wanted not will to revenge their Mother's Death; yea, even with their own Hands, forasmuch as they were not ashamed to be the Children of such a Mother, and would contend that she was unjustly put to Death. And now all the City talked of them, every one pitying their rashness: *Salome* not ceasing to gather by their own Speeches, probable Arguments of suspicion, that they did not only take their Mother's Death impatiently, but also raging like Furies, did both bewail her Death and their own case, who were compelled to converse with the Murtherers of their unfortunate Mother; and as it were contaminate themselves with living amongst them. And the absence of the King greatly increased their Dissention; who being returned, having made a Speech unto the People, he presently was admonished both by *Pheroras* and *Salome* his Sister, that he was in great danger by reason of his two Sons, who did openly boast that they would be revenged of them that killed their Mother: Feigning moreover, that they were encouraged, for that they hoped that *Archelaus* King of *Cappadocia* would help them to accuse their Father unto *Cæsar*. *Herod* hearing this, was greatly troubled; and so much the more, that he heard the same also reported unto him by others. And hereby he was put in memory of that which was past, how that for the dissention of his House, he could not long enjoy his Friends and deareſt Wife. And as it were foreseeing by that that was past what would ensue, and fearing some greater Calamity would befal him, he was altogether amazed. And truly, as abroad he was most fortunate above all hope, so at home he was most unhappy and unfortunate beyond Men's Opinion: So that one may well doubt whether his fortunate success abroad, did countervail his Misfortunes at home; or whether it had been more expedient for him to have had neither the one nor the other, but to have had only a common and ordinary favour at Fortune's hands. Deliberating thus with himself, he thought it good to call unto Court another Son of his, whom he begat when he was a private Man; and to grace him with Honours, and to oppose him against the other two Brethren, to the end to bring down and repress their fierce and haughty Minds; (this Son of his was called *Antipater*, not minded, which after overcome by Affection he did) to make him sole Heir of all, but thinking thereby to bridle *Mariamne*'s Children, and to diminish their arrogancy, by letting them see that it was not needful to keep the inheritance of so flourishing a Kingdom only for them; wherefore he introduced *Antipater*, one opposed against them, that thereby the other two laying their Pride aside, might shew themselves more tractable to their Father: And so thought by this means to provide for their safety. But it fell out far otherwise than he expected; for they esteemed this Fact as an Injury done unto them: And *Antipater* was of that Nature, that having gotten promotion contrary to his expectation, he did endeavour all ways possible to be in greater account with his Father than the other two, who was already, through false Accusations, alienated from them, and every Day (as he also desired) ready to believe any thing that might incense him against them.

Alexander and *Aristobulus* being by *Salome* and *Pheroras* drawn into bad words, are by them accused to their Father *Herod.*

Hedio & Ruffinus, cap. 4. *al.* cap. 8. *Pheroras* and *Salome* accuse *Alexander* and *Aristobulus* unto *Herod.*

Herod was fortunate abroad, and unfortunate at home.

Herod advanceth *Antipater* to bridle the arrogancy of his Sons.

Antipater inciteth his Father against his Brothers.

Wherefore this was all his Business; yet he had an especial care not to be thought an accuser of his Brethren, but he used others of his Complices, whom the King nothing suspected; who for the trust the King put in them, might also have better credit given unto

A unto their words. For this Man had many followers and favourers, as it were gaping after Preferment by his means; who with a kind of counterfeit Good-will, made a ſhew of Love and Good-will towards *Herod*. And being many in number, and truſty one to another, the young Princes were every day entrapped more and more: For many times they ſhed tears for very grief of the Contumelies and Injuries that they ſuffered; and many times they mentioned their Mother, and complained unto thoſe whom they thought to be their Friends of their Father, as one that dealt not well with them; all which *Antipater*'s Favourites maliciouſly noting, and adding thereunto ſomething of their own invention, they did preſently tell it unto *Herod*; and ſo did foment the diſſention of his Houſe. For the King being moved hereat, and purpoſing to humble *Mariamne*'s Children, did daily encreaſe and augment *Antipater*'s Honour; and at his entreaties, at laſt brought his Mother into the Court; and many times writing ſecretly unto *Cæſar* in favour of *Antipater*, he eſpecially commended him in particular unto him: And being to ſail to ſalute *Agrippa*, who was now to depart out of *Aſia*, having governed that Province ten years, he only took with him *Antipater* of all his Sons; whom he alſo committed to *Agrippa* with many Gifts, to go with him to *Rome*, and to be brought into favour with *Cæſar*: So that now all things ſeemed to be done, as it were by this Man's beck, and the other two to be already diſ-inherited.

The year of the World, 3959. before Chriſt's Nativity, 8.

B *Herod* brought *Antipater*'s Mother into the Palace.

Herod deliverеth *Antipater* to *Agrippa* to be carried to *Rome*.

C CHAP. VII.

Antipater *doth ſo incenſe his Father againſt his Brothers*, Alexander *and* Ariſtobulus, *that* Herod *bringeth them to* Rome, *and accuſeth them before* Auguſtus, *for having attempted to poiſon him.*

ANtipater's Journey to *Rome*, with his Father's Letters of Recommendation to all his Friends there, proved both very advantageous and honourable to him; yet this was a great grief to him, that he could not daily calumniate his Brothers; for he D feared leſt his Father's mind ſhould change, and ſo would affect *Mariamne*'s Children moſt. This being his daily fear, though he were abſent, he ceaſed not by Letters to incite his Father againſt them, as having care of his ſafety; but indeed for that he there by through his bad Practiſes, hoped to obtain the Kingdom; ſo that he encreaſed *Herod*'s wrath againſt them, that he was become a deadly Enemy unto them both. But fearing raſhly in his anger to commit any thing to prejudice them, he determined to ſail again to *Rome*, and there to accuſe his Sons before *Cæſar*, leſt he being led away through indignation and diſpleaſure againſt them, ſhould ſeem to caſt off all Love and Fatherly Affection towards them. And repairing to *Rome*, and not finding *Cæſar* there, he followed him unto *Aquileia*; and coming to ſpeech of him, and requeſting him to take notice of his Misfortunes, he preſented his two Sons; and accuſed them E before *Cæſar* of Inſolency, and for having attempted to poiſon him; complaining their hatred to be gone ſo far, that now by any wicked and execrable way whatſoever they ſought their Father's Kingdom, notwithſtanding that *Cæſar* had given him full power and liberty to leave the Kingdom to him whom he found moſt dutiful unto him. And that they, though thereby they might not gain the Kingdom, yet they could be contented with their Father's Death; and that they ſought it with danger of their own Lives; and that this horrible and deteſtable Hatred was now rooted in their Hearts. And that he having long endured this Calamity, was now forced to open it unto *Cæſar*, and trouble his Ears with theſe Complaints. And ſpake after this manner: *Have I deſerved this at their hands? What wrong have I done* F *them? Or how can they think it reaſon, that I, who have expoſed my ſelf to ſo many Dangers, and undergone ſo difficult Labours for a long time, to obtain the Kingdom, ſhould not peaceably enjoy the ſame, and ſuffer me to be Lord of my own Dominions, and permit me the liberty to leave it unto him who ſhall deſerve ſuch Honour in the beſt performance of a Son-like Duty? So that the beholders hereof, ſeeing Piety ſo rewarded, might hereby be the more incited hereunto; eſpecially ſeeing that without violating the Law of Nature, it is not lawful to think any ſuch thought: For no Man can affect his Father's Kingdom, but he doth alſo deſire his Father's death, ſeeing it is not permitted Men to ſucceed thoſe in the Kingdom who are yet alive.* He alledged moreover, That for his part he had had a care that they ſhould want nothing convenient for a kind Father to provide for Princely Children, neither Ornaments, nor Followers, nor Delights: That alſo he had provided for them Wives of a Noble Race, and had married one of them unto his Siſter's Daughter, and the other unto *Archelaus* his Daughter, King

Antipater was honoured at *Rome*.

Antipater when he was preſent, incited his Father againſt his Brethren by lies; and being abſent, he did the ſame by Letters.

Herod ſailed to *Rome*, and followed *Cæſar* to *Aquileia*, *Herod* accuſed his Sons before *Cæſar*.

The year of the World, 3959. before Christ's Nativity, 8.

King of *Cappadocia*: And which was the greateſt matter of all, he had not uſed the Authority of a Father againſt them after theſe Enterprizes, but brought them unto *Cæſar* their common Benefactor; and that forſaking his own Right of a Father, who had been injured; or of a King, againſt whom Treaſon had been wrought; he was now content to debate his matter with them before ſuch a Judge, as well knew how to decide the thing in queſtion according to Right and Equity; yet requeſted him that their Offence might not be left unpuniſhed, nor he forced to lead the reſt of his Life ſtill in perpetual fear; nor ſuffer them to be ſo miſerable, as never to enjoy themſelves, nor deſire to ſee the light of the Sun, after having violated the moſt ſacred Laws of God and Nature. *Herod* having with a vehement voice objected theſe Accuſations againſt his Sons before *Cæſar*, the two Princes were not able to abſtain from Tears whilſt he was yet ſpeaking; and having ended his Speech, they wholly burſt out into Tears; not that they were guilty of thoſe Impieties laid unto their charge, but that they were accuſed by their Father; againſt whom it was not decent to ſpeak freely for themſelves, nor expedient to refuſe to defend their own Cauſe. Wherein they remained doubtful what to do, moving the Auditors to pity them by their Tears and Lamentations; and fearful withal, leſt it ſhould be thought that their guilty Conſciences did trouble them, that they were not able to ſpeak in their own defence; ſeeing that indeed it was only for want of Experience, by reaſon of their tender years. Which alſo *Cæſar* perceived, and all that were preſent were ſo moved to Compaſſion, that neither their Father, who was their Accuſer, could refrain from being moved with Compaſſion. H I K

Alian, cap. 9. *Alexander* and *Ariſtobulus* moved all that were preſent, even their Father and Accuſer to tears and compaſſion.

CHAP. VIII.

Of Alexanders *defence, and how the two Brethren were reconciled to their Father* Herod. L

THen the young Princes perceiving both their Father and *Cæſar* to be mollified and they that were preſent partly to pity them, partly to ſhed Tears of Compaſſion; the one of them named *Alexander*, who was the elder, directing his Speech to his Father, began thus to clear himſelf of the Crimes objected againſt them: *Father, how well and friendly-minded thou art towards us, this preſent Judgment declareth; for hadſt thou determined any heavy Sentence againſt us, thou wouldeſt not have brought us before him, who is the Preſerver of us all; for thou mighteſt, being a King, or for thy Authority over us as a Father, have puniſhed us for our Offence according to thy Power: But in that thou haſt brought us to* Rome, *and made* Cæſar *our Judge, it is an argument that thou ſeekeſt to ſave us; for no Man brings any one to the Temple whom he purpoſeth to deſtroy; which greatly aggravateth our cauſe, who do cenſure our ſelves unworthy to live, rather than to incurr an Opinion of Impiety committed againſt thee ſuch a Father. How far more expedient is it to die guiltleſs, than to live ſuſpected of ſo great an Ingratitude? Wherefore if God grant us ſo much ſucceſs in our defence, as to perſuade you of the truth, we ſhall not rejoice ſo much for having eſcaped ſo great a danger, as to be found innocent by your Judgment; for we do not deſire to live with the ſuſpicion of thoſe Calumnies. It is a probable Accuſation to accuſe our years, as having affected the Kingdom; and our unfortunate Mother's Calamity maketh it ſeem more probable. But conſider, I beſeech thee, if the ſame Crime may not as well be framed againſt any one whomſoever, as againſt us. For any King having Children by a Wife that is now dead, may, if it pleaſe him, ſuſpect them, as practiſing Treaſon againſt him their Father. But ſuſpicion is not ſufficient to prove a Man Impious and Guilty: Wherefore produce any one that can bring ſufficient proof, that may induce any moderate Judge to believe, that we ever attempted ſuch a horrid Crime. Can any Man ſhew that Poyſon was prepar'd by us for you, or that we conſpired with any, or that we corrupted any Servants with Money and Gifts; or that we writ any Letters againſt thee? Yet Calumny may feign every one of theſe upon no occaſion. It is a grievous matter for Diſcord to be in a Prince's Court; and the hope of Dominion, which your Majeſty affirmed to be the reward of Piety, doth often impel Men's Minds unto hainous Offences. But although it be moſt certain that we cannot be convicted of any Crime, yet how can we clear our ſelves from Accuſations forged againſt us, before them that will not hear us? But did we ſpeak ſome inſolent Words? yet were they not againſt thee, O my Father! (for that had* been M N O

Alexander ſpeaketh in his own, and his Brother's defence.

A *been Impiety) but againſt them who traduced us. We bewailed our Mother's misfortunes. It is true; but not becauſe ſhe is dead, but becauſe after her death ſhe is evil ſpoken of by thoſe who ought not to do it. We affect the Kingdom of our Father, he being yet alive. Wherein? Is not that purpoſe of ours vain and frivolous, we having already been graced with Kingly Honours? And ſuppoſe we were not; yet might we hope for them. But could we expect them with killing of thee, whom both Earth and Seas would diſdain after ſo execrable an Offence? Or could we have expected that the Loyalty of thy Subjects, and the Laws of our Nation would have permitted us, having gotten the Kingdom by murthering our Father, to have enjoyed the ſame, and entred into the Holy Temple, which thou didſt repair? Or ſuppoſe we deſpiſed them all; yet could any one that murthered thee eſcape,* Cæſar *being living? The Children by thee*
B *begotten are not ſo impious nor fooliſh, though more unfortunate than thy Eſtate requires. And ſeeing thou haſt nothing to accuſe us of, or nothing to prove any accuſation laid unto our charge, how canſt thou be perſuaded that we are guilty of ſuch inhumane Acts? Is it becauſe our Mother was put to death? But her death ought rather to have made us more wary, than inſolent and raſh. We could ſpeak more in our own defence than this; but what need is it to excuſe that which was never done? Wherefore we beſeech* Cæſar *(who is Lord of all, and now our Judge) only this, That if thou canſt, O my Father, put away out of thy mind all ſuſpicion of us, to ſuffer us to live hereafter, how unhappy and unfortunrte ſoever: For what is more miſerable, than to be raſhly accuſed without cauſe? But if thou canſt not, we living, live without fear of us, let us die condemned by our own cenſure. For our Lives are not ſo dear unto us, that*
C *we deſire to keep them to his moleſtation that beſtowed them upon us.*

The year of the World, 3956. *before Chriſt's Nativity,* 8.

Cæſar with theſe words, though before not greatly crediting ſuch Accuſations and Slanders laid againſt them, was now more moved to believe that they were guiltleſs, and the rather, that fixing his Eyes upon *Herod*, he perceived him alſo to be moved, and all that were preſent were ſorry for the young Princes: So that all who were preſent cenſured the King, for the abſurd and frivolous accuſation framed againſt them; their youth and handſomneſs made all the Spectators ſo concerned at their misfortunes, that there was nothing wherein they were not ready to aſſiſt them: And much more, after that
D *Alexander* had ingeniouſly refuted his Father's Accuſations, the accuſed remaining ſtill in the ſame poſture and place, and for grief fixing their Eyes upon the ground. At laſt ſome hope appeared, ſo that the King himſelf ſeemed to need ſome excuſe for having ſo raſhly accuſed his Sons, without any certain proof of his Accuſations. At laſt, *Cæſar* having a while deliberated with himſelf, pronounced that the Princes were innocent of the Crimes laid unto their charge. Yet herein they were to blame, that they had ſo behaved themſelves, that they gave their Father occaſion to ſuſpect them. And as for *Herod*, he requeſted him to lay aſide all ſuſpicion, and to be reconciled to his Children. For it was unjuſtly done of him to believe ſuch forged Accuſations againſt thoſe whom he had begotten; that he was fully perſuaded that they would prove ſo dutiful to him for the future, that he would not only forget that diſtaſte that they had given him, but
E that he would alſo renew his former Affection towards them; and both Parties endeavouring thus to re-eſtabliſh the Friendſhip and Truſt that ought to be between ſo near Relations, their union would be greater and more ſincere than ever. *Cæſar* having thus admoniſhed the young Men, they prepared themſelves to entreat their Father's wonted favour: He, not expecting ſo long, came and embraced each of them one after another, they weeping exceedingly; and all thoſe that were preſent, both Servants and others, did the like.

All Men do pity the young Men.

Cæſar pronounceth the young Men herein to have offended, that they gave occaſion of ſuſpicion, and he exhorteth the Father to be reconciled to his Children.

Herod is reconciled to his Children.

Then giving humble thanks unto *Cæſar*, they departed together, and *Antipater* with them, counterfeiting himſelf to congratulate their Happineſs for being reconciled unto his *Father*. Within a few Days after, *Herod* gave *Cæſar* three hundred Talents, who
F was now beſtowing his Gifts and Preſents at *Rome*, and exerciſing his liberality upon the People. And *Cæſar* again beſtowed upon him half of the Revenues out of the Mines of the Metal in *Cyprus*; and the other half unto the Overſeer thereof; and gracing him otherwiſe alſo, he gave him leave to chuſe which of his Sons he pleaſed for to ſucceed him in his Kingdom; or if he had rather, to diſtribute it amongſt them all: Which *Herod* preſently would have done, but *Cæſar* would not permit him, affirming, that during his Life he ſhould keep it all whole and undivided, and his Sons ſhould be ſubject unto him.

Antipater friendly doth congratulate his Brethren returned into his Father's Favour.

Herod did give *Cæſar* 300 Talents.

Cæſar gave *Herod* half his Revenues out of the Mines of *Cyprus*.

After this, *Herod* return'd again into *Judæa*, in whoſe abſence the *Trachonites*, that were no ſmall part of his Kingdom, were revolted, yet by the induſtry of the Captains
G he left to overſee all in his abſence, they were reduced again, and forced to do as they were commanded. As *Herod* and his Sons were ſailing towards home, arriving at *Eleuſa* a City of *Cilicia*, which is now called *Sabaſte*, he found *Archelaus* there, who was

The Rebels are conquered.

King

The year of the World, 3956. before Christ's Nativity, 8.

King of *Cappadocia*. *Archelaus* did courteously entertain *Herod*, and was very joyful H that his Sons and he were made Friends, and that *Alexander* his Son-in-Law had so well cleared himself and his Brother of the Crimes laid unto their charge. And so each one bestowing upon the other Princely Gifts, they departed, taking their leave one of the other. After this, *Herod* being newly returned into *Judæa*, and calling the People together into the Temple, told them all that had past in his absence from them, and the courtesie of *Cæsar*; and told them also of other Affairs that he thought fit for them to know; and turning the latter end of his Speech unto his Sons, and exhorting the Courtiers and common People to concord, he told them that his Sons should reign after him, and first of all *Antipater*; and after him, his Sons that he had by *Mariamne*, *Alexander* and *Aristobulus*. In the mean time, every one of them should honour him as King and Lord, not- I withstanding his old Age, which for long experience was the fitter to govern, seeing there was nothing in him wanting to keep both his Subjects and Children in their Obedience; and that the Souldiers also, if they only respected him, should live in all happiness and felicity without molestation. Having thus spoken, he dismissed the People, some thinking he had spoken according to equity, others thinking clean contrary: For having now as it were caused an emulation amongst his Children, there was as it were already a shew of some mutation.

CHAP. IX. K

Herod *having compleated the Building of* Cæsarea, *dedicateth it to* Augustus, *and entertaineth the People with stately Plays and Pastimes: He causeth other Towns to be built, and several Monuments. His extream Liberality to Strangers, and his excessive Rigour to his own Subjects.*

The Year of the World, 3957. before Christ's Nativity, 7.

Hedio & Ruffinus, cap. 5. *al.* 10.

Cæsarea is finished.

Quinquennale certamen.

ABout this time *Cæsarea* was finished, the tenth Year after it was begun to be built, the 28th Year of *Herod*'s Reign, in the 192 *Olympiad*. In the Dedication hereof, there was great pomp and sumptuous preparations: For all Musicians were brought thither to strive one with another, who was most excellent in their Art; and Champions L that wrastled being naked and anointed with Oil: There was also a great many that fought with Swords, and a great number of wild Beasts; and all things else that at such times were used, and in account, either at *Rome* or in other Countries. These Sports were also consecrated unto *Cæsar*, and were to be renewed every fifth year. All this Provision the King at his own cost and charges provided to be brought from all places whatsoever, to shew the greatness of his Magnificence. *Julia*, *Cæsar*'s Wife, also bestowed much of her own to the furnishing hereof, and sent many precious things out of *Italy*; so that the worth of them all amounted to five hundred Talents. And a great Company being gathered together to behold these Sports, he received all Embassadors sent unto him from other Nations, to thank him for the Benefits he had bestowed on M them; and he lodged, feasted, and recreated them: And being all day long amongst the People to see those Sports, at night he received them with Banquets, and shewing them his Magnificence; and gained great praise and commendations for a worthy King. For, he in all things so provided, that the last was more pleasing and grateful than the first, and caused him to be more admired. And it is reported that *Cæsar* himself and *Agrippa* often did say, That *Herod*'s Magnanimity was greater than his present Revenues could bear, and that he well deserved an Empire as big as all *Syria* and *Egypt*. These Sports being ended, he builded another Town in a Field called *Capharsaba*, chusing for it a watery Soil fit for Plants: The City was compassed with a River; and he also planted round about it a Wood full of fine Trees. This Town he called *Anti-* N *patris*, after his Father's Name *Antipater*. After which he also builded a Castle about *Jericho*, called after his Mother's Name, *Cypron*, which was very strongly fortified, and adorned within with rare and sumptuous Edifices. And not forgetting his Brother, he dedicated unto him most stately Buildings; for first he built a Tower as big as *Pharo* in the City, in remembrance of his dead Brother, and called it by his Name, *Phasælus*, which also was the strongest Fort in all the City. After this, he builded a Town near unto the Valley of *Jericho*, towards the North, whereby the Fields that before almost lay desart, were now tilled and inhabited by the Townsmen; so that of them it was named *Phasælus*-Field. It were hard to relate all his Liberality in particular shewed, both unto the Cities of *Syria* and *Grecia*, and all other places where- O soever he came: For he helped many, either by building publick Places; or if there were any new Works begun, and not finished for want of money, by giving them money

Cæsar and *Agrippa* commend *Herod*'s Magnanimity.

Antipatris is built.

Cypron is built.

The Tower and Town of *Phasælus* is built.

A ney to finish them; the chiefest among all which were, That he builded at his own cost and charge, the Temple of *Apollo* at *Rhodes*, and gave them many Talents of Silver to build their Ships. He also builded the greatest part of the publick Houses and Places in the City of *Actium*, which *Cæsar* built for the *Nicopolitans* there inhabiting, and that with his own proper cost and charges. He also, for the *Antiochians* inhabiting the greatest City of *Syria*, builded Arches on each side of the greater Street, that goeth quite thorow the midst of the City, and doth as it were part it in two; and the Street it self that lay open, he paved with polished Stone; which Work was as great a Conveniency to the Inhabitants, as a Beauty unto their City. He also helped to maintain the Sports at *Olympus* with yearly Revenues, that for want of maintenance began to decay: So that B by his means there were more solemn Sacrifices, and all things more sumptuous to please them that came to behold them: For which Liberality he was declared perpetual Master and Maintainer of those Sports. It is admirable to see in one Man such diversity of Minds; for on the one side, if we consider his Liberality towards all Men, we must needs say, he was of a most free and bountiful Nature; contrariwise, if we consider the Injuries and Cruelty he shewed against his Subjects and dearest Friends, we must confess him to have been a hard Man, and intractable, and who passed all bounds of modesty; so that we would think him to have been of two contrary dispositions. But I am otherwise persuaded, and think that both these did proceed from one matter: For because he thirsted after Glory and Honour, and wholly applied himself thereunto, he became liberal wheresoever he was, in hope either to reap present thanks for his labour, or a future remembrance. C Wherefore spending above his Revenues for this matter, he was forced to be chargeable to his Subjects; for it was necessary that he that so lavishly bestowed such huge sums of money upon others, should somewhere get it, though with evil means. Lastly, seeing himself for such-like Injuries hated of his Subjects, he thought it a hard matter to get their Good-wills; which he could do no ways else, but by remitting the Tribute they paid him. Wherefore he abused the Hatred of his People for his own Commodity: For if any one of them did not tolerate that Slavery wherein they lived, or did endeavour to shake off the Yoke of his Dominion, against such he used a prodigi- D ous Cruelty; and injured them no less, than if they had been his Enemies, without regarding Friendship or Kindred; for that he desired alone to be honoured of all Men. And how greedy of Honour he was, we may guess by the Honours he did unto *Cæsar*, *Agrippa*, and others of their Friends: For he desired to be an example to his Subjects, that as he himself honoured Men better than himself, so they should all honour him likewise; thereby declaring what thing he did naturally most desire. But the *Jews* Religion doth not permit them license to honour Potentates, who of necessity ought to have greater care and respect of Right and Equity, than of such officiousness towards Superiours: For it was disprofit enough unto the *Jews*, that they could not with Statues and Temples obtain the King's Favour, and with like Flatteries satisfie the fond Appetites of a vain-glorious Man. And this seemeth to me to be the reason that *Herod* was unjust E and hard towards his Friends, and to those whom he made partakers of his Counsels and Enterprizes, and free and bountiful towards Strangers.

The year of the World, 3957. before Christ's Nativity, 7.

Herod built the Temple of *Pythias.*

The Sports of *Olympus.*

Why *Herod* was liberal to strangers, and cruel to his own Nation.

Herod greedy of Honour.

CHAP. X.

Testimonies of the Roman *Emperour's Affection towards the* Jews.

F THe *Asian* and *Cyrenian Jews* were greatly afflicted by the Citizens of those Countries, who having had the same Priviledges granted unto them by the ancient Kings that the Citizens had, were now greatly injured by the *Grecians*; as though they carried Money out of the Country, and were prejudical unto the rest of the Inhabitants. And the *Grecians* making no end of their Injuries, they were constrained by Embassadours to complain of them unto *Cæsar:* Who wrote unto every Province, That it was his pleasure, that the *Jews* should enjoy like Priviledges with the other Inhabitants of the Country. The Copy of which Writing we have here set down, that it may the better appear how the *Roman* Emperours of ancient times were affected unto our Nation.

Hedio & Rufinus, cap. 10. The *Jews* of *Asia* and *Cyrene* being afflicted by the Inhabitants there, send an Embassage to *Cæsar*, and do obtain of him Immunity.

Cæsar Augustus Pont. Max. Trib. potestatis, *thus decreeth: Forasmuch as the Nation of the* Jews *hath always been trusty unto the* Romans, *not only at this Day, but also in all former Ages, and especially in the time of our Father* Cæsar *the Emperour, under* Hircanus *their High-Priest: I have ordained, That according to the common Sentence of the Senate,* G *they*

The year of the World, 3957. *before Christ's Nativity*, 7.

they shall live after their Country-Laws, under which they lived in the time of Hircanus *the* A
High Priest of God; and that their Temple shall retain the Right of a Sanctuary; and that it shall be lawful for them to send votive Money unto Jerusalem *by certain Persons; and that they shall not be compelled to appear before any Judge upon their Sabbath Days, or the Day before their Sabbaths, after Nine of the Clock upon the Preparation Day. And if any one be known to steal their Holy Books or Holy Money, laid up in their places appointed for Religion, he shall be guilty of Sacriledge; and his Goods shall be confiscate unto the Treasury of the People of* Rome. *I also decree, for the Good-will I bear unto all Men, That their Memorial or Request offered unto me by* C. Marcus Censorinus, *shall, together with this my Edict, be published in the famous place, which all* Asia *hath dedicated unto my Name, to wit,* Argyra. *And if any shall be so bold as to do contrary to our Decree, he shall be punished extraordinarily.* B
This was engraven in a Pillar in *Cæsar*'s Temple. Cæsar *wisheth Health unto* Norbanus Flaccus. *Let it be lawful for all* Jews *whersoever living, to carry their sacred Money to* Jerusalem, *according to their ancient Custom, and that no Man should forbid them so to do.* And this did *Cæsar* write in favour of the *Jews*.

Agrippa writ unto the Rulers of *Ephesus*, in the *Jews* behalf, and to *Syllanus* and the Magistrates of *Cyrenia*.

Agrippa also wrote in the *Jews* behalf, as followeth: Agrippa *wisheth Health unto the Magistrates, Senate, and People of* Ephesus: *I will that the* Jews *living in* Asia *keep their sacred Money, which according to the Custom of their Country, they usually send unto* Jerusalem; *and if any one shall steal their holy Money, the same Person, if he fly to a Sanctuary, shall be violently taken away from thence, as a sacrilegious Person, and delivered unto the* Jews *to be punished.* He also wrote unto *Syllanus* the Magistrate, that the *Jews* C
might not be constrained upon their Sabbaths to appear before a Judge: M. Agrippa *wisheth Health to the* Cyrenian *Magistrates and Senate. The* Jews *inhabiting among you, for whom* Augustus *hath already written unto* Flavius *the President of* Lybia, *and unto other Magistrates of that Province, are not to be hindred from sending their Holy Money to* Jerusalem, *as their Custom is; and they have now complained unto me, That they are molested by the false accusations of some bad People, and forbidden to do it under pretence of a certain Tribute, which notwithstanding they are not to pay. Wherefore I command that they may be permitted to live after their Custom, and free in all such matters: And if in any of your Cities any sacred Money of theirs be intercepted, that by certain Persons which you know to be fit for that purpose, ye make choice of them, to send it again unto the* Jews. *Item,* C. Norbanus D

Caius Norbanus Flaccus writeth in the *Jews* behalf. *Julius Antonius* Proconsul.

Flaccus *Proconsul: Health unto the Magistrates of* Sardinia; Cæsar *hath written unto me, commanding that no Man hinder the* Jews, *according to their Custom, to send sacred Money unto* Jerusalem; *wherefore I also write unto you of the same, that you may not be ignorant both of my Will and* Cæsar's *also.* Moreover, *Julius Antonius* Proconsul, did also write to this effect: *Health unto the Magistrates, Senate, and People of* Ephesus. *The* Jews *of* Asia, *in the* Ides *of* February, *I sitting in the Judicial Seat at* Ephesus, *signified unto me, That* Cæsar Augustus *and* Agrippa *have permitted them to use their Country-Customs; and every one according as he thinketh good, to contribute his First-Fruits for Religion sake, to be carried without lett or hindrance unto the Temple of the Most Mighty God; and they desired me to ratifie by my Consent, that which they had already granted them by the above-named* E
Emperours. Wherefore I would have you to know, that I also, according unto Cæsar's *and* Agrippa's *Decrees and Ordinances, do permit and grant them also to do all things they please, according to their Country-Customs, forbidding any Man to hinder them therein.*

I have thought good to add these Decrees, because I know that these my Writings will come into the *Grecians* hands, that I may shew them, that in former ages we were so esteemed of the publick Magistrates, that none were permitted to hinder us from using our Country-Rites and Ceremonies, and that by their Consent we worshipped God in our own Religion, which I do inculcate the oftner, that I may move strange and foreign Nations, and take away their Hatred conceived against us, which is without all reasonable cause. For no Nation doth always use the same Customs, but almost F
whole Towns among them do sometimes alter and differ from the rest; yet is Justice equally to be distributed unto all Men; which is most profitable, as well to the *Grecians*, as to the other barbarous Nations, which is greatly observed in our Laws; which if we follow and violate not, are able to make all Nations love us. Wherefore we request all Men, not to despise us, for differing from them in Religion; but favour us in that we follow Virtue. For this is common to all Nations; and without this, Man's Life must needs be unhappy. But I will now return unto my History.

G

CHAP.

A

CHAP. XI.

The Year of the World, 3957. before Christ's Nativity, 7.

King Herod *causeth* David's *Sepulchre to be opened to get Money out of it, for which God punishes him; strange Divisions and Troubles in his Family. The Cruelties which this Prince's mistrustfulness and* Antipater's *malice causeth, together with his Son* Alexander's *Imprisonment.*

HErod spending lavishly many Sums of Money, both at home and abroad, hearing that *Hircanus* who Reigned before him, opened *David*'s Sepulchre, and took out of it three thousand Talents of Silver, and that there was left yet far more, able to defray any great charges whatsoever, he purposed to do the like. And at this time in the Night Season, accompanied only with his most trusty Friends; being very wary that none of the People should know of it, he entred into the Sepulchre; but he found no Money there, as *Hircanus* did; but he took from thence a great deal of Silver and Gold Plate, whereby he was enticed to make a more deligent search: And he sent two of his company on purpose into the inner part of the Sepulchre, where the Bodies of *Solomon* and *David* were Entombed, who were lost; and, as it is reported, fire came out of those places, and consumed them. Whereat *Herod* being terrified, departed out of it; and moved with Religion to make satisfaction, he builded a most sumptuous Monument of White Marble, at the entrance into the Sepulchre; of which building *Nicholaus* also, a Writer of that time, maketh mention; but he speaketh not how they went into the Sepulchre of *David*, thinking that therein he should not keep *Decorum*, if he should make mention thereof. Wherein he followed this accustomed order; for his Writings were to come to the Ears of the King yet living, wherein he did only curry favour, mentioning only that, that might redound unto the King's credit: So that many of his open and wicked pranks he did either colour under some other pretence, or else all ways possible he endeavoured to hide them. For he doth, as it were, tell a tale of *Herod*'s cruelty against *Mariamne* and his Sons, as though he did thereby deserve credit and praise; accusing her of Adultery, and them as Traitors unto their Father: and this he doth all along, too much extolling the Kings good deeds, and too diligently excusing his iniquities, but as I have said, we must pardon him who did not so much write to leave a memory of things done unto after Ages, as to gratifie and please his King. But I who come of the Lineage of the *Asmonian* Kings, and execute the office of a Priest, account it a shame to lye; and do intend to relate the History of all things that were acted and done, yet with a reverence for *Herod*'s Posterity, who do also now bear sway and rule; yet, with their pardon and leave, I must preferr the truth to their inclinations.

Hedio & Rufinus. Chap. 7. al. 7. 12. The desire of Gold.

Herod lost two of his Men in *David*'s Sepulchre.

Nicholaus the Historiographer reproved

Joseph came of the Priestly Line of the Asmonians.

After the Sepulchre was thus violated, *Herod*'s house began to decay, whether revenge lighting upon that part which was already scarce sound, or whether by meer chance, such calamity at that time befel him, as might justly be thought the reward of impiety. For there was a discord in the Court not unlike to Civil Wars, every one striving against other with hatred and forged accusations: But especially *Antipater*'s politick practice against his Brethren was to be noted, who entangled them by other Men's forged accusations; himself oftentimes seemed to take upon him their defence, that making a shew of good will unto them, he might secretly oppress them the sooner; and he did so craftily circumvent his Father, that his Father esteemed him to be his only Conserver. Wherefore the King commanded *Ptolomeus* his chief Secretary of State, to conceal nothing of the affairs of the Kingdom from *Antipater*, who imparted all to his Mother, so that all things were done according as they pleased; and they made him displeased with those, against whom they knew the Kings displeasure might redound unto their profit.

A discord in *Herod*'s house

Antipater's crafty plotting against his Brethren.

But *Mariamne*'s Children were every day more and more provoked, disdaining to give place unto their inferiours; their Wives did the like: and *Alexander*'s Wife *Glaphyra*, who was the Daughter of *Archelaus* King of *Cappadocia*, did greatly envy and disdain *Salome*, and she also her again, both for the love that she bare unto her Husband, and for that she disdained (as Women are wont) that her Daughter married unto *Aristobulus*, should be in equal honour with her. *Pheroras* also the King's Brother had a hand in this contention, about a private cause of suspicion and hatred. For he fell so far in love with one of his Maids, that he refused the Kings Daughter offered unto him, rather making choice of his Maid. *Herod* took this in very ill part, seeing his Brother (who had received so many benefits at his hands, and was almost his fellow in his Kindom by his means) not to shew the like Brotherly affection to him again as he ought. And

The Women at discord and variance.

Pheroras refused the King's Daughter offered him to Wife.

The Year of the World, 3957. before Christ's Nativity, 7.

seeing he could not diſſwade him from that madneſs, he married his Daughter unto *Phaſaelus* his Son: And afterwards thinking that his Brother's mind towards his Maid was ſatisfied, he complained of his injurious dealing, in repulſing his Daughter offered unto him to Wife, he offered him another of his Daughters, named *Cypros*. Then *Ptolomæus* adviſed *Pheroras* not to contemn his Brother's offer, and perſiſt in ſuch folly ſtill; telling him it was meer madneſs to incur the King's diſpleaſure on ſuch an account. *Pheroras* underſtanding this counſel profitable for him, having obtained pardon at the King's hands, ſent away his Maid, by whom he had a Son, and promiſed the King to marry this his other Daughter; and appointed the thirteenth day after to celebrate his Marriage; making a ſolemn Oath unto the King, never after that time to uſe the company of that Woman whom he had put away. The time appointed being expired he fell ſo far in love with the former Woman, that he would not ſtand to his promiſe, but again accompanied with his Maid.

Then *Herod*, not able any longer to contain himſelf, uſed many ſpeeches, whereby, he evidently ſhewed his mind to be alienated from his Brother. And there were many who taking this opportunity, did by forged calumnies encreaſe his averſion; ſo that now there was no day nor hour paſt, wherein he did not ſtill hear ſome new combuſtions and ſtirs amongſt his deareſt friends. For *Salome* being ſo offended at *Mariamne*'s Children, did not permit her Daughter, married to *Ariſtobulus*, to enjoy mutual love and comfort of her Husband, enticing her to bewray her Husband's ſecrets, and if there happened any ſmall occaſions of offence (as often it falleth out) ſhe ſhould the more aggravate them with ſuſpicions, whereby ſhe alſo learned all their ſecrets, and made the Young Princeſs hate her Husband. And ſhe, to pleaſe her Mother, related, how that often when her Husband and *Alexander* were alone, that they were wont to talk of *Mariamne* their Mother, and uſe reproachful words againſt their Father; and threatning, that if they ever did obtain the Kingdom, they would make the Sons of the King, whom he had by other Wives Notaries and Town-Clarks, and ſo they might reap profit of their Learning which they had attained to: and whenſoever they ſaw any of the Kings Wives wear any of *Mariamne*'s apparel, that then they vowed inſtead of that attire, to cloath them with Sack-cloth, and ſhut them up where they ſhould never ſee the Sun. *Salome* preſently told all this to the King; who though he were much grieved hereat, yet he choſe rather to ſeek to amend it, than to puniſh them: and thus, notwithſtanding he was daily more and more put out of humour, believing all reports whatſoever; yet he contented himſelf with chiding of them, and ſeemed ſatisfied with their excuſes.

Salome enticed her Daughter to betray her Husbands ſecrets.

But preſently the miſchief was again ſet on foot; for *Pheroras* the Kings Brother meeting *Alexander*, who (as we have ſaid) was *Glaphyra* her Husband, who was Daughter to *Archelaus*, he told him that he heard by *Salome*, that *Herod* was ſo far in love with *Glaphyra*, that he could not ſhake off this affection. The young Prince hearing this, became jealous, and was in a great rage; and now what honour ſoever or gifts, *Herod*, for the love of his Son, gave her, *Alexander* did interpret it in the worſt ſence: and not able to put up ſuch injuries, he went to his Father, and with tears related unto him what *Pheroras* had told him. *Herod* was nevermore ſurpriſed; and not enduring to be falſely accuſed of ſo ſhameful a fact, inveighing againſt the great malice of his Friends; who for his good offices he did them, ſo rewarded him. He preſently ſending for *Pheroras*, very ſharply began to chide him, ſaying; *O moſt impious that liveth amongſt Men! art thou become ſo ungrateful, either to ſpeak or think ſuch a matter of us? Thinkeſt thou that I do not perceive thy drift, that thou ſpeakeſt not theſe words unto my Son to diſcredit me, but alſo to the intent by this means thou mighteſt work ſome Treaſon againſt me, and cauſe me to be Poyſoned? For who but a good Son, as this is, would ſuffer his Father, ſuſpected for ſuch a matter to live, and not to be revenged on him for ſuch offence? Whether doſt thou think that thou didſt put theſe ſpeeches into his mind, or by them a Sword into his hand to kill his Father withal? Or what was thy intent, ſeeing thou hateſt him and his Brother; and only counterfeiting good will towards me, to bely me, and to report that of me, that without impiety could not be thought? Get thee hence, thou wretched Imp, ſeeing thou haſt thus abuſed thy Brother, who hath deſerved ſo well at thy hands. Go baſeſt of Men, I will leave thee to the gnawing worm of thy own perfidious Conſcience, to be thy Executioner all thy life time: And for your greater confuſion, I will content my ſelf to confound your wickedneſs with my goodneſs, in not puniſhing you according to your deſerts; but treating you with that mercy, of which all the world knoweth you to be ſo unworthy.* The King having uttered his anger againſt his Brother *Pheroras*, and he being taken in a manifeſt fault anſwered, that that report was firſt deviſed by *Salome*, of whom he heard it: Which ſhe (being then preſent) hearing, began to exclaim, ſaying it was not her device, and that they all laboured to make the King hate her, and put her to death

Herod greatly moved againſt *Pheroras*, for affirming that he was in love with *Glaphyra*.

Salome excuſeth her ſelf.

A death, being one who did especially wish him well; and what in her lay, seeking his safety; and that now he was in danger of more Treason, than ever before: *For* (said she) *I was the only cause that you did put away the Woman whom you so doted after, perswading you to marry the King's Daughter; and this is the cause that you hate me.* With these speeches, tearing her Hair and striking her Breast, she made a shew of innocency; but this gesture was a colour to hide her bad intent. So *Pheroras* was left in great perplexity, not knowing what to say or do; and could find no pretence to excuse his fact: For on the one side he confessed that he told it unto *Alexander*; and on the other he could not make *Herod* believe that he heard it of *Salome*. This contention endured a good while; at last, the King being wearied, sent away his Brother and his Sister; and
B greatly commending his Son's moderate mind, and that he had given him intelligence of those speeches: It being then late he went to supper.

The Year of the World, 3957. before Christ's Nativity, 7.

After this contention, *Salome* was hardly thought of, because she was judged to be the Author of this ill report; and the King's Wives hated her, because they knew her to have strange qualities; and so variable, that one while she would profess friendship, and presently after hatred. Wherefore they still had something to inform *Herod* of against her; taking occasion happening by chance, which was this: There was a King of the *Arabians*, named *Obodas*, a slothful Man, and one given to idleness: And there was one *Syllæus* that did govern all; this Man was a crafty fellow, and in the prime of his youth, and very beautiful. This *Syllæus* coming unto *Herod* about
C some business, and viewing *Salome*, who then sat at Supper with him, began to set his mind upon her; and finding she was a Widow, he entred in to talk with her: And she finding her Brother now not so friendly unto her as before he had been, and also entangled with the beauty of this young Man, did not greatly deny to marry him; and many Feasts being made at that time, they shewed evident signs of their mutual consent, and love one to another. The Kings Wives told the King of this in jeast. *Herod* commanded *Pheroras*, at Supper time to note if he could espy any tokens of familiarity betwixt them; and *Pheroras*, told him, that by signs and mutual viewing one another, they sufficiently shewed their intents. After this the Arabian being suspected, departed into his own Countrey. But two or three Months after, he came again in-
D to *Judæa* only for this purpose, and talked with *Herod* touching this matter, requesting him to let *Salome* be his Wife; affirming that that affinity would be profitable unto him for the traffick between his People and the *Arabians*, whose Prince he was to be; and did already enjoy a great part of the Dominion. *Herod* told all this unto his Sister, and asked her if she would marry him; and she answered she would. Then they requested that *Syllæus* should become a Jew in Religion, or else it was not lawful for him to marry her. He would not condescend hereunto, affirming that he should be stoned to death by his People, if he did it; and so he departed without obtaining his purpose. From that time forth, *Pheroras*, and especially the King's Wives, accused *Salome* of intemperancy; affirming that she had had the company of the *Arabian*. Now *Herod*
E determined to marry his Daughter unto *Salome*'s Son, whom *Pheroras* refused for the love of his Maid; which Son of *Salome*'s was her eldest that she had by *Costabarus*; to shew his good will towards *Salome* his Sister. But he was disswaded by *Pheroras*, who told him that the young Man would never love such a Father-in-Law, because of his Father's death; perswading him rather to marry her to his eldest Son, who was to succeed him in his Tetrachy, which he easily perswaded the King unto, and so obtained pardon for his former offence. Wherefore, the Match being changed, the Maid was married unto the young Man, who had an hundred Talents in dowry with her, more than otherwise should have been given with her.

The effect of calumniation.

Syllæus the *Arabian* desiring *Salome* to Wife, was denied.

Herod married his Daughter to *Pheroras*'s Son.

But all this while this dissension of *Herod*'s house did not cease, but rather encreas-
F ed; it having a shameful beginning, and coming to a sorrowful end. *Herod* had three Eunuchs, whom he greatly esteemed for their beauty; one of them was his Butler, the other his Cook, and the third his Chamberlain; whom also he was wont to employ in serious affairs of his Kingdom. Some one or other informed the King, that these three Eunuchs were corrupted by his Son *Alexander*, with great Sums of Money; and being upon Tortures examined if they had accompanied with him, they confessed all; yet they affirmed that they knew no practice of his attempted against his Father. But their torments being encreased by *Antipater*'s Favourites, they were forced to confess that *Alexander* secretly hated his Father; and he exhorted them to forsake *Herod*, who was now good for nothing; who dissembled his Age by painting
G his Face, to make himself seem younger than he was; and colouring his Head and Beard black, which were already grown very white through age: But rather set their minds upon him, who would in dispight of his Father, enjoy his Kingdom due unto him;

The Son's hatred towards their Father is betrayed.

The Year of the World, 3957. before Christ's Nativity, 7.

and that then he would advance them to the higheſt honours of the Kingdom: For he H had not only Title to it by his Birth, but alſo was now prepared likewiſe to invade it; and that he had many of the Captains, of the Souldiers, and many of the Kings Friends on his ſide, who were prepared to do or endure any thing for his ſake.

Herod hearing this, fear and anger did ſeize on him, by reaſon that his Son's words ſeemed both inſolent and threatning; and being for both theſe cauſes in a rage, he feared ſome greater matter to be put in practice againſt him, which he could not ſuddenly, having ſo little warning, avoid: And not daring to make open enquiry, he ſet ſecret Spies awork, to tell him how all matters ſtood, himſelf now miſtruſting all Men and accounting it his ſecurity to miſtruſt all, even them that deſerved it not: and not moderating his ſuſpicious mind; now whoſoever was the neareſt to him, was the I more ſuſpected, as of moſt power to injure him. As for others, that were but only named by his Spies, he preſently eſteemed it his ſafety to put them to death. Then they of his Houſhould, every one being careful to ſave himſelf, were one turned againſt another, every one eſteeming it his one ſafety to prevent others, by accuſing them unto *Herod*; which done, preſently they incited other Men's envy againſt him, and every one of them to deſire ſuch meaſure as they had meaſured unto others; and thus they alſo revenged their private Quarrels, and preſently after they themſelves were taken, and did by other Men's means ſuffer the like, being entrapped in the ſame trap they ſet for their Enemies. For the King did quickly repent, for having put very many to death, who were not convicted; yet for all that, he was not hereby admoniſhed to beware of the like hereafter; but on his repentance for their death, raged ſo far, as to cauſe him to inflict the ſame Puniſhment upon the Accuſers, which he had done upon them. The Court was in ſuch a lamentable condition, that he commanded many of his deareſt Friends, and them eſpecially, whoſe fidelity he had formerly experienced, not to come in his ſight, nor within his Court-gates. For he did now ſhake off the friendſhip between *Andromachus* and *Gemellus*, and himſelf, who were his ancient friends; and oftentimes had gone Ambaſſadours for him, and always been of his Counſel, and had been Tutors unto his Children, in whom he had always repoſed more truſt than in any others; the one of them, for that his Son *Demetrius* was familiar with *Alexander*; and *Gemellus*, for that he knew him to be a L Friend to *Alexander*; for he was one of them that had brought him up, and had travelled with him to *Rome*. And no doubt but he had cenſured them with ſome more heavy ſentence, had it not been that they were ſo eminent Perſons. Wherefore at that time he was contented to have baniſhed them, and deprived them of all their Authority to the end, that having diſgraced theſe good Men, he might the more freely play the Tyrant. *Antipater* was the cauſe of all this miſchief; who from the firſt time that he perceived his Father to be fearful and ſuſpicious, ſtill after that, joyned with him as Counſeller; and as it were, encreaſed his rage and cruelty; and then he gallantly played his part, endeavouring that whoſoever would reſiſt him, ſhould be made away. Wherefore *Andromachus* and the reſt of his Friends being now baniſhed the Court, the M King preſently tortured all that he imagined any way to favour *Alexander*, to ſee if they were guilty, or if they knew of any Treaſon to be practiſed againſt him; but they knowing nothing to inform him of, died amidſt their Torments. Where he ſo much the more tortured others, for that contrary to his opinion, he found not ſo much as an evil thought againſt him; *Antipater* craftily interpreting it, that they had rather in Torments conceal the truth, than to ſhew themſelves not truſty to their Maſters and Friends; wherefore many being taken, he cauſed them to be tortured to get ſomething out of ſome of them. At laſt one amongſt the reſt, not able to endure thoſe Torments impoſed upon him, ſaid, that he had often heard *Alexander* ſay, when any one commended his tall ſtature, or skilfull ſhooting, and the reſt of his vertues, that Nature had N beſtowed upon him theſe qualities to his prejudice; for his Father through envy hereat, was offended; ſo that when he talked with him, he did on purpoſe draw his Body together, leſt his Father ſhould perceive the talneſs of his ſtature; and that when he went a hunting with him, he on purpoſe did miſs the mark he could have hit, becauſe he knew his Father could not endure that he ſhould be commended. And whilſt theſe words were conſidered and pondred, and his Torments intermitted, he accuſed *Alexander* again, to have conſpired with his Brother *Ariſtobulus*, to kill his Father when he was Hunting, and then to fly with ſpeed unto *Rome*, and beg the Kingdom of *Cæſar*. There were alſo found ſome of *Ariſtobulus* his Letters written unto his Brother, complaining of the injurious dealing of his Father, who had given O certain poſſeſſions to *Antipater*, the yearly Revenues whereof amounted to two hundred Talents. Then *Herod* thinking himſelf to have probability enough, his former ſuſpicion

Herod credited all Tales, and ſo putteth many to death unjuſtly.

Hedio & Ruffinus, cap. 8. *Herod* denieth to be familiar with *Andromachus* and *Gemebus*.

Antipater the cauſe of all miſchief.

Many were tortured and examined for *Alexander's* cauſe.

A suspicion was now confirmed, and so he took *Alexander* and cast him in Prison; and again he began to doubt, because he did scarcely believe the informations against him, neither could he devise any cause wherefore they should seek to commit Treason against him. And those complaints seemed childish; neither was it probable that having openly killed his Father, he would afterwards have gone to *Rome*. Wherefore endeavouring to find some stronger argument of his Son's impiety; and because he would not be thought rashly to have committed his Son to Prison, he caused the most noble and eminent of all *Alexander*'s friends to be tortured, and they confessing no such matter as he expected, he put them to death.

The Year of the World, 3957. before Christ's Nativity, 7.

Alexander being in prison, his friends were tortured

Whilst thus all the Court did resound with fear, torments, and contentions, a cer-
B tain Man accused *Alexander*, to have sent Letters to his Friends at *Rome*, to entreat them to cause him to be sent for by *Cæsar* thither, that he might accuse his Father of certain conspiracies against *Cæsar*, and how he more esteemed the friendship of *Mithridates* King of the *Parthians* than the friendship of the *Romans*; affirming also, that he had Poyson ready prepared at *Ascalon*. *Herod* hearing this, was comforted by flatterers about him, as having not done any thing rashly; and so he gave now full credit unto all: Yet the Poyson was diligently sought for, but could not be found. *Alexander* being oppressed with this calamity, he yet took courage; and because he would more incite his Father's displeasure against him, he did not deny it: Perhaps meaning to make his Father ashamed of himself for giving credit so easily unto forged
C Tales; or at least, if he could not effect that, entangle all the Court and him too in calamity and misery: Which that he might the better do, he writ four little Pamphlets, and sent them unto his Father; telling him that it was needless to use any more torments, for indeed, Treason was intended against him; and that *Pheroras* and his most trusty friends were herein conspirators: And that in the night time *Salome* came secretly unto him, and as it were, forced him to lie with her: And that all of them aimed at this mark, to have him made away, that so they might enjoy their wished liberty. He also accused *Ptolomeus* and *Sapinnius* of this conspiracy, who were more faithful unto their King, than all others: So that now these Men, who before were most friendly one to another, began like mad-men to rage one against another: and punishment so
D hastily pursued every one, that they had not time to speak in their own defence: Neither was their punishment deferred till their cause was tried, and the truth known; so that some were bound and imprisoned, others presently put to death, others laughed in their sleeves to see that day, yet discontented for that any delay was used for their punishment: So that the King's Court was now greatly defaced with sorrow and heaviness, wherewith the usual felicity thereof was destroyed. *Herod* himself amidst these calamities, could not but be weary of his life; who not daring to trust himself in any bodies hand, he was tormented with a daily and hourly fear of some untimely death, that would befall: and many times perswaded himself that he did see his Sons before him with a drawn Sword ready to kill him; and this was his cogitation night and day,
E so that herewith he almost ran mad.

One accused *Alexander* to have sent letters to *Rome* against his Father.

Alexander confesseth the treason, and who had a hand in it.

Herod was so troubled with the contention in his house that he was weary of his life.

CHAP. XII.

How Archelaus *King of* Cappadocia, *reconciled* Alexander *to his Father.*

WHilst *Herod* was thus troubled in his mind, *Archelaus* King of *Cappadocia* careful of his Daughter, and the young Prince his Son in Law, and pitying his friend *Herod* in such calamities; he thought it his duty to make a journey unto him. And
F finding him so affected as it was reported unto him before his coming, he thought it an unfit way to argue him of too much credulity and rashness; perceiving that thereby he would be rather exasperated, so much the more labouring to excuse himself. Wherefore *Archelaus* devised another way to appease these troubles; he counterfeited indignation against the young Prince, approving all the King's actions; affirming that he would break the band of Wedlock between his Daughter and *Alexander*; and that if she knew of the Conspirary, and did not inform the King thereof, himself would punish her. Then *Herod*, contrary to his expectation, seeing *Archelaus* so angry for the offence committed against him, began to remit his anger: And now with just consideration weighing what he had done, by little and little,
G he began to have a Fatherly affection, and to be hereby moved to compassion; yet so oft as any one sought to excuse the young Prince, he grew very angry thereat: but when *Archelaus* also began to excuse him, then *Herod*'s heart relented, and he with tears

Hegio & Rufinus, cap. 9. *al.* 13.

Archelaus the King of *Cappadocia* feigneth displeasure against *Alexander* his Son-in-Law, and so reconciled *Herod* unto him.

The Year of the World, 3957. before Christ's Nativity, 7.

beſought *Archelaus* not to yeild too much to anger, nor for the young Princes offence, break off the Marriage. Then *Archelaus* perceiving them to relent, began to turn the matter againſt *Herod*'s Friends, as the cauſes of all this miſchief, who had corrupted *Alexander*, who of himſelf was void of malice; and eſpecially he aggravated the matter againſt *Pheroras* the Kings Brother. *Pheroras* having now incurred the King's diſpleaſure, perceived that none could ſo ſoon reconcile him unto the King, as *Archelaus*; wherefore, clothed in black, and making other ſigns, as though he deſpaired of his Life, he went unto him, who did not deny to help him what he could; yet he told him that it was no eaſie matter for him to pacifie the King, ſo highly offended, perſwading him rather himſelf to go unto the King his Brother, and crave pardon of him; confeſſing himſelf to have been cauſe of all this miſchief; by which confeſſion of his, the King's wrath would be greatly appeaſed, and ſo he alſo ſhould have better occaſion to entreat for him. *Pheroras* followed his counſel, which fell out happily for them both; for the Prince, contrary to any ones expectation, was freed from all his troubles: And *Archelaus* made *Pheroras* and *Herod* Friends; and he himſelf having obtained great friendſhip of the King in his adverſities, he returned joyfully into *Cappadocia*, being rewarded with rich gifts, and being accounted of as *Herod*'s chiefeſt Friend. They alſo agreed amongſt themſelves, that *Herod* ſhould go to *Rome*, becauſe he had already written unto *Cæſar*, concerning this matter: and they both went together to *Antiochia*, and there *Herod* reconciled *Titus* the Preſident of *Syria* unto *Archelaus*; and ſo he returned into *Judea*.

Archelaus layeth the fault of *Alexander*'s offence upon others, and eſpecially upon *Pheroras*.

Pheroras confeſſed himſelf to be the author of all miſchief, and obtaineth pardon of his Brother.

Herod accompained *Archelaus* unto *Antioch.*

CHAP. XIII.

Herod *declared War againſt the* Arabians, *for protecting* Trachonites *Robbers.*

The year of the World, 3956. before Chriſt's Nativity, 8.

WHileſt *Herod* being gone to *Rome*, was abſent from his Kingdom, the *Arabian* Wars began, on this occaſion: The inhabitants of *Trachon*, whoſe Countrey *Cæſar* taking from *Zenodorus*, gave unto *Herod*; being forbidden and hindred from ſtealing, were now forced to frame themſelves to live like Husband-men, more civilly than before: But this kind of life pleaſed them not, neither did their Countrey yield Fruits worth their Labours; yet at firſt *Herod* compelling them thereunto, they abſtained from injuring the inhabitants bordering upon them, which did greatly redound unto *Herod*'s credit, by whoſe diligence they were brought unto it. But when *Herod* was gone into *Italy* to accuſe *Alexander*, and to commend *Antipater* unto *Cæſar*, the *Trachonites* hearing a bruit of his death, revolted, and turned to their accuſtomed robberies: Yet they were at that time again ſubdued in the King's abſence by the Captains that he left at home; and forty of the chiefeſt of the Thieves amongſt them being taken, the reſt terrified by their example, left their own Countrey, and fled into *Arabia*, where *Syllæus* received them, in revenge that he could not obtain *Salome* for his Wife; and receiving of him a ſtrong hold to dwell in, they did not only make incurſions, and rob and ſpoil the borders of *Judæa*, but alſo of *Celoſyria*, and drove away the preys they got into the place allotted them, *Syllæus* protecting them and their villanies. *Herod* returning from *Rome*, found that his People were greatly endamaged by theſe Thieves; and ſeeing he could not ſubdue them, by reaſon the *Arabians* did protect them; not enduring that injury, and entring into *Trachon*, he killed all their Families: Whereby they were ſo much the more enraged againſt his Country; for they had a Law amongſt them, whereby they were commanded to revenge the death of their Families; and ſo contemning all dangers, they came and waſted all *Herod*'s Country with continual incurſions. Then the King complained hereof unto *Saturninus* and *Volumnius* then Preſidents, ſent thither by *Cæſar*; requeſting that he might have the Thieves to puniſh them. They hearing this news, with as much ſpeed as they might, gathered their Forces together; and making themſelves ſtronger than they were before, with ſudden incurſions waſted all where they came, deſtroying both the fields and villages, and killing all they could find; ſo that now this reſembled a War, rather than a Robbery; for they were a thouſand in number. Wherefore *Herod* required theſe Thieves and Robbers to be delivered unto him, and required the debt that *Obodas* owed him; for *Herod* had lent *Obodas* threeſcore Talents, and ſent them unto him by *Syllæus*, and now the time was expired wherein the Money was to be repayed. But *Syllæus*, who had taken all the rule from *Obodas*, and himſelf governed all, denied that thoſe Thieves were in *Arabia*, and deferred the payment of the Money: So that this matter was debated before *Saturninus* and

The cauſe of the Arabian War.

Cæſar gave *Trachonitis* to *Herod*, *alias chap.* 14.

Herod's Captains ſubdue the Rebels in *Arabia.*

The Thieves taken and puniſhed.

Alias chap. 15.

Herod demanded the Thieves to be delivered unto him, and the Money he had lent to be repayed.

A and *Volumnius* then Presidents of *Syria*. At last it was by them determined, that within thirty days, the Money due to *Herod* should be paid, and the Runaways of both Countreys delivered each to other. But there was no one Arabian that either had fled unto *Herod* for any offence committed, nor for any other cause; but the Arabians were convicted to receive the Thieves that fled from *Herod*.

The Year of the World, 3958. *before Christ's Nativity*, 6.

Saturninus and *Volumnius*, the Rulers of *Syria*, do reconcile *Herod* and the *Arabians*.

CHAP. XIV.

B Sylæus *will perform nothing of what* Augustus's *Lieutenants had ordained, but goeth to* Rome *to him.* Herod *entreth into* Arabia *with an Army, and taketh the Castle where the* Trachonites *were retired.*

WHen the day was come that was appointed, *Syllæus* not minded to stand unto the Agreement made, went in the mean time to *Rome*: But *Herod* exacted his Money, and the Thieves to be restored unto him. *Saturninus* and *Volumnius* permitting him with force of Arms to persecute those obstinate People: So he levying an Army, went into *Arabia*; in three days space going as far as ordinarily Men use to march in seven; and coming unto the Castle wherein the Thieves kept,
C at the first on set he took it and destroyed it, being called *Repta*; and did no other harm unto the inhabitants. And a Captain of the *Arabians*, named *Nacebus*, came to succour the Thieves, and so fought with *Herod*'s Army; in which Battle a few of *Herod*'s Men were slain; but of the *Arabians* were killed five and twenty, with their General, and the rest were put to flight. Being thus revenged upon the Thieves, he led three thousand *Idumæans* into *Trachon*, to keep the inhabitants from robbing; and sent Letters unto the Roman Governours who were in *Phœnicia*, that he had only used the authority which they gave him against the rebellious *Arabians* that resisted him, and nothing else; which afterwards also, they making enquiry, they found true.

Herod, by the permission of *Saturninus*, & *Volumnius*, entred into *Arabia* with an Army, and destroyed the Castle called *Repta*.

Nacebus with 25 *Arabians* slain.

Herod carried 3000 *Idumæans* into *Trachon*.

D

CHAP. XV.

Syllæus *doth so incense* Augustus *against* Herod, *that he refuseth to give Audience to his Ambassadors, neither will he admit those whom* Aretas *King of the* Arabians *sent. This* Aretas *succeeded* Obodas, *whom* Syllæus *caused to be Poysoned, that he might get the Kingdom.* Herod *sends the third Ambassage to* Augustus.

E THe *Arabians* sent Messengers with all speed to *Syllæus* at *Rome*, and informed him otherwise, aggravating every thing according to their fashion. *Syllæus* being a little before insinuated into *Cæsar*'s acquaintance, by chance was then also about the Palace; and hearing these news, he presently changed his Apparel; and clothing himself in black, he went in this manner unto *Cæsar*, informing him how *Arabia* was afflicted with Wars, and that the whole Kingdom was wasted by *Herod*, who had entred into the Country with an Army, and with tears complained that 2500 of the *Arabian* Nobility were killed, and amongst them his Friend and Kinsman *Nacebus*; and great riches were taken away, which were laid up at *Repta*; and that all this was done in contempt of *Obodas*, who had no Army ready, nor a fit Captain for his Forces, he being not there. *Syllæus* having thus spoken; adding moreover, that he
F would not have come to *Rome*, but that he was perswaded that *Cæsar* would have had a care of the common peace and tranquility of his Subjects; and that had he been at home, *Herod* to his cost should have violated that Peace. *Cæsar* hereat was greatly moved, and enquired of some of *Herod*'s Friends who were then Present, and of certain Men that were lately come out of *Syria* also, whether *Herod* had led an Army out of the limits of his own Kingdom. Which they not denying, and *Cæsar* not vouchsafing to hear the cause why, his displeasure against *Herod* was greatly encreased, so that he writ threatning Letters unto him; telling him, that hitherto he had used him as a Friend, but hereafter he would use him as a Subject; which also *Syllæus* signified unto the *Arabians*. By which Letters they were made proud, and would
G neither render unto him the Thieves that were escaped, nor restore the Money he lent their King, nor pay him rent for the pasture-ground that they hired of him. Moreover, the *Trachonites* hearing this, rebelled against the Garison of the *Idumæans*; and

Hedio & Rufinus, *chap.* 10. *al.* 16.

Syllæus accused *Herod* unto *Cæsar*.

The *Arabians* and *Trachonites* understanding that *Cæsar* was offended with *Herod*, rejoyce thereat.

The Year of the World, 3960. before Christ's Nativity, 4.

and joyning with the *Arabian* Thieves, who wasted their Country; not so much respecting their own gain, as their revenge and particular profit; they did many mischiefs, and exercised great cruelty against them. *Herod* did put up all injuries, and durst not once mutter, *Cæsar* being offended with him; for the which cause he was not so couragious nor valiant as he was before. For first of all, *Cæsar* would not admit his Ambassadors, whom he sent to plead his cause before *Cæsar*; and *Herod* again sending other Ambassadors, *Cæsar* sent them back again, their business undone. H

Cæsar offended with *Herod*.

Wherefore *Herod* being in this perplexity, greatly feared *Syllæus*; who being now at *Rome*, did easily perswade *Cæsar* any thing; for *Cæsar* was very credulous; and *Syllæus* aimed at some greater matter. For *Obodas* dying, *Eneas* succeeded him in the Kingdom of *Arabia*, changing his name, called himself *Aretas*; whom *Syllæus*, by forged calumniations, did seek to depose from the Crown, and usurp the Kingdom unto himself, giving great summs of Money unto the Courtiers, and promising great summs unto *Cæsar*; whom he now perceived to be angry against *Aretas*, for that, without his consent, he presumed to take upon him the Government of the Kingdom. But at last he also sent Letters and Gifts unto *Cæsar*, and amongst the rest a Crown of Gold worth many Talents; and in those Letters he accused *Syllæus*, who as an impious and disloyal Servant, had poisoned his King *Obodas*; in whose life time he had also invaded the Government of the Kingdom, committing Adultery with the *Arabians* Wives, getting together other Men's Money, thereby to obtain the Kingdom. *Cæsar* would not permit these Ambassadors to have Audience; but refusing their gifts, suffered them to depart without obtaining that they came for. In the mean time the affairs of *Judæa* and *Arabia* every day became worse and worse, every one seeking to trouble the estate of both Kingdoms, and no Man endeavouring to quiet them. For the King of *Arabia* was not yet established in his Kingdom, and therefore could not controul his Subjects. And *Herod* feared that if he did defend himself, he should so much the more incite *Cæsar* against him; and so was forced to put up all injuries that were done unto him: And finding no end of his miseries, he at length determined to send again to *Rome* Ambassadors, to see if, by the help of friends, *Cæsar* might be perswaded to think better of him; and so committed that Embassage unto *Nicholaus* of *Damasco*, and sent him to *Rome*. I K L

Obodas dying, *Eneas* succeeded him in the Arabian Kingdom.

Cæsar would not give Audience to the Arabian Ambassadours.

Herod sent *Nicholaus Damascene* to *Cæsar*.

CHAP. XVI.

Herod *more incensed than ever against his Sons* Alexander, *and* Aristobulus, *by several Aspersions, causeth them to be imprisoned.* Augustus *is made sensible of* Syllæus's *wickedness, condemns him to die, confirms* Aretas *in the Kingdom of* Arabia; *he is sorry for having had so ill an Opinion of* Herod, *adviseth him to call a great Assembly at* Berite, *where his Sons, after new Complaints given in against them, are to be judged.* M

Hedio & Rufinus, Chap. 11. al. 17.

IN the mean time the dissention of *Herod*'s House was much encreased, by the augmentation of hatred against his Sons *Alexander* and *Aristobulus*; and although at all other times his Court was never void of suspicion, which is a pernicious evil to Kings and Princes; yet, at that time especially, this mischief was in his principal vigour and force. For one *Eurycles* a Lacedemonian, and a Nobleman of his Country; but having a turbulent wit, given over to flattery and pleasure, yet cunningly dissembling both vices, coming unto *Herod* and giving him gifts, and receiving greater gifts at his hands, was by him courteously entertained; and familiarly conversing with him, brought it so to pass, that he was esteemed amongst his especial Friends. This *Eurycles* lodged at *Antipater*'s House, being also familiar with *Alexander* for their often meeting one another: For he said that *Archelaus* King of *Cappadocia* and himself, was great Friends, and therefore he counterfeited himself to reverence *Glaphyra* very much; and all Men judging him indifferent in all parties, he diligently noted whatsoever pass'd, and every word that was spoken, seeking, by all means he could, matter to gratifie others carrying of Tales; and with such flattering fair speeches he insinuated himself into every Mans friendship, that he seemed *Alexander*'s only trusty Friend; and that all his endeavours with others, were only for to be more serviceable to *Alexander* in his concerns. And by this his deceit, he so insinuated himself into *Alexander*'s favour, that the young Prince thought him to be his only Friend, unto whom he might impart his secrets; so that *Alexander* shewed him how much he was grieved for not being in his Father's favour; and related his Mother's misfortune, and that N O

Eurycles a Lacedemonian insinuateth himself into *Herod*'s familiarity.

Eurycles insinuated himself into *Alexander*'s friendship.

Antipater

A *Antipater* had now gotten all authority and dignity from him and his Brother, and was the only Man that could do all; and that theſe injuries were no longer tolerable, their Father being now incited againſt them, that now he would neither admit them unto his Councils nor Banquets. And he committed his Griefs (as he then thought) into his Friends Boſom. But *Eurycles* told *Antipater* all, affirming that though it nothing concerned him, yet he could not but ſpeak of it for the greatneſs of the preſent danger; deſiring him to beware of *Alexander*, who did not ſtick openly to ſhew what mind he bare; but did, as it were, manifeſtly ſhew that he deſired to make away his Father. Which done, he received of *Antipater* moſt rich gifts, and pledges of his good will towards him; at length he perſwaded him to relate his news himſelf B unto *Herod*. The King gave an attentive ear, whil'ſt he related *Alexander*'s malice; and was ſo moved with the Circumſtances, that he conceived a deadly hatred againſt his Son, which alſo without further delay, he did make manifeſt; for he rewarded *Eurycles* for his pains with fifty Talents, which he having received, went unto *Archelaus*; and ſpeaking well of *Alexander*, acquainted him how inſtrumental he had been in reconciling him unto his Father: And receiving of him alſo a ſumm of Money, he departed before his malice was diſcovered, and returned into his Countrey; and uſing the like ſhifts there alſo, he was at laſt by his Country-Men baniſhed from *Lacedemonia*. Furthermore, *Herod* not content now, as before, to hear only that which was told him of *Alexander* and *Ariſtobulus*, did himſelf alſo conceive C a proper hatred againſt them, obſerving all things, and making diligent enquiry though no Man accuſed them, and permitting all Men to ſpeak what they pleaſed againſt them. And amongſt the reſt, *Evaratus* of *Cous* had conſpired with *Alexander*; and he ſeemed now to hear no talk more willingly than this, and ſuch like. But then greater misfortunes than all the reſt befell the two Princes, falſe Accuſations never ceaſing to be forged againſt them; and every one as it were, ſtriving to accuſe them of ſome Crime or other unto the King, pretending the care they had of his ſafety. *Herod* had two Champions, *Jucundus* and *Tyrannus*; both acceptable unto him, for their ſtrength, and tall ſtature, and bigneſs of Body: Theſe two for ſome offence were baniſhed the Court, and received into *Alexander*'s ſervice, and placed amongſt his Guards; and for D that they were very active, he beſtowed many gifts and much Money upon them. Whereat the King preſently conceiving ſuſpicion, began to torture them; and after many Torments, they confeſſed that *Alexander* had hired them to kill *Herod*, as he was a hunting wild Beaſts: for ſo it might eaſily be bruited abroad, that he falling off his Horſe, fell upon his own Lance, and ſo was killed; which once before had almoſt happened unto him. They alſo declared unto him, that certain Gold was hidden and buried in the Stable: And they alſo accuſed *Herod*'s chief Huntſ-man, that at *Alexander*'s command he had given *Alexander*'s Servants the King's Lances and his Armour. After them the Governour of the Caſtle of *Alexandrium* was taken, and examined upon Tortures; and it was objected againſt him, that he promiſed to receive them into the Caſtle, E and deliver unto them the Kings Treaſure there. But he denying it, his own Son affirmed all to be true, and brought forth Letters to teſtifie the ſame, reſembling *Alexander*'s hand written to this effect: *So ſoon as by God's aſſiſtance we have done that which we intended to do, we will preſently come unto you; be careful therefore, that according to your promiſe you do receive us into your Caſtle.* *Herod* having had a view of theſe Letters, did now without any doubt believe, that indeed ſome treacherous practice was ploted againſt him by his Sons. But *Alexander* affirmed that *Diophantus* the Secretary had counterfeited his hand, and that the Letter was *Antipater*'s device. For *Diophantus* was accounted cunning in ſuch matters, and afterward being taken with the like, he was therefore put to death. And the King F produced them that had been tortured at *Jericho* before the People to accuſe his Sons, where they were ſtoned to death; and the People hereat moved, would alſo have killed *Alexander* and *Ariſtobulus* with the ſame death. But *Herod* by the means of *Ptolomeus* and *Pheroras*, did reſtrain them; and commanded the young Princes to be caſt into priſon, and there to be kept ſo cloſe, that no Man was admitted unto them; but many Spies were ſet, who ſhould narrowly mark all their actions and words; and now they were accounted as condemned Men, both by other Man's opinions, and alſo by their own. One of them, to wit, *Ariſtobulus*, for grief inviting his Aunt, and Mother-in-Law, to compaſſionate his preſent Calamity, and to hate him that was the Author hereof; affirmed that ſhe alſo was in great danger, being accuſed in hope to G marry with *Syllaus*, to have ſignifieth unto him by Letters, all that paſs'd in *Herod*'s Court. Which words the Woman preſently came and told to her Brother *Herod*. The King no longer able to bridle his fury, commanded them both to be bound, and kept in ſeveral places

The Year of the World, 3960. *before Chriſt's Nativity*, 4.

Eurycles obſerving all *Alexander's* words and actions, related them to *Antipater* and *Herod*.

Eurycles by craft got Money of *Archelaus*.

Pedio & Ruffinus, cap. 10. *Herod* doth give ear unto the Accuſers of *Alexander* and *Ariſtobulus*.

Jucundus and *Tyrannus* confeſs that *Alexander* did ſolicite them to kill *Herod* as he was a hunting.

How *Alexander* writ unto the Captain of *Alexandrium* to receive him.

Diophantus the Scribe doth counterfeit other Men's hands.

Alexander and *Ariſtobulus* are impriſoned; and *Ariſtobulus* warneth his Mother-in-Law.

places, one from another, and each of them to write what they had plotted against their Father; And being thus commanded, they wrote that they neither prepared Treason, nor yet thought of any Treason against him; only they purposed to fly, because they perceived that they could no longer live here, because they were so suspected, and in continual care. At that time a Prince of *Cappadocia* came Ambassador from *Archelaus*, named *Mela*, who was one of the greatest Lords of the Countrey: And *Herod* desiring to shew his Son's malice, he sent for *Alexander* out of Prison, commanding him to relate how, and after what order, or whither they meant to fly: He answered, unto *Archelaus*, who had also promised them to send them to *Rome*; but that they had no further intent or purpose to effect any unlawful practice against their Father, and that all other accusations were false. And that he requested, that *Tyrannus* and the rest might have been better examined, but *Antipater* prevented that; who, by his own forged rumours spread amongst the People, did cause them to hasten their deaths. Which being said, *Herod* commanded both him and *Mela* to be led unto *Glaphyra*, that she might be asked whether she were any way privy to the conspiracy against *Herod*: And coming unto her, the Woman seeing her Husband bound presently tore her hair; and being amazed, with great compassion, cried out. The young Man's cheeks were also bedewed with tears; so that a long time after, those that were present amazed, and moved to compassion at this miserable sight, could neither speak nor do the King's command. At last *Ptolomeus*, to whose charge *Alexander* was committed, desiring him to speak whether his Wife was privy to his intent; he answered, How could it be otherwise, who is dearer unto me than mine one life, being Mother of my Children? Then she answered, crying out aloud, that she was privy to nothing that was any harm; yet (quoth she) if it will avail you any thing, or help to save your life, I am ready to tell any lye whatsoever, seeing I must die, and will deny nothing you would have me to say. *Alexander* answered, Neither did I purpose any impiety against my Father, as some suppose, who ought not to think so; neither dost thou know of any one: This thou knowest, that thou and I purposed to fly unto *Archelaus* thy Father, and that he promised to convey us to *Rome*; which she also affirmed.

Herod now thinking that *Archelaus* was disaffected towards him, delivered Letters unto *Olympus* and *Volumnius*, commanding them in the way as they went to pass by *Elensa* a Town of *Cilicia*, and delivered certain Letters unto *Archelaus* himself to the same effect; and that from thence they should go to *Rome*; and if so be when they came there, they found that *Cæsar* had been reconciled to him by *Nicholaus* his means, that then they should also deliver certain Letters unto him; declaring all that was past between him and his Sons, and the proofs alledged to convince the Princes. *Archelaus* writ again unto *Herod*, that indeed he would have entertained the young Men, for fear that any greater mischance should befal them or their Father, by reason of their suspicion against them; yet was he not minded to send them to *Cæsar*, nor to have confirmed them in any malicious course. The Messengers coming to *Rome*, found *Cæsar* reconciled to *Herod*, and delivered the Letters unto him. For *Nicholaus* his Embassage was to this effect: So soon as he came unto *Rome* and had entred the Palace, beside the charge he had given him, he did also undertake to accuse *Syllæus*. For he perceived the *Arabians* at variance among themselves; and that some of them had declared all *Syllæus*, his bad practices, and that by his means many of *Obodas*'s Kinsmen were murthered, as his adversaries manifestly proved by his Letters which they intercepted.

Now *Nicholaus* desirous to reconcile *Herod* unto *Cæsar*, omitted not this occasion by chance offered him; for he well knew that if he began with the King's defence, he should then find a hard and heavy Judge against him; but if he began to accuse *Syllæus*, he should find also a fit occasion to plead his King's cause. Wherefore *Nicholaus* taking upon him to prove the accusation against him at the day appointed, he conversed with King *Aretas*'s Ambassadors, accused *Syllæus* as a Murtherer of his Lord and King, and many other *Arabians*; and that he had borrowed much Money, to trouble the peace of the Commonwealth; and that he had corrupted many women and honest Matrons, both at *Rome* and in *Arabia*. He addeth hereunto a most grievous crime, to wit, that he, by his lies and false reports, had deceived *Cæsar*; whom in all things he had misinformed, concerning that which *Herod* had done. Which when he once mentioned, *Cæsar* commanded him to omit the rest, and only to relate the matter concerning *Herod*; whether *Herod* did not enter into *Arabia* with an Army, and did kill two thousand and five hundred Men, and carry away Captives, and rob and spoil the Countrey? *Nicholaus* answered, that to these demands himself was able to answer, that *Herod* did none of these; and that he did not deserve any displeasure. *Cæsar*, contrary

to

The Year of the World, 3960. *before Christ's Nativity*, 4.

Alexander confesseth to *Herod*, that he purposed to fly to *Archelaus*.

Mela, Ambassador of *Archelaus*, King of *Cappadocia*.

Glaphyra Alexander's Wife is demanded, if she knew of any Treason against *Herod*.

Archelaus excuseth himself to *Herod*.

Cæsar and *Herod* made friends.

Hedio & Ruffinus, cap. 12. *al.* 18.

Nicholaus accuseth *Syllæus* and excuseth *Herod*.

A to his expectation, hearing this, began to give diligent Ear to what *Nicholaus* ſaid: And hereupon *Nicholaus* ralated unto *Cæſar*, how *Herod* had lent five hundred Talents, and that he had a Writing in pawn, wherein he was permitted after the day appointed, if then it were not repayed him again, to prey upon all the whole Country, and ſatisfie himſelf; and that this was no hoſtile invaſion, but according to Law and equity, requiring of his right and debt due unto him. And that this was not raſhly done, though by the Writing he was ſo permitted to do; but by the conſent of *Saturninus* and *Volumnius*, Preſidents of *Syria*; in whoſe preſence *Syllæus* ſwore by *Cæſar*'s good fortune at *Berytum*, that within thirty days after, both the debt, and alſo certain fugitives fled from the King, ſhould be reſtored unto him; and that *Sylæus* performed none
B of theſe: And ſo *Herod* went again unto the Preſidents, and they permitted him to go and take pledges for his Money; and that ſo by their permiſſion he went into *Arabia*. And this is the War that his Adverſaries have ſo tragically exaggerated; and yet how can it be called a War, ſeeing that it was done by the conſent of the Preſidents, and that by Covenant after Perjury, wherewith both God's and alſo *Cæſar*'s name was violated? It now remaineth that I ſpeak ſomething concerning the Captives. There were forty Thieves of *Trachon*, and afterward more that fled from *Herod* for fear of puniſhment, and fled into *Arabia*, whom *Syllæus* protected and ſuccoured to the injury of all Men, and gave them Ground to inhabit, and was partaker of their preys; notwithſtanding that by his aforeſaid Oath, he was bound to reſtore them, together with the
C borrowed Money; neither can he name any Man beſides them taken in *Arabia*, and carried away Captive, and ſome of them alſo eſcaped. This his forged tale concerning the Captives being thus refuted, hear, O Sovereign *Cæſar*, the lying invention, which to provoke thee to wrath, himſelf deviſed. For I am well able to affirm this, that when the *Arabian* Army aſſaulted us, and one or two of our men were killed, then at laſt *Herod* forced to make reſiſtance, he killed *Nacebus*, and with him five and twenty, and no more; for every one of which *Syllæus* falſly told *Cæſar* a hundred, and ſo told him that two thouſand and five hundred were killed. *Cæſar* hereat greatly moved, with an angry countenance looking upon *Syllæus*, he asked him how many *Arabians* were killed in the Fight? He amazed, and knowing not what to reply, an-
D ſwered, that he erred in the number. Preſently *Cæſar* commanded the Writings to be read, containing the conditions between them; and the Writings of the Preſidents, and the Letters of the Cities containing the complaints of the Robberies. And ſo the matter was brought to paſs, that *Cæſar* reconciled unto *Herod*, and condemned *Syllæus* to die; and repenting himſelf to have written ſo threatning Letters to *Herod*, he objected that alſo unto *Syllæus*; affirming, that by his falſe informations he had cauſed him to paſs the limits of friendſhip, in uſing his Friends ſo hardly. And ſo he ſent *Syllæus* into his Country, that after he had ſatisfied his creditors, he might be puniſhed according to the ſentence. But he ſtill continued angry with *Aretas* for that without his authority, he had uſurped the Crown and Kingdom: and he was minded alſo
E to beſtow *Arabia* upon *Herod*; but the Letters which *Herod* ſent him, changed his mind. For *Olympus* and *Volumnius*, as ſoon as they underſtood that *Cæſar*'s wrath towards *Herod* was pacified, preſently they delivered unto him the Letters as they were commanded; wherein were contained the Arguments whereby his Sons were convicted of Treaſon againſt him. Which *Cæſar* having read, he thought it not convenient to troubled the old Man (unfortunate with his Sons) with another Kingdom; and ſo he admitted *Aretas* his Ambaſſadors; and chiding them that their King had raſhly uſurped the Kingdom without his Authority and knowledge, not expecting his pleaſure; he received their gifts, and confirmed him in the Kingdom by his Authority. This done, being now reconciled unto *Herod* he writ unto him, that he was ſorry for him, that
F he had ſuch Children; and that he ſhould, if they had attempted any Treaſon againſt him, puniſh them as Men that deſired to murther their Father, for he gave them free and full Authority; but if they only attempted to fly, he ſhould alſo be ſatisfied with a leſs puniſhment. Wherefore he counſelled him to call a Council at *Berytum*, together with the Roman Preſidents, and *Archelaus* King of *Cappadocia*, and the reſt of his Friends, and the Nobility thereabout, according as they ſhould adviſe him ſo to do. And this was the effect of *Cæſar*'s Letter.

The Year of the World, 3960. *before Chriſt's Nativity*, 4.

A Narration of the Arabian Wars, and the borrowed Money.

The Thieves of *Trachon*.

Syllæus condemned to die

Cæſar was purpoſed to give the Kingdom of *Arabia* to *Herod*, and was altered by *Herod*'s Letters.

The year of the World, 3961. *before Chriſt's Nativity*, 3.

Hedio & Ruſſinus, cap. 3. *Aretas*'s Ambaſſadors unto *Cæſar*.

Cæſar allowed *Herod* to puniſh malefactors.

G

CHAP.

The Year of the World, 3986. before Christ's Nativity, 4.

CHAP. XVII.

How Herod's *Sons were condemned in the Council of* Berytum.

Herod receiving this Letter, rejoyced above measure; both for that he had again obtained *Cæsar*'s favour, and for that *Cæsar* had given him full Authority to do what he pleased unto his Sons. And yet I know not how it came to pass, that he who in his prosperity was a hard Father, yet did shew himself not rash in putting his Sons to death; and though his affairs were in a very flourishing condition, yet he was very moderate in his revenge. Wherefore by Letters he called together all those whom *Cæsar* appointed, only *Archelaus* excepted, either for that he hated the Man, or else for that he feared he would have withstood his purpose: And when they were all come together, as well the Presidents as the rest, who were called out of divers Cities, he would not bring his Sons into the Counsel, but kept them in a Village of the Sidonians, named *Platan*, not far distant from the City, to the intent, that if they were called for, he might bring them forth. Then *Herod* himself alone entring into the Counsel, before an hundred and fifty Men there assembled for that purpose, began to accuse his Sons before them; and used a speech not only pitiful for his one calamities, but also little becoming a Father. For he was very vehement in inveighing against their offence; neither did he sufficiently express his mind, shewing many signs of fury and anger; neither did he deliver in writing any proofs of the Accusations unto the Judges; but undecently himself alledged there, the Father against the Son; himself also reading before them, certain Letters written by them, wherein was contained no impiety nor Treason, but only a consultation to flee away, and certain hard speeches whereby they shewed themselves offended; which when he came unto, he exclaimed, as though hereby they confessed their treacherous practices; greatly exaggerating the matter, and protesting that he had rather die than hear such speeches. Lastly, affirming that both Nature and *Cæsar* gave him authority against them; and his Country Laws so commanded, that if any one being accused his Father or Mother should lay their Hands upon his Head, and the standers by must presently stone him to death; which though he might easily do in his own Countrey and Kingdom, yet he thought good also to expect their censures. Yet he came unto them, not for that they were to judge his Sons, who were taken in a manifest crime; but that by this occasion they might add their suffrages to the just indignation of a Father offended, and that they might leave an example unto all posterity, that such Treasons ought not to be left unpunished. The King having thus spoken, and not permitting the young Princes to be brought in to answer; all seeing what the King intended, and that there was no hope to reconcile them unto their Father, or save their lives, they all confirmed his authority. And first of all *Saturninus*, one that had been Consul, and had been adorned with many honours, pronounced an indifferent sentence, limited with circumstances, to wit, that he condemned *Herod*'s Sons, yet not to die; for (quoth he) my self have Sons, and I would not add this calamity to *Herod*'s misfortune past. After him also his three Sons, who were their Father's Legates, pronounced the same sentence. But *Volumnius* pronounced that they had deserved death, who were so impious towards their Father; whose sentence after him the most part followed; so that it seemed that they were now ordained to be put to death. Presently *Herod* carried them with him to *Tyre* where he met *Nicholaus* who was there arrived, returning from *Rome*; unto whom the King first relating what was done at *Berytum*, he asked him what his Friends at *Rome* thought of his Sons? He answered that they judged the Princes intents impious, and that they ought to be bound and imprisoned; and then after due consideration, if it were thought expedient, to be put to death; lest the King might be thought to have given more way to his anger than to reason; yet, if it might so please him, they thought it best to acquit them, lest otherwise he do that which hereafter he may repent when it is too late. And this was the opinion of most of his Friends at *Rome*. Then the King along time pondered these words, and made no reply, but commanded him to go along in his company. At his arrival in *Cæsarea* all Men were doubtful what would become of his Sons, expecting an end of that Tragedy; for they greatly fear'd that by reason of the old discord, he would cut them off; and notwithstanding they were sorry for them, yet it was dangerous either to speak rashly, or to hear any thing spoken freely concerning them; but in their hearts compassionating them, they concealed their griefs. Only one amongst all the rest, an old Souldier named *Tyro*, others dissembling their grief, spake

Herod assembleth all that *Cæsar* willed, except *Archelaus*.

Herod accused his Sons.

Saturninus doth pronounce an indifferent sentence. *Volumnius* and other of *Herod*'s friends pronounce *Herod*'s Sons to be beheaded. *Herod* asked of *Nicholaus* what his friends at *Rome* thought of his Sons.

A ſpake freely what he thought: This *Tyro* had a Son of *Alexander*'s Age, and beloved of him, whom *Alexander* much accounted of. This Fellow many times amidſt the Multitudes exclaimed, that Truth and Equity were baniſhed out of the World, and that in their ſtead Malice and Untruth reigned: Whereby there was ſuch a Miſt and a Fog cauſed over the whole World, that no Man could ſee his own Errors. This his free Speech, though it was not without danger, yet all Men hereat were moved; for that he had ſome reaſon to ſhew his Fortitude in ſo dangerous a time, and every one was willing to hear his Speech, and though themſelves for fear were ſilent, yet did they not reprehend him for ſpeaking freely. For the expectation of the event of ſo great miſchief was able to have wreſted from every one of them words of commiſera-
B tion. *Tyro* with great audacity alſo came unto the King, and begged of him that he might talk with him alone: which the King granting, he uſed theſe words with great lamentation: *I can no longer, O my King, ſuppreſs this my grief, which cauſeth me ſo boldly to ſpeak, though with my own peril; yet if it pleaſe thee, my King, that which I intend to ſpeak ſhall be for thine advantage.*

Where now, my Lord, are thy Wits? Where is thy couragious Mind ever hitherto able to match all difficult buſineſſes whatever? How happeneth it that thou haſt ſo few Friends and Kindred: For I account not them Kinſmen or Friends that permit ſuch wickedneſs and hatred in thy Court, which was moſt happy and fortunate. And what art thou unto
C *thy ſelf? Wilt thou not look and ſee what is done? Wilt thou put to death the two young Princes born unto thee by the Queen thy Wife, who abound in all Vertue, and commit thy ſelf now in thy old Age unto one only Son, who nouriſheth impious Hopes and Deſigns; and to thy Kindred, who by thy own cenſure have often deſerved Death? Doſt thou not perceive that the People keeping themſelves quiet and ſtill, do both condemn the error of thy Friends, and alſo pity and compaſſionate the two Princes? Moreover, all thy Soldiers and Captains themſelves have compaſſion on them, and curſe the Authors of this unfortunate Calamity.*

The King at firſt took theſe words of *Tyro* in good part, as being admoniſhed of the perfidious dealing of them about him, and his own Calamity. But *Tyro* immodeſtly and Soldier-like urging the King, and for his own ſimplicity not able to
D diſcern what fitted that time, the King at laſt thought this, rather a turbulent upbraiding him, than a friendly Admonition: And asking who thoſe Captains and Soldiers were, he commanded them all, and *Tyro* alſo, to be bound and kept in Priſon. Then one *Tripho* the King's Barber, taking hereat occaſion, told the King, that *Tyro* had often ſollicited him, as he ſhav'd the King to cut his Throat with his Razor, promiſing him for recompence great Rewards, and that he ſhould be one of *Alexander*'s chief Friends. Having ſpoken theſe words, the King commanded him to be appre-
hended, and the Barber, and *Tyro* and his Son to be tortured. *Tyro* his Son ſeeing his Father in moſt miſerable Torments, and that he ſtill perſiſted in them (and by the King's diſpleaſure, conjecturing that there was no hope of life) told them that Tor-
E tured his Father, that he would confeſs all the Truth, conditionally that his Father and himſelf might be no more tormented: and having his requeſt granted, he told them that it was agreed, that *Tyro* with his own hand ſhould have killed the King: for he could get opportunity to come unto the King when no Man elſe was with him, and ſo he would kill him, and for *Alexander*'s ſake endure any Torments whatſoever. This ſpoken, he delivered himſelf and his Father from further Tortures: but it is uncertain whether the Tale he told was true, or whether he deviſed it to free them both from Torments. Then *Herod* now laying all doubt aſide (if before he were in any) thought what death his Sons ſhould die, and leaving no place to Repentance and Mercy, he haſtened to execute his purpoſe: and producing 300 Captains, and *Tyro* and
F his Son, and the Barber his accuſer; he accuſed them all before the People, and the People throwing any thing that came to their hands at them, they killed them every one. And *Alexander* and *Ariſtobulus* was carried unto *Sebaſte*, and there by their Father's command were Strangled: and their Bodies carried by night into the Caſtle *Alexandrium*, where their Grand-father by their Mother's ſide, and many of their Progenitors lay buried. But perhaps ſome will not marvel, that a hatred ſo long a breed-
ing ſhould in the end ſo prevail, that it overcame natural affections. But one may juſtly doubt whether the fault were in the young Princes, who exaſperated by a hard Father ſo long time, fell into ſuch a hatred of him, or whether it is to be im-
puted unto his unkindneſs and immoderate deſire of Honour and Rule, who could
G not abide any to be his equal, but rather chooſing to do all at his own pleaſure: Or rather unto Fortune, whoſe power the wiſeſt living is not able to reſiſt. Where-
fore I am perſwaded, Fortune hath predeſtinated all humane actions, ſo that they

The year of the World, 3561. before Chriſt's Nativity, 3.

Tyro ſpeaketh to *Herod*, and not obſerving Modeſty, he and the Captains were impriſoned.

Tyro is by his Son and a Barber accuſed to have practiſed Treaſon againſt the King.

Tyro with 300 Captains are accuſed before the People and ſlain, *Alexander* and *Ariſtobulus* ſtrangled at *Sebaſte*, and buried in *Alexandrium*.

The cauſe of theſe Calamities was Deſtiny and God's Providence.

must have a necessary event. And this inevitable force we call Fate, or fatal Destiny, for that there is nothing which it effecteth not. But it sufficeth briefly to have touched this high matter, which of it self is very difficult, which attributeth something unto our actions, and examineth the causes of the variety of our actions, which speculation is already comprised in the two Volumes of our Law. Furthermore, touching the Princes fault, we may accuse their youthful arrogancy, and their Pride, who did give too great ear to their Father's accusers; and for that they were unjust searchers into his Life and Actions, and that they maliciously suspected him, and could not rule their Tongues; but hereby gave double occasion to their adversaries, and matters unto those Tale-bearers that sought to get the King's Favour. But their Father's shameful fault cannot be excused, who suffered himself so to be over-rul'd with passion, that he put them to death that were begotten of his own body, without any proof or argument of the Crimes laid unto their charge; yea, two young Princes of excellent feature of Body, not only beloved of their own Nation, but also of Strangers; they were dextrous in all Exercises, and commendable in Military Affairs, and eloquent in Civil Discourses. For, in all these things they were excellent, and especially *Alexander* the eldest of them. It had been enough for him, suppose he had condemned them, either to have kept them in perpetual Prison, or banished them into some far Country; seeing that he was assured of the *Roman* Power, under whose protection he neither needed to have feared Invasion, nor secret Treason against him. For to put them to death, only to satisfie his own furious Will, what else doth it argue, but only an impious liberty casting off all Fatherly humanity and kindness? especially seeing that he was aged, whose years could neither plead ignorance, nor that he was deceived. For neither was he the more excused by the delay he used; nay, it had been a less offence, if amazed with some sudden news, he had been incited to so hainous an offence: But after so long deliberation, at last to effect such a matter, betokens a bloody Mind, and hardned in wickedness, as he shewed afterwards, not sparing the rest, whom before he held most dear: Who, though they were less to be pitied, in that they justly suffered; yet was it an argument of his like Cruelty, in that he abstained not from their Deaths also: But we will speak of this hereafter.

The year of the World, 3961. before Christ's Nativity, 2.

Wherein Alexander and Aristobulus offended.

Herod's shameful errour not to be excused.

H I K L M

THE

N O

A

THE SEVENTEENTH BOOK OF THE ANTIQUITIES of the JEWS:

B

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Seventeenth Book.

1. Antipater *endeavoureth to haſten his Father's death, that he may reign in his place. The Children that* Herod *had by his nine Wives.*

C

2. *Of* Zamaris *a Babyloniſh Jew, a Man of ſingular virtue.*

3. Antipater, Pheroras, *and his Wife conſpire againſt* Herod, Salome *acquainteth him with it, be cauſeth ſome Phariſees who were of this Conſpiracy, to be put to death: He endeavoureth to make* Pheroras *repudiate his Wife, but he cannot be perſwaded to it.*

4. Herod *ſendeth* Antipater *to* Auguſtus *with his Will, by which he declareth him his Succeſſor.* Syllæus *bribeth one of* Herod's *Guards to kill him, but the plot is diſcovered.*

D 5. Pheroras's *Death.*

6. Pheroras's *Wife is accuſed, and* Herod *is advertiſed of* Antipater's *Conſpiracies.*

7. Antipater *being returned back unto* Judæa *from* Rome, *is convicted in the preſence of* Varus *Governour of* Syria, *for having endeavoured to poyſon the King his Father.* Herod *cauſeth him to be Impriſoned, and writeth to* Auguſtus *on that Subject.*

8. *The Golden Eagle that* Herod *had Conſecrated, and fixed on the Portal of the Temple, is pulled off; the ſevere puniſhment that he inflicteth for it. The King's terrible ſickneſs, and the cruel orders that he giveth to his Siſter* Salome, *and to her Husband.*

E

9. Auguſtus *referreth it to* Herod, *to diſpoſe of* Antipater *as he pleaſeth.* Herod *falling into a relapſe of his Torments, deſireth to kill himſelf:* Achiavus *one of his Grand-children hindreth him: It is reported that he is dead;* Antipater *endeavoureth in vain, to bribe his Keeper to ſet him at liberty; as ſoon as* Herod *heareth of it, he ſendeth one to kill him.*

10. Herod *altereth his Will, declareth* Archelaus *his Succeſſor; he dieth five days after* Antipater. Herod's *glorious Funeral ordained by* Archelaus; *the Peoples great acclamation in favour of* Archelaus.

F 11. *Some Jews (who demanded ſatisfaction for* Judas *and* Matthias *and others deaths, whom* Herod *cauſed to be burned, for having pulled down the Eagle at the Portal of the Temple) make an Inſurrection, which obligeth* Archelaus *to cauſe Three Thouſand of them to be put to Death: He goeth afterwards to* Rome, *to be confirmed King by* Auguſtus: *His Brother* Antipas, *who pretends to have right to the Crown, repaireth thither alſo; the Cauſe is pleaded before* Auguſtus.

12. *A great Rebellion in* Judæa, *whilſt* Archelaus *was at* Rome; Varus *Governour of* Syria, *ſtoppeth it.* Philip, Archelaus's *Brother, goeth alſo to* Rome, *in hopes to obtain one part of the Kingdom. The Jews ſend Ambaſſadors to* Auguſtus, *to free them from their obedience to Kings, and to re-unite them to* Syria: *They complain to him againſt* Archelaus, *and abhor the Memory of* Herod.

G

13. Cæſar *confirms* Herod's *Teſtament, and appointeth his Children to be his Succeſſors.* H

14. *An Impoſtor counterfeits himſelf to be* Alexander, Herod's *Son*; Auguſtus *finds out the Cheat, and ſends him to the Galleys.*

15. Archelaus *marrieth* Glaphyra, *his Brother* Alexander's *Widow.* Auguſtus *having heard ſeveral of the* Jews *complaints of him, confineth him to* Vienna *in* France, *and uniteth his poſſeſſions to* Syria. Glaphyra's *death.*

I

CHAP. I.

Antipater *endeavoureth to haſten his Father's death, that he may reign in his place. The Children that* Herod *had by his nine Wives.*

The year of the World, 3961. *before Chriſt's Nativity*, 3.

Hedio & Ruffinus, chap. 1. *Antipater*, after he had made away his Brothers, grew hateful both to the Soldiers and the People.

Antipater governed the Kingdom with his Father.

AFter that *Antipater* had made away his Brothers, through the extream Impiety and unbridled Fury, wherewith *Herod* their Father was incenſed againſt them; yet he did not immediately obtain that which K undoubtedly he hoped for. For being freed of that fear he conceived, leſt his Brothers ſhould be partakers with him in the Kingdom, he found it a difficult and dangerous matter to find the means how to obtain it; ſo ſtrange and hainous a hatred had all the Nation conceived againſt him. On the other ſide, in ſhewing himſelf proud and lofty, he more and more encreaſed that hatred which the Soldiers had conceived againſt him, in whom the ſecurity of the Kingdom conſiſted, if it ſhould fortune to fall out that the People ſhould attempt any alteration. All which Miſchiefs were procured by his own ſins, and the unnatural Murther of his Brothers. Nevertheleſs, he governed the Kingdom with his Father, living only in leſs Authority than himſelf: *Herod* alſo repoſed more confidence in L him, even in thoſe things, for which he was worthy to loſe his head. For the King conceived that in confirmation of his good affection towards him, *Antipater* had accuſed his Brethren, to continue his Father in ſecurity, and not for any hatred he bore unto them more than to his Father; though indeed he hated them for his Father's ſake, being tranſported with fury. But all theſe were but as ſo many ſtratagems to inſinuate himſelf into *Herod*'s Counſels and Favours; and theſe did he craftily make uſe of, to cut off the occaſion leſt any ſhould prevent or accuſe him of that which he pretended to do, and that *Herod* might be deprived of all relief, if ſo be that *Antipater* ſhould bend his Forces againſt him. For the Treaſon he complotted againſt his Brothers, proceeded from the hatred he bare unto his Father: But at that time he was the more egged on to proſe- M cute his intended purpoſes without any delay. For if *Herod* ſhould happen to die, it was moſt ſure that the Kingdom ſhould be his; and ſhould his life continue any longer time, and the practice *Antipater* went about ſhould be diſcovered, ſeeing himſelf inviroued with theſe dangers, he ſhould be enforced to make his Father his Enemy. For which cauſe he was very liberal to all thoſe that were about his Father; and through the great Gifts he beſtowed upon them, he extinguiſhed that hatred which all of them bare unto him: and above all things he continued himſelf in credit with thoſe friends which *Herod* had at *Rome*, by ſending them divers Preſents; and namely *Saturninus*, who was Governour of *Syria*. He hoped alſo, by Bribes and Rewards, to draw his Father's Brother into his Faction, and to corrupt the King's Siſter alſo, who was married to N one of the King's moſt eſteemed friends in Court. He was a ſubtil and politick Man in entertaining thoſe Men with colourable ſhew of friendſhip with whom he converſed, and to draw himſelf into credit with them: he was ſufficiently dextrous to diſſemble his malice and diſcontents, which he had conceived againſt any Man. Notwithſtanding all this, he could not deceive *Solome* his Aunt, who of long time before had ſounded his Inclinations, and who was not ſo ſimple as to ſuffer her ſelf to be deceived; but had already, by all cunning means that might be, prevented his malice, although ſhe had a Daughter married unto his Uncle by the Mother's ſide. This Daughter was firſt of all wedded to *Ariſtobulus*, and afterwards by *Antipater*'s means to his Uncle: For *Calleas*, O her Husband's Son had married the other. But neither could this affinity colour the matter ſo much, but that his malice was diſcovered; neither could that former conſanguinity extinguiſh the deſerved hatred conceived againſt him. *Herod* conſtrained *Salome*

Antipater wiſhed his Fathers death

Antipater ſpared no coſt to win his Fathers Friends.

Antipater could not deceive his Aunt.

(who

A (who through amorous Paſſion had thought to have married her ſelf to *Syllæus* the *Arabian*) to marry with *Alexas*, and that by the mediation and perſwaſion of *Julia*, *Ceſar*'s Wife, who adviſed *Salome* not to refuſe that Marriage, leſt he ſhould prove her mortal Enemy; for *Herod* had made an Oath, that if *Salome* condeſcended not to marry *Alexas*, he would never make account of her: For which cauſe ſhe followed *Julia*'s Advice, who was *Cæſar*'s Wife, and counſelled her alſo to her profit and preferment.

The year of the World, 3961. before Chriſt's Nativity, 3.

Herod compelleth *Salome* to marry *Alexas*.

At the ſame time *Herod* ſent his Daughter *Glaphyra* to King *Archelaus*, who had been married to *Alexander*, preſenting him a Dowry out of his own Treaſury, leſt there ſhould any difference ariſe between them, and he himſelf moſt carefully brought up his Sons Children. For *Alexander* had two Sons by *Glaphyra*, and *Ariſtobulas* begat B on *Bernice*, *Salome*'s Daughter, three Sons and two Daughters. Sometimes he would recommend them unto his Friends, and bewailing the misfortune of his Sons, would beſeech *God* that no ſuch ill fortune might befall their Children, but rather that they might increaſe in Virtue, and acknowledge their Education and bringing up, with all dutiful reſpects unto their Parents. He provided them alſo each of them with a Wife, when they were ready for Marriage; Namely, the Daughter of *Pheroras* for the eldeſt of *Alexander*'s Sons; and the Daughter of *Antipater* for *Ariſtobulus*'s eldeſt Son: And one of *Ariſtobulus*'s Daughters was married to *Antipater*'s Son; and the other to *Herod* his own Son, whom he had begotten of the Daughter of the High-Prieſt. For it is lawful in our Country, and according to our cuſtom, to have divers Wives at one C time. The King procured theſe Marriages through the compaſſion he had of thoſe Orphans, thinking by this mutual Alliance to cauſe *Antipater* to be their Friend. But *Antipater* conceived no leſs hatred towards the Children, than he had done malice towards their Fathers: For the care that *Herod* had of them, increaſed his hatred, in that he pretended to be the greateſt among the Brethren; and he eſpecially feared leſt when they ſhould grow to Man's eſtate, they would reſiſt his power, being aſſiſted by King *Archelaus*, as his Sons-in-law; and *Pheroras* who was a *Tetrarch* ſhould do the like, for that he had married his Son to *Alexander*'s Daughter. And ſo much the more was he incited, becauſe all the People had compaſſion of theſe Orphans, and had conceived a hatred againſt him, who never ceaſed to expreſs his Malice againſt his D Brethren. He therefore deviſed all the means that were poſſible to diſannul the Decrees which his Father had reſolved upon to this effect, being very loth that they ſhould ever live to be Partners with him in the Kingdom. So that at laſt *Herod* condeſcended to *Antipater*'s demand, which was, that he might marry *Ariſtobulus*'s Daughter, and his Son to *Pheroras*'s Daughter: and thus were the forementioned Marriages wholly cut off; yea, even againſt *Herod*'s former Decree. At that time *Herod* had nine Wives, namely, *Antipater*'s Mother, the High-Prieſts Daughter, by whom he had a Son that bare his name, and a Daughter of his Brothers, and a Cozen of his own, by whom he had no Children. He had another Wife alſo, that by Nation was a *Samaritane*, by whom he had two Sons, *Antipas* and *Archelaus*, and a Daughter called *Olym-* E *pias*, who was afterward married to *Joſeph* the King's Cozen. As for *Archelaus* and *Antipas* they were brought up at *Rome*, with a certain private friend of his. Moreover, he married one that was called *Cleopatra*, that was born in *Jeruſalem*, by whom he had *Herod* and *Philip*, which *Philip* was brought up at *Rome*. By *Pallas* he had *Phaſaelus*: by *Phedra* and *Helpia* he had two Daughters, *Roxane* and *Salome*. As for his eldeſt Daughters, *Alexander*'s Siſters by the Mother's ſide, whom *Pheroras* had refuſed to take in Marriage, he match'd the one with *Antipater* his Siſter's Son, and the other he wedded to *Phaſaelus* his Brother's Son, and this was *Herod*'s Progeny.

Glaphyra ſometimes *Alexander*'s Wife, is ſent back to *Archelaus* King of *Cappadocia*. *Hedio & Ruffinus, cap.* 1.

Herod bringeth up his Sons children.

Antipater hateth his Brothers children

Antipater laboureth his Father to break off the Marriages he intended.

Herod's nine Wives.

F

CHAP. II.

Of Zamaris *a Babyloniſh Jew, a Man of ſingular virtue.*

AFter this, intending to aſſure his Eſtate in the Country of *Trachonite*, he reſolved to build a Borough of the bigneſs of a City in the midſt of the Country, as well to ſecure his Country, as to be in better readineſs to repulſe his Enemies, with more expedition. And having intelligence that a certain *Jew* was come from *Babylon* with five hundred Archers on Horſeback, and about one hundred of his Kinſ- G men, and had adventured to paſs *Euphrates*, and was in the Country adjoyning to *Antioch* near unto *Daphne* in *Syria*, where *Saturnine* General of the *Roman* Army had given him a Caſtle, called *Valatha*, to inhabit, he ſent for him and his Followers, promiſing

Herod buildeth a Caſtle in the Region of the Trachonites, and maketh *Zamaris* the *Jew* that came from *Babylon* Governour therein.

The year of the World, 3961. before Christ's Nativity, 3.

promiſing to give him both Lands and Lordſhips in the Seignory of *Batanea*, which H
bordereth on *Trachonite*, intending that he ſhould make head againſt thoſe that would aſſail him; and promiſing him that both his Lands and his Soldiers ſhould be exempt from all Tributes, and payments of Cuſtoms. This *Babylonian Jew* was induced by theſe offers to come, and take poſſeſſion of the Place, where he builded a Borough, called *Bathyra*. This Man oppoſing himſelf againſt the *Trachonites*, defended the Country, and thoſe *Jews* that came from *Babylon* to *Jeruſalem* to offer Sacrifice, from all Incurſions aud Robberies of the *Trachonites*; and divers that obſerved the Religion of the *Jews*, reſorted unto him from all places; ſo that this Country was very well Peopled, by reaſon of the exemption of the Tribute, which continued during *Herod*'s Life-time.

I

But *Philip* who ſucceeded him, exacted afterward ſome ſmall Tribute of them, and that but for a little while. But *Agrippa* the Great, and his Son of the ſame name, charged them with great Taxations; yet permitted them to enjoy their Liberty; whoſe Succeſſors, the *Romans* impoſed many grievous Tributes upon them, yet continued their Freedom; of whom hereafter we will more particularly and largely diſcourſe in due place, and in proceſs of my Hiſtory. Now this *Jew*, *Zamaris*, to whom *Herod* had given the poſſeſſion of his Country, died, after he had lived virtuouſly, and left a virtuous Off-ſpring behind him; amongſt whom was *Jacim*, renowned for his dexterity on Horſeback; who, with his Troop of Horſe, was of the King of *Babylon*'s Guard. This *Jacim* died when he was very old, and left his Son *Philip* to ſucceed him; a Valiant Man, and addicted to all ſorts of Virtue, as much as any one that hath been renowned in Hiſtory; for which cauſe King *Agrippa* loved him, and put his truſt in him, and committed the truſt and training of his Soldiers unto him, who led them alſo forth, if occaſion of ſervice was proffered.

Jacim and *Philip* the Sons of *Zamaris*.

K

CHAP. III.

Antipater, Pheroras, *and his Wife conſpire againſt* Herod, Salome *acquainteth him with it, he cauſeth ſome Phariſees who were of this Conſpiracy, to be put to death:* L *He endeavoureth to make* Pheroras *repudiate his Wife, but he cannot be perſwaded to it.*

Hedio & Ruffinus, chap. 3.

WHilſt *Herod*'s Affairs were thus diſpoſed, all Mens Eyes were fixed upon *Antipater*, after that *Herod* had given him full power; which was granted him, in hopes that his Father had, that he would behave himſelf faithfully and affectionately towards him; but he abuſed his authority more audaciouſly than could be expected; for he treacherouſly coloured his conceived Malice, and eaſily drew his Father to believe him in whatſoever he ſaid. He was feared by all Men, not only for his Authority, but for his ſubtilties and policies. But above all the reſt, *Pheroras* reſpected him moſt, M
and was in like manner, as greatly eſteemed by him. For *Antipater* circumvented him by the means of certain Women, who favoured his Faction; for *Pheroras* was commanded by his Wife, his Mother, and Siſter-in-law, notwithſtanding that he hated them, by reaſon of the abuſe they had offered to his Daughtess who were unmarried; nevertheleſs he was enforced to diſſemble all things, becauſe he could do nothing but what they were always privy to, and had ſuch power of his Affairs, that they obliged him to perform whatſoever they pleaſed. *Antipater* was alſo very intimate with them, both on his own account and his Mother's; for theſe four Women were of one mind in all things, and ſpake, as it were, by one Mouth: Yet was *Pheroras* at odds with *Antipater*, upon ſome ſlight diſtaſtes; and ſhe that wrought this debate betwixt them, was N
the King's Siſter *Salome*, who had a long time ſpied all their Drifts; knowing well, that their mutual friendſhip tended to the overthrow of *Herod*, which ſhe was ready to acquaint him. And they knowing well that the King diſliked this their inward familiarity, and that he was privy to that which they pretended, which was his utter ruine; reſolved between themſelves to refrain their publick familiarity, and to make a ſhew that they were at odds one with another; to which intent they reproached one another, eſpecially at ſuch time as they were either in *Herod*'s preſence, or there was any one with them, who (as they thought) would acquaint him with it. But in ſecret they intermitted not their accuſtomed friendſhip, and continued their correſpondence with more privy affability; yet was not *Salome* ignorant thereof, neither when they firſt deviſed this drift, neither afterwards when they put it in execution; for ſhe diligently noted all things, and aggravated the ſame by report to her Brother, whom ſhe informed

Pheroras deceived by Women.

Salome diſcovereth to *Herod* the Conſpiracies of the Ladies and others.

O

of

A of their ſecret Meetings, banquetting and diſcreet conſultation, which (as we ſaid) had no other ſcope but his ruine, if he did not prevent them in time; ſhewing that for the preſent they behaved themſelves like enemies in outward ſhew, and all their ſpeeches tended to diſgrace one another; but that in ſecret they were friends, and entertained their amity, and promiſed each other their mutual aſſiſtance, to ſtrengthen themſelves againſt thoſe, to whom they were loth their friendſhip ſhould be diſcovered. But he durſt not make ſhew thereof, becauſe he knew that his Siſter was a Woman too much addicted to reproachful Accuſations. There was among the *Jews* a Sect of People that were called *Phariſees*, who were too much addicted to ſelf-opinion, and boaſted themſelves to be the exacteſt obſervers of the Law in all the Country; to whom theſe Women B were very much addicted, as to thoſe who were much beloved of *God*, as in outward appearance they made ſhew for. Theſe were ſuch as durſt oppoſe themſelves againſt Kings, full of Fraud, Arrogancy, and Rebellion; preſuming to raiſe War upon their motions, and to Rebel and offend their Princes at their pleaſures: Whereas therefore, all the Nation of the *Jews* had ſworn to be faithful unto *Cæſar*, and to the eſtate of the King, theſe only refuſed to take Oath; and of this Sect there were to the number of ſix thouſand: For which cauſe the King having impoſed a Penalty upon them, *Pheroras*'s Wife paid it for them; for which cauſe they pretending to gratifie her, and being eſteemed for ſuch as were skilful in foretelling ſuch things as were to come, by reaſon of their often communication with *God*, foretold her, that *God* had decreed to bring the C Kingdom of *Herod*, and his Poſterity, to an end; and would bring to paſs, that the Crown ſhould deſcend to *Pheroras* and his Sons. *Salome* had got an inkling hereof, and had told *Herod* no leſs: And how they likewiſe corrupted every one of his Courtiers; for which cauſe he put thoſe to death amongſt the Phariſees, who were the principal Authors of this Advice, and with them alſo the Eunuch *Bagoas*, and *Carus* who was his darling, and one of the fineſt Men of that time. He afterwards cut off all thoſe amongſt his Houſhold Servants, who were of the Phariſees Faction; for the Phariſees had perſwaded *Bagoas*, that this new King whom they prognoſticated, would not only conſider him as his Benefactor and Father, but that he himſelf ſhould alſo Marry, and find himſelf capable to beget Children.

D But after that *Herod* had puniſhed thoſe amongſt the Phariſees, who were convicted to have been of the Conſpiracy, he aſſembled a Council of his friends; before whom he accuſed *Pherora*'s Wife, and ripped up the Injuries that were done unto his Daughters, as it hath been declared, aſcribing the ſame to the pride of this Woman, objecting it for a Crime againſt her, for having injured his Honour. Beſides this, he accuſed her that ſhe had of ſet purpoſe, ſtirr'd up Mutinies, and by all means poſſible, both in words and deeds, contrary to all Law of Nature, ſtirred up debate betwixt him and his Brother; and that the Fine that he had impoſed upon his Adverſaries, was ſatisfied at her charge; ſo that no jot of that Conſpiracy was contrived without her conſent. *For which cauſes* (ſaid he) *Brother* Pheroras, *it ſhall not be amiſs for you of your own accord,* E *to drive ſuch a wretched Woman from you, before you be requeſted, and the Sentence be pronounced againſt her; otherwiſe ſhe will be the cauſe to kindle a War betwixt you and me. For if you will continue the Friendſhip and Brotherhood betwixt you and me, ſeparate your ſelf from her: In ſo doing, I will account you for my Brother; and you ſhall loſe nothing by the affection which I bear unto you. For the bond of Brotherly love cannot continue ſafe and inviolable, unleſs you put her away.* Now although *Pheroras* was moved with the importance and weight of this diſcourſe; yet he ſaid, that for the Love he bare unto his Wife, he would forget nothing of that duty which Conſanguinity required at his hands in regard of his Brother; but that he had rather die, than live without her company, whom he loved more dearly than his life. *Herod*, although he took this anſwer of F his Brothers for a moſt grievous Injury, yet forbear he to diſcover his diſpleaſure towards him: he only forbad *Antipater* and his Mother, and in like manner *Pheroras*, to frequent the one with the other any more. He commanded the Women likewiſe, that they ſhould give over their familiar Entertainments the one with the other, which all of them promiſed to perform. Yet this notwithſtanding, upon fit opportunities and occaſions, they viſited one another; and *Antipater* and *Pheroras* feaſted one another by Night. The report alſo went, that *Antipater* had the company of *Pheroras*'s Wife, and that his Mother was the means and inſtrument of their privy meeting.

The year of the World, 3961. before Chriſt's Nativity, 3.

The Phariſees ſubtil and arrogant.

The Phariſees would not ſwear obedience, but were fined. *Pheroras*'s Wife payeth their Fine; for which benefit they promiſe her the Kingdom.

Bagoas, Carus, and others are put to death by *Herod*.

Hedio & Ruffianus, chap. 4.

Herod accuſeth *Pheroras*'s Wife, and commandeth him to put her away.

Pheroras refuſeth to put away his Wife.

Herod interdicteth *Pheroras* and *Antipater* their privy meetings and forbiddeth the Ladies no leſs.

G

CHAP.

CHAP. IV.

The year of the World, 3961. before Christ's Nativity, 3.

Herod *ſendeth* Antipater *to* Auguſtus *with his Will, by which he declareth him his Succeſſor.* Syllæus *bribeth one of* Herod's *Guards to kill him, but the Plot is diſcovered.*

Herod ſendeth Antipater to Cæſar.

ANtipater ſuſpecting his Father's Diſtaſtes, and fearing leſt his hatred ſhould bring him into hazard, he wrote unto his friends in *Rome*, requiring them to write their Letters unto *Herod*, requeſting him to ſend *Antipater* unto *Cæſar*, with all expedition as was poſſible. Which being brought to paſs, *Herod* ſent him thither with divers Royal Preſents; and gave him his Teſtament and Will with him, wherein he had bequeathed the Kingdom to *Antipater*. And if it ſhould happen that *Antipater* ſhould die before him, then he bequeathed the ſame to his Son *Herod*, whom he had by the High-Prieſt's Daughter. About the ſame time *Syllæus* the *Arabian* repaired to *Rome*, notwithſtanding he had neglected thoſe things which *Cæſar* had commanded him. *Antipater* accuſed him before *Cæſar*, for the ſame faults wherewith he was charged by *Nicholaus*. *Syllæus* alſo was accuſed by *Aretas*, for murthering divers of the beſt account in the City of *Petra*, contrary to his mind; amongſt the which was *Sohemus* (a Man of much virtue and honour) and *Probatus*, *Cæſar*'s Servant; of which Crimes *Syllæus* was accuſed upon this occaſion which enſueth: There was a certain Man of *Corinthus*, who was one of the King's Guard, and one he put very great truſt in: *Syllæus* perſwaded him by ſtore of Money and Bribes, to kill *Herod*; which he promiſed to perform. *Probatus* made privy to *Syllæus*'s mind, he preſently told it to the King, who cauſed him to be apprehended and tortured, who confeſſed the whole matter: He laid hands alſo on two *Arabians*, perſwaded by this *Corinthian*'s confeſſion; one of which was a Man of Command in his Country, and the other was *Syllæus*'s chief friend. They being examined, confeſſed that they came thither to ſolicite, with many exhortations, the *Corinthian* to execute the Murther; and to aſſiſt him, if he ſtood in need of them. Which being fully proved by *Herod*, before *Saturnine*, he ſent them to *Rome*, there more amply to be proceeded againſt, and ſo to be puniſhed.

Antipater accuſeth Syllæus at Rome before Cæſar.

Aretas accuſeth Syllæus for killing Probatus and others

A Traytor that ſought the King's death is apprehended.

CHAP. V.

Pherora's *Death.*

HErod perceiving that his Brother *Pheroras* did conſtantly continue his affection towards his Wife, he commanded him to retire himſelf into his own Dominions; whereupon he willingly departed to his Tetrarchy; proteſting by many ſolemn Oaths, that he would never more return into the City, unleſs he were aſſured that *Herod* was dead. Not long after it hapned, that *Herod* fell ſick, he was ſent for to receive certain ſecret inſtructions, as from the mouth of a dying Man; but *Pheroras* would not obey him in regard of his Oath. Notwithſtanding, *Herod* dealt more kindly with him, and continued his love and affection towards him; for he came to *Pheroras*, as ſoon as he heard of his firſt ſickneſs, without being ſent for: And after he was deceaſed, he ſent his body to *Jeruſalem*, and honourably entombed him in that place, and grievouſly lamented his Death. This was the beginning of *Antipater*'s miſhaps, who at that time was gone to *Rome*. For it was God's pleaſure, that at laſt he ſhould be puniſhed for the Murther of his Brethren. I will diſcourſe of this at large, that it may ſerve for an example to many Kings, how they ought to practice and follow Virtue in all their actions.

On Oath ſolemnly obſerved.

Pheroras in his Sickneſs is viſited by Herod; and being dead, is honourably buried by him.

CHAP. VI.

Pherora's *Wife is accuſed, and* Herod *is advertiſed of* Antipater's *Conſpiracies.*

AFter *Pheroras*'s Death, two of his Freemen, who were *Taphnites* by Birth; and ſuch as *Pheroras* in his life time, both only truſted, and dearly loved, came unto *Herod*; requiring him not to ſuffer his Brother's Death to paſs unpuniſhed, but to make diligent enquiry of that unfortunate and unexpected Diſaſter. *Herod* gave ear to their Suit, perceiving that the matters they importuned him in, were likely and very credible

Hegiſ. & Ruffinus, cap. 5. Pheroras's Freemen accuſe his Wife for poiſoning him.

A credible. Whereupon they told him, that *Pheroras*, the day before his unexpected ſickneſs, had ſupt with his Wife; and that having received an accuſtomed Poyſon with his Meat, he was dead. That this Poyſon had been brought thither by a Woman of *Arabia*, who in her ſpeech proteſted that it was ſome Potion to encreaſe love, but in effect it was to bring *Pheroras* to his end. For the Women of *Arabia* amongſt all others are skilful in Poyſons, and are great Sorcerers; and ſhe that was charged with this fact, was eſteemed a great friend and favourer of *Syllæus*'s beſt beloved. That *Pherora*'s Mother and his Wife's Siſter went into thoſe Quarters, on purpoſe to buy that Poyſon; and returned back, and brought this Woman with them the day before the Supper. The King moved by theſe words of theirs, tortured both thoſe Maid-ſer-
B vants of theirs, who were their Bond-women; as alſo certain other of their free Servants. Now when the fact could not be extorted, by reaſon that none of them confeſſed it; at length, ſhe that was laſt of all put to her tryal, overcome by the pains ſhe endured, ſaid nothing elſe, but that ſhe prayed *God* that *Antipater*'s Mother might feel the like Torments, ſince ſhe was the cauſe of all theſe Miſchiefs which they endured.

The year of the World, 3961. before Christ's Nativity, 3.

Herod torturech the Ladies Bond-women, and ſoundeth out *Antipater*'s and their ſecrets.

Theſe words of hers made *Herod* the more eager and inquiſitive, ſo that by force of Tortures he wrought out all the ſecrets of theſe Women; their Banquets, their ſecret Aſſemblies, and thoſe very words that *Herod* had ſpoken apart betwixt his Son and himſelf, which had been reported unto the Women that *Pheroras* entertained; namely,
C that he would give him one hundred Talents provided that he would uſe no conference with *Pheroras*. Moreover, they reckoned up the hatred that *Antipater* bare unto his Father, the complaints that he made unto his Mother, of the too long life and continuance of his Father; for that in regard of himſelf, he was already grown old; ſo that although the Kingdom ſhould fall into his hands preſently, yet he could receive but very little contentment thereby. Moreover, he alledged, that divers Brothers, and Brothers Children were brought up together with him, ſo that he might not ſecurely hope for any thing; for that already, if he ſhould fortune to die, the Kingdom was to deſcend not to his Son, but to his Brother: Beſides this, he was accuſtomed to accuſe the King of divers Cruelties committed by him, and of that Murther which he ex-
D ecuted upon the Perſons of his Children. That for fear leſt he ſhould practiſe his Tyranny againſt thoſe that remained, *Antipater* had found out the device to be ſummoned to *Rome*, and *Pheroras* withdrew himſelf into his Tetrarchy.

Theſe words, which as he knew had reference to that which his Siſter had often informed him of, were not by him held incredible; ſo that being preſſed with the malice of *Antipater*, he ſequeſtred *Doris* his Mother from his preſence, robbing her before her departure of all her Jewels, which were valued at many Talents; and from that time forward he ſhewed himſelf more favourable towards thoſe Women of *Pheroras*'s houſhold. But nothing did more whet *Herod*'s diſpleaſure againſt *Antipater*, than did a certain *Samaritan*, who was alſo called *Antipater*, who had the ordering of
E the Affairs of *Antipater* the King's Son. For he being brought in queſtion, and tortured, declared among other things, that *Antipater* had mixed a mortal Poyſon, and delivered the ſame to *Pheroras* his Uncle, commanding him to practiſe the King's Death in his abſence, and by that means leaſt ſuſpected. That this Poyſon was brought out of *Egypt* by one called *Antiphilus*, *Antipater*'s friend. That it was ſent to *Pheroras* by one called *Theudion*, *Antipater*'s Mothers Brother. That this Poyſon was kept by *Pherora*'s Wife, and was committed by her Husband to her cuſtody. She being examined by the King hereupon, confeſſed no leſs; and haſting forth, as if ſhe intended to fetch the ſame, ſhe caſt her ſelf down headlong from the top of the Houſe; yet ſhe did not kill her ſelf, becauſe ſhe fell upon her feet. After ſhe was recovered out of her ſwound,
F and the King had promiſed all ſecurity both to her ſelf and her Family, if ſo be ſhe would diſcover the truth; and contrariwiſe, threatned her with extream Torments, if ſhe obſtinately continued in concealing theſe Treaſons: She ſware ſhe would diſcover all things according as they were acted; and as many Men thought at that time, ſhe told nothing but the truth, *That Poyſon* (ſaid ſhe) *was brought by* Antiphilus *out of* Egypt, *and bought there by means of a Brother of his, who was a Phyſician. After this,* Theudion *brought it to our Houſe; and I having received it from* Pheroras's *hands, kept the ſame, but bought by your Son* Antipater, *to Poyſon you that are his Father. Now therefore, after that my Husband fell ſick, and you in kindneſs came to viſit and comfort him, he being moved with compaſſion, and conquered by your brotherly kind-*
G *neſs, and by your good affection and loving care in giving order for his health, called me unto him, and ſaid; Oh Wife,* Antipater *hath circumvented me, whilſt by his peſtilent Counſels, and poyſoning practices he deſireth to cut off his Father, and deprive me of a kind*

Herod thruſted *Doris, Antipater*'s Mother out of his Palace.

Antipater the *Samaritan* declareth how *Antipater* the King's Son had provided Poyſon for his Father.

Pheroras's Wife confeſſeth that ſhe hath the Poyſon, and caſts her ſelf down headlong from the Roof

The year of the World, 3961. before Christ's Nativity, 3.

kind Brother. Now therefore, ſince I perceive there is no part of my Brother's love and H
natural affection diminiſhed towards me, wherewith he was wont to entertain me; and
that my laſt hour of life approacheth, God forbid, that being ready to ſleep with my Fore-
fathers, I ſhould preſent them with a Ghoſt ſoil'd and ſweltered in my Brother's blood: Di-
ſpatch therefore, and burn this Poyſon before mine Eyes. Hereupon (ſaid ſhe) *I preſent-*
ly brought it forth according as my Husband commanded me, and burnt the greateſt
part of the Poyſon, and the reſt I have reſerved, that if after my Husband's death, your
Majeſty ſhould uſe me unkindly, it might ſerve me to eſcape thoſe extremities that would
betide me.

The year of the World, 3962. before Christ's Nativity, 2.

After ſhe had ſpoken thus, ſhe brought forth before them the Poyſon, and the box wherein it was kept. After her, another of *Antipholus*'s Brothers, and the Mother I to them both, confeſſed no leſs, being conſtrained thereunto by force of violence and torture, and acknowledged the Box. The King's Wife alſo, who was the Daughter of the High-Prieſt, was accuſed of confederacy and concealment of all theſe Treaſons. For which cauſe *Herod* put her away from him, and cancelled his Sons name out of his Teſtament, wherein he had bequeathed him the Kingdom after his deceaſe. He diſplaced alſo his Father-in-law *Simon*, the Son of *Boethus* from the Prieſthood, and placed *Matthias*, the Son of *Theophilus*, who was born in *Jeruſalem*. In the mean time *Bathillus*, *Antipater*'s Free-man, returned from *Rome*; who being tortured, confeſſed that he brought a Poyſon with him, to deliver it to *Antipater*'s Mother and *Pheroras*, to the end, that if the firſt Poyſon were not effectual enough to diſpatch the King, they might K make uſe of this other, to cut him off ſpeedily. There came Letters alſo to *Herod*'s hands from his friends at *Rome*, written and deviſed by *Antipater*'s means, to accuſe *Archelaus* and *Philip*, for very often they had refreſhed the memory of *Alexander* and *Ariſtobulus*'s Death, contrived by their Father; and for that they lamented the miſerable fate of them, who were innocently betrayed; and that now alſo they themſelves were called back into their Country for no other cauſe, but upon their arrival to be made partakers of their Brother's miſerable deſtiny. Theſe things did *Antipater*'s friends certifie *Herod* of, in that by many and mighty Preſents he wrought them thereunto. He himſelf alſo wrought unto his Father colourably, after a manner excuſing the young Men, and imputing their words unto their indiſcretion and young years. L Mean while, he buſied himſelf in accuſing *Syllæus*; and courted the chiefeſt *Romans*, buying divers Ornaments and Jewels to preſent them with, to the value of two hundred Talents. And it is to be wondred at, that ſo great matters being in agitation againſt him, ſeven Months at leaſt before his return into the Country of *Judæa*, that no inkling thereof came unto his Ears. But the cauſe partly was the diligent ſearch and watch that was kept upon the High-ways, and partly the hatred that all Men had conceived againſt *Antipater*. For there was not any that would put themſelves in hazard to procure his ſecurity.

The King putteth away his Wife, and blots his Son out of his Teſtament. He degradeth Simon, and inſtateth Matthias in the Prieſthood. Archelaus and Philip are accuſed by Antipaters means

CHAP. VII. M

Antipater, *being returned back into* Judæa *from* Rome, *is convicted in the preſence of* Varus, *Governour of* Syria, *for having endeavoured to Poyſon the King his Father.* Herod *cauſeth him to be Impriſoned; and writeth to* Auguſtus *on that Subject.*

Hedio & Ruffinus, cap. 6. Herod writeth friendly Letters to *Antipater*, and calleth him home from *Rome.*

HErod concealing his diſpleaſure, anſwered *Antipater* his Son's Letters; giving him a ſtrict charge (as ſoon as he had diſpatched his affairs) to haſten homeward, leſt his long abſence ſhould prove hurtful to him. He likewiſe, after a temperate manner, N complained unto him of his Mother, promiſing notwithſtanding to remit the fault upon his return; and by all means he made ſhew to him of much kindneſs, fearing leſt he, apprehending any ſuſpicion, ſhould defer to haſten his return; and lingring too long at *Rome*, ſhould contrive ſome treacherous ſtratagem, to the prejudice of himſelf, and the overthrow of his Kingdom. *Antipater* received theſe Letters in *Cilicia*, and had already received others at *Tarentum*, by which he underſtood of *Pheroras* his Uncles Death, whereat he was ſore grieved; not for the love he bare to *Pheroras*, but for that he died before he had murthered his Father, according as he had promiſed him. As ſoon as he came to *Celenderis* a City of *Cilicia*, he grew doubtful O whether he ſhould return or no, and was grievouſly troubled at his Mother's Diſgraces, who was baniſhed from the Court. The opinions of his friends in his behalf were various; for ſome of them counſelled him to ſtay and expect the event of theſe troubles

in

A in ſome place: others on the other ſide, adviſed him to delay no longer his return into his Country, for that upon his arrival he might eaſily ſatisfie all thoſe objections and accuſations that were forged againſt him, becauſe his Accuſers had nothing elſe to ſtrengthen their cauſe with, but his abſence. This latter advice pleaſed him beſt; ſo that he betook himſelf to Sea, and at laſt arrived in the Port of *Sebaſte*, ſo called, and builded by *Herod* to his great charge, in honour of *Cæſar*.

The year of the World, 3962. *before Chriſt's Nativity*, 2.

Celenderis in *Cilicia*, *Sebaſte*, a Haven builded by *Herod* in honour of *Cæſar*.

And now already it manifeſtly appeared that *Antipater* was upon his downfal: For no Man came out to ſalute him, no Man entertained him, as they did upon his departure, when as all of them accompanied him with Prayers and happy Acclamations: but contrariwiſe they boldly and openly ſpake againſt him, and bitterly curſed him, tel-
B ling him that he was juſtly puniſhed for the wickedneſs that he had committed againſt his Brothers.

Antipater upon his return is ſaluted by no Man.

About the ſame time *Quintilius Varus*, who was ſent to ſucceed *Saturnine* in the Government of *Syria* was at *Jeruſalem*, and drew thither at that inſtant upon *Herod's* requeſt, to aſſiſt him with his Counſels in his preſent and weighty occaſions: Now whilſt theſe two ſate and conſulted together, *Antipater* came in before any Man expected him, and in that purple Garment and Royalty that he was accuſtomed to uſe, entered the Palace. The Guard of the Gates ſuffered him to enter in, but they excluded all thoſe that were with him. This firſt of all affrighted and appealed his Spirits, in that he already perceived into what Calamity he was fallen; and now alſo
C when he drew near his Father, he thruſt him from him, accuſing him of the Murther of his Brethren, and reproaching him with that intent he had to Poyſon him, telling him that the next day *Varus* ſhould both hear and judge all his miſdemeanors.

Quintilius Varus, Governour of *Syria*.

He altogether daunted at the greatneſs of that unexpected miſchief, which he both heard and ſaw, departed preſently from them wholly amazed, and in the way met with his Mother and his Wife (which was *Antigonus*'s Daughter, who had been King of the *Jews* before *Herod*) by whom he was advertiſed of all that which had happened, and for that cauſe more diligently prepared himſelf for his Tryal. The next day *Varus* and *Herod* ſate in judgment, accompanied by their friends on both ſides; thither alſo
D were cited the King's kindred and his Siſter *Salome*; and certain others, who could diſcover his ſecret practices; ſome of which had been tortured, and namely *Antipater*'s Mother's Servants, who a little before his arrival, had been apprehended with a Letter to this effect: *That he ſhould take heed that he returned not into the Country, becauſe his Father was made privy to all his practices, and that for the preſent he had no other refuge but only to* Cæſar, *and to take care likewiſe leſt he ſhould fall into his Father's hands.*

Herod calleth his Son in queſtion before *Quintilius Varus*.

Hereupon Antipater *humbling himſelf on his knees before the King his Father, beſought him not to condemn him before his cauſe was heard, but to ſuſpend his judgment until ſuch time as he had heard his Juſtifications. But* Herod, *after he had commanded him to*
E *withdraw himſelf into the midſt of the Court and Aſſembly, deplored his infelicity in begetting ſuch Children, and bewailed his miſhap, that in his old Age he was reſerved for an* Antipater. *After this, he reckoned up his cares in their Education and Inſtitution, and how bountifully he had beſtowed upon him as much Riches as he required: He added, That none of all theſe favours could preſerve him from falling into the hazard of loſing his Life by their Policy, that they might unjuſtly poſſeſs the Kingdom, before either the Law of Nature, or the Will of their Father, or their own Rights could challenge the ſame. But above all the reſt, he wondred at* Antipater, *with what hope he could poſſibly be puffed up to attempt ſo audacious and wicked an enterprize. For by his Teſtament he had made him the Heir of his Kingdom, and in his Life-time alſo had made him his equal in Digni-*
F *ty, Glory and Power: That he received yearly fifty Talents of Revenue, and to furniſh his Voyage for* Rome *had three hundred Talents given him. Moreover, he accuſed him for his ſlanderous Accuſations againſt his murthered and ſlaughtered Brothers: Who, if they had been wicked, why did he imitate them? But if they were innocent, why without cauſe produced he his ſlanderous Accuſations againſt thoſe, who were his natural Brethren? For in his own reſpect he had never found any thing againſt them, but by his Report, neither had he given Sentence againſt them, but by* Antipater's *advice, who for the preſent were abſolved by him, becauſe he was become the Author of their Parricide.* In uttering theſe words he began to weep, being unable to inſiſt any further; for which cauſe he beſought *Nicholas Damaſcene*, who was his dear Friend, and converſed ordinarily
G with him, and was privy to all that which had paſſed, to proſecute the reſt of his Indictment.

Antipater accuſed by *Herod*.

But *Antipater* turning himſelf towards his Father, began to juſtifie himſelf, urging the

The year of the World, 3962. before Christ's Nativity, 2.

Antipater's answer to his Father's objection.

the ſame Teſtimonies and Favours that his Father had ſhewed unto him, and the Honours he had received at his hands, which he would never have ſhewed him, if he had been unworthy of the ſame, and had not by his virtue deſerved theſe favours. *He alledged alſo, that by his Virtue he had prevented all that which might have happened; and that where the cauſe required his labour or diligence, he diſpatched all things with his own induſtry; that it was unlikely that he, who had delivered his Father from thoſe Treaſons which were intended againſt him by other Men, ſhould himſelf attempt the like: And as far from probability that he ſhould go to extinguiſh that virtue (whereof even until that day he had given teſtimony) to the end that always hereafter he might be defamed for ſuch baſeneſs. For long before this time he was named and entituled to ſucceed him, and to enjoy thoſe very Honours, whereof already he enjoyed no ſmall part; whereby he proteſted that it was unlikely, that he, who might enjoy the half of all that his Father had, in all ſecurity, Vertue and Honour, ſhould deſire the whole with infamy and danger; yea, and with an uncertainty to obtain the ſame; that the puniſhment which had befallen his Brothers (whom he had diſcloſed and accuſed at ſuch time as they were hidden) was procured by him, who, if he had pleaſed might have concealed them; and whoſe Wickedneſs towards their Father (after it was proved) he himſelf had revenged upon them: Neither* (as he ſaid) *repented he himſelf of that which he had done; for that action of his might be an argument to prove how incorruptly he loved his Father. And as touching that which he had dealt in at* Rome, Cæſar *himſelf was witneſs thereof, who could be no more deceived than God himſelf; whereof thoſe Letters bore record, which were written by him; which, in equity, ſhould be of no leſs force than the ſlanders of thoſe who ſought to ſet them at odds: The moſt part of which Objections and Reproaches had been complotted and deviſed by his Enemies, who have had the leiſure to purſue the ſame during his abſence, which they could not have performed in his preſence. At length he pleaded, that all thoſe Confeſſions were falſe which were extorted by Torture, in that it ordinarily falleth out, that ſuch as are put to the Tryal, confeſs many things by force of Torment, that are untrue, to ſatisfie them that put them thereto: Briefly, without all favour, he offered himſelf to the Rack in juſtification of his Innocency.* Uppn theſe Proteſtations, all the Council and Aſſiſtants were confounded. For all of them had great compaſſion of *Antipater*, who was wholly drowned in his Tears; ſo that his very enemies began to pity him. And *Herod* himſelf made it appear, that he ſeemed in ſome ſort to be altered in his opinion; notwithſtanding he endeavoured to conceal the ſame.

Nicholaus Damaſcene proſecuteth the King's Accuſation.

But *Nicholaus*, according as he was requeſted, proſecuted that Accuſation which the King had begun; urging all things to the uttermoſt, and producing all the Witneſſes, and thoſe manifeſt Proofs that were gathered from their examinations that were tortured. *Eſpecially he diſcourſed at large of the King's Virtue, which he had fatherly expreſſed in the education and inſtruction of his Children; for which he had been ſo unkindly and unnaturally requited. Moreover, that his firſt Children's fooliſh raſhneſs was not ſo much to be wondred at; for that being young, they had been corrupted by the malice of their Counſellors, and had blotted out of their hearts all true Laws of Nature, rather through ambition of Rule, than deſire of Riches. But that* Antipater's *boldneſs was both wonderful and wicked, who, more cruel than the cruelleſt Beaſts (who towards their Benefactors acknowledge each good turn) was nothing mollified by his Father's ſo great Indulgence, nor terrified by his Brother's Calamity; but muſt needs emulate them in their Cruelty. And thou thy ſelf* (ſaid he) *O* Antipater, *wert the Judge of their attempted Treaſons, by thy inquiſition they were indicted, thou didſt execute the juſtice againſt them being convicted. Neither do we diſallow that thou didſt proſecute them with juſt indignation, but rather admire thee for that thou imitateſt their Intemperance: And we eaſily gather, that thoſe acts of thine were not attempted for thy Father's ſecurity, but intended for thy Brother's overthrow, that by deteſting their Malice, thou mightſt inſinuate thy ſelf into the favour of their Father and thine, that afterwards thou mighteſt more cunningly and ſecurely bring him to his end, which at length thou haſt attempted to perform. For whilſt thou adjudgeſt thy guilty Brothers to death, and ſpareſt their Confederates, thou makeſt it manifeſt in all Men's Eyes, that thou haſt a kindneſs for them, whoſe aſſiſtance thou mighteſt hereafter uſe in oppreſſing thy Father. Thou haſt therefore enjoyed a double pleaſure: the one openly, as if rejoycing and glorying, that by thy Brother's death thou haſt atchieved a matter of honour; the other ſecretly, with endeavouring by greater wickedneſs, but more ſecret fraud, to make an end of thy Father; the revenger of whoſe injuries thou pretendeſt to be. For if thou hadſt truly deteſted their Malice, thou hadſt never eſteemed the ſame to be worthy of thy imitation; for thou hadſt not cut them off for committing ſuch Capital Offences as were anſwerable unto thine, but for that they had a more juſt Title to ſucceed the Kingdom than thou haſt. And thou haſt thought good to mix the*

Murther

A *murther of thy Father with the maſſacred Bodies of thy Brothers, leſt thou ſhouldeſt be ſuddenly convinced in thy Conſpiracies againſt them, and to the end that the puniſhment that thou well deſerveſt to ſuffer, ſhould light upon thy infortunate Father, projecting with your ſelf ſuch a Parricide, and ſo unuſual and hainous a Murther, that to this Day the like thereof hath not been heard of amongſt Men. For thou being his Son, haſt practiſed theſe Treaſons, not only againſt thy Father, but againſt him that loved thee above meaſure, and did thee good beyond expectation, with whom thou haſt actual participation of the Government of the Kingdom, and who had appointed thee his Heir in the ſame, being no ways hindred, either for the preſent, or in times paſt, to participate the pleaſure of Soveraignty, and being aſſured of the hope of Succeſſion both by the Will and Writing of thy Father. But you have meaſured the courſe of your* B *Affairs, not according to* Herod's *Virtue, but according to your own Appetite and Malice, intending to deprive ſuch a Father of his part, who granted you the whole; and ſeeking in effect to murther him, whom in words you pretend heretofore to protect from injury. And not content your ſelf to practiſe theſe Treacheries, you have infected your Mother alſo with no leſs corruption, and inſtead of love that ſhould have been amongſt Brethren, you have filled your Family with mutinies and hatreds. And beſides all theſe things, thou haſt been ſo audacious, as to call thy Father Beaſt, being of thy ſelf more malignant than thoſe Beaſts which are moſt venomous, uſing thine own Venom againſt thy deareſt Friends, and ſuch as have beſt deſerved at thy hands, ſtrengthning thy ſelf with his Guard, and divers Treacheries both of Men and Women againſt an old Man, as if thy curſed Mind alone were not ſufficient to ſatisfie thy hatred. And* C *now after ſo many Men and Women, Slaves and Freemen tortured for thy cauſe, after the open and manifeſt Teſtimonies of thy Parties in the Conſpiracy, thou art ſo impudent as yet to contradict the truth: And thou that lately hopedſt to deprive thy Father of his Life, doſt now as much as in thee lieth, endeavour to aboliſh that Law that was inſtituted againſt Malefactors in thy kind, and herewithal, O* Varus, *equity, and all whatſoever is Juſtice in the World. Doſt thou therefore accuſe them of falſhood, who were examined in torments, to the end thou mighteſt endanger their Credit, who were the Preſervers of thy Father's Life? Shall we believe thee more than them in their torments? Wilt thou not, O* Varus, *deliver the King from the injury of thoſe who are his own Fleſh and Blood? Wilt thou not put this wicked Beaſt to death, who hath murthered his Brothers, to pretend a love towards his Father, and who hath at laſt been* D *diſcovered to be the moſt mortal Enemy of them all, to the intent that at one inſtant he might eſtabliſh the Kingdom in himſelf: Thou knoweſt that Parricide is no private Crime, but a publick injury to Life and Nature, which is no leſs loathſom in the thought than it is in the act; which whoſo puniſheth not, is of himſelf guilty of an Injury offered to our common Mother Nature.*

The year of the World, 3962. before Chriſt's Nativity, 2.

Parricide that publick injury of Life and Nature.

After theſe Speeches, he added certain points concerning *Antipater*'s Mother, which through feminine frailty had been blabbed out by her, to wit, that ſhe had asked counſel of Soothſayers and Conjurers, to whom the Kingdom ſhould befal: And that ſhe had offered Sacrifices, and made Prayers for the Death of the King. And moreover, E he declared what laſcivious pranks *Antipater* had played with *Pheroras*'s Women, in banquetting and amorous and wanton Dalliances. The Informations likewiſe that were preſented by ſuch as were tortured, with ſundry Teſtimonies of divers Men; ſome ſuborned, the other found out to be immediately produced and confirmed: For each Man ſeeing that *Antipater* was expoſed to the Accuſations of thoſe Men who had the Government in their hands, and that the good fortune that had long accompanied him, had openly delivered him into the hands of his Enemies, they immediately diſcovered the inſatiable hatred which they had conceived againſt him, whereas before the fear that they had of him, enforced them to be ſilent: Yet he was not ſo much burthened with other Men's Hatreds, as with his own Wickedneſs; namely, his deadly Hatred againſt his F Father, his breach of Amity amongſt his Brethren, whereby he filled the King's Houſhold with Seditions and Murthers, of ſome complotted, and acted by others; neither giving place to Hatred according to Juſtice, nor to Amity according to good Affection, but according as it might ſtand with his profit. Which becauſe divers Men perceived long before that time, they judged of Events according as they had reaſon, and the rather becauſe that being void of Hatred, they ſpake but their Opinions. And whereas heretofore they had cried with a loud voice againſt him, as ſuch time as they were ſhut up; at this time when they were deprived of their fear, they declared all things that they knew. And whereas there were produced divers of the miſchiefs committed by him, yet there ſeemed nothing to be feigned, for that the Accuſers neither G ſpake in favour of the King, neither concealed any thing for fear of danger, but condemned all *Antipater*'s wicked Actions, and judged him worthy of death and puniſhment, not ſo much for his Father's ſecurity, as for his own demerit. Neither did they only

Antipater accuſed by all Men.

The year of the World, 2962. before Christ's Nativity, 1.

only accuſe him, who were by Juſtice tied thereunto, but divers voluntary Witneſſes H
alſo brought in their Evidence; ſo that although he was a very cunning Diſſembler,
and colourer of his Lyes, and moſt impudent in their Aſſertions, yet he durſt not once
open his mouth, or mutter againſt the ſame.

Varus giveth *Antipater* licence to juſtifie himſelf.

As ſoon as *Nicholaus* had finiſhed his Diſcourſe and Accuſations, *Varus* commanded
Antipater to anſwer to thoſe Crimes that were objected againſt him, if he had any thing
to alledge, that he was not guilty of thoſe Forfeits or hainous Crimes that were laid unto
his charge. For of himſelf he deſired nothing more, and knew well that *Herod* his Fa-
ther deſired no leſs, than that he ſhould juſtifie himſelf, and maintain his Innocency.

Antipater ſtriveth by his proteſtations and invocation of God, to juſtifie himſelf.

But he humbling himſelf upon his Face, and lowly bending his Body to the ground, be-
ſought God, who was the ſearcher of all Hearts, to approve his Innocency by ſome emi- I
nent ſign, how he never had attempted any thing to his Father's prejudice. For this
is the cuſtom of all wicked Men, that as often as they attempt any hainous act, they en-
gage themſelves in all wickedneſs, without any reſpect of God's Juſtice; and when as
by their miſdeeds they are fallen into danger, then they call upon God, by whoſe invo-
cation and teſtimony they deſire to be delivered; making a ſhew that they commit all
things to his determination. The like whereof in this time happened in *Antipater*, who,
whereas before he diſpoſed all his actions ſo, as if there had been no God that had the
overſway of humane Affairs; at ſuch time as Juſtice overtook him, and he was depri-
ved of the benefit of the Law, had his recourſe to God's Power, alledging that he was
reſerved by God to this end, that he might diligently intend his Father's ſafety. Here- K
upon *Varus*, when as by often queſtionings he could wreſt nothing from him, but that he
only cried upon God, ſeeing that otherwiſe there would be no end of theſe Debates, he
commanded the Poiſon to be brought forth before them all, that he might make expe-

The Poiſon is miniſtred to a condemned Man, and it killeth him. *Hedio & Ruſſinus*, cap. 7.

rience of what force it was; which being preſently brought unto him, and given to
one that was condemned to die, it preſently killed the Man. Which done, he aroſe
and departed out of the Council, and the next Day went unto *Antioch*, where for the
moſt part he was wont to have his reſidence, for that it was the chief City of the *Aſſy-
rians*. But *Herod* preſently commanded his Son to be put in bonds, no Man knowing
what talk had been between him and *Varus* upon his departure, but all Men's Opinion

Herod impriſoned his Son, and ſent Embaſſadors to *Cæſar* to certifie his abuſes.

was that the King did nothing in impriſoning him, but by his Counſel. When as there- L
fore he had faſt bound him, he ſent unto *Cæſar*, and wrote his Letters unto him, as
touching *Antipater*, ſending certain appointed Meſſengers, who by word of mouth
might aſſure him of his curſed Treaſons.

Antiphilus's Letter to *Antipater*.

At the very ſame time there was a Letter intercepted, ſent by *Antiphilus* to *Antipater*,
which *Antiphilus* remained in *Egypt*: Which Letter being opened by the King, was writ-
ten to this effect: *I have ſent you* Acme's *Letter, hazarding thereby my own Life: For you
know that I am in danger of the diſpleaſure of two mighty Families, if I ſhould be diſcovered.
As for your ſelf, bethink you well of your Affairs in this reſpect.* Such were the contents of
this Letter. The King made diligent ſearch for others alſo, but he could find none;
for *Antiphilus*'s Servant, who had brought that which was read, denyed that he had M
any other. But while the King was in this doubt, one of his Servants and Friends
perceived that the inſide of the Meſſenger's under-Coat was newly ſewed; for he had
two Garments, the one upon the other: And conjecturing that the Letters might be hid
in the folds thereof, as indeed they were, he ripped the ſame, and found them; the

Acme's Letters to *Antipater*.

tenour whereof was this: Acme *to* Antipater, *Health: I have written the Letters to your
Father, according as you gave me Inſtructions, and I have counterfeited the Copy of my Letter,
as if it had been ſent by* Salome *to my Miſtreſs. I aſſure my ſelf, that when he hath read the
ſame, he will puniſh* Salome *as one that hath practiſed Treaſon againſt him.* But that Letter
that was ſuppoſed to have been written by *Salome* to *Acme*, was of *Antipater*'s inventi-

Acme's Letter to *Herod*.

on, and in *Acme*'s ſtyle. The contents were theſe: Acme *to King* Herod, *Health:* N
*Whereas I have an eſpecial care, that nothing be concealed from thee that concerneth thy ſecuri-
ty, having found a Letter of* Salome's *written againſt thee unto my Lady, I have not without
danger taken the Copy thereof, and ſent it unto you, in which ſhe required that ſhe might have
licence to marry* Syllæus. *Tear this Copy, leſt through the knowledge of the ſame, I
come in danger of my Life.* Now in that which ſhe had written to *Antipater*, ſhe diſcover-
ed that ſhe had written theſe words to *Herod*, according to that order he had given
her, as if *Salome* had conſpired to work ſome Treaſon againſt him. She ſent alſo the
Copy of thoſe counterfeit-Letters in the name of *Salome*, and ſent them unto her Miſtreſs
to work Treaſon.

This *Acme* was a *Jew* born, and Chamber-maid to *Julia*, *Cæſar*'s Wife, and did that O
which is above written, for the love which ſhe bare unto *Antipater*, whom he had
hired by great ſums of Money, to the end, that ſhe ſhould aſſiſt him to execute the
miſchief,

A miſchief, which he practiſed againſt his Father, and againſt his Aunt. *Herod* made almoſt deſperate by the great miſchiefs of *Antipater*, was ſtirred up on the ſudden to ſhorten his days, for that he was the only means that ſtirred up theſe great Tempeſts of Sedition in his Kingdom; and who not only practiſed againſt his Father and his Aunt, but againſt his Siſter alſo; and had in like manner corrupted *Cæſar*'s Family. *Salome* alſo incenſed him the more, beating her Breaſts, and offering her ſelf to all deaths, if any ſuch like matter might be duly proved againſt her. For which cauſe *Herod* ſent for *Antipater*, commanding him to ſpeak freely all that which he had to ſay, without fear. But he having not one word to anſwer for his defence, *Herod* ſaid unto him: Since that on all ſides thou art convicted and ſurpriſed in thy wickedneſs, delay not
B but diſcover thoſe that are of thy Confederacy. Whereupon he laid all the fault upon *Antiphilus*, and named none other. At that time *Herod* being wounded with extream grief, would have ſent *Antipater* to *Rome* unto *Cæſar*, that he might receive his judgment from him; but afterwards he feared, leſt, by the intereſt of his Friends, he ſhould eſcape the danger; for which cauſe he kept him bound and fettered in Priſon, as he had done before: And in the mean while he ſent certain Meſſengers with Letters to *Cæſar*, to accuſe his Son, and to declare wherein *Acme* had been his Confederate, producing the Copy of the Letters. Theſe Ambaſſadors therefore repaired to *Rome*, inſtructed in thoſe things they were to anſwer to, thoſe Interrogatories that ſhould be offered them; and with them he ſent theſe Letters.

The year of the World, 3962. *before Chriſt's Nativity*, 1.

Herod enflamed with hatred againſt his Son.

Antipater layeth all the fault upon *Antiphilus*.

C

CHAP. VIII.

The Golden Eagle that Herod *had Conſecrated, and fixed on the Portal of the Temple, is pulled off; the ſevere puniſhment that he inflicteth for it. The King's terrible ſickneſs, and the cruel orders that he giveth to his Siſter* Salome, *and to her Husband.*

D WHilſt *Herod*'s Ambaſſadors were on their Journey to *Rome* with his Orders, he fell ſick and made his Will, appointed his youngeſt Son to ſucceed him in the Kingdom; for through *Atipater*'s Inſtigations, he had conceived a hatred againſt *Archelaus* and *Philip*. He ſent alſo a thouſand Talents unto *Cæſar*, and five hundred to his Wife, and to his Children, Friends and Free-men. He beſtowed alſo Money, Rents, and Lands upon his own Children: He gave his Siſter *Salome* an ample Poſſeſſion, becauſe ſhe had always perſevered in loving him, and had never offended him. And having loſt all hope of recovery, for that he was about 70 years old, he became very touchy and froward in whatſoever his affairs. The cauſe hereof was, that opinion he had conceived, that he grew contemptible; and that the whole Nation took pleaſure in thoſe miſhaps which befel him: which ſome of thoſe who were favoured by the People,
E made him the rather believe, upon this occaſion which enſueth: Amongſt thoſe that were moſt learned among the *Jews*, *Judas* the Son of *Sariphæus*, and *Matthias* the Son of *Margalothus*, the moſt excellent Interpreters of the Laws and Ordinances of the Country (and for this cauſe were in greateſt eſteem amongſt the People, by reaſon that they inſtructed and trained up the Youth; for all thoſe that deſired to obtain Vertue, ſpent all their time with them) underſtanding that the King's ſickneſs was dangerous, they incenſed the younger ſort, counſelling them to overthrow all thoſe Works that the King had cauſed to be made, contrary to the Law and Cuſtom of the Country; to the end, that they fighting for Piety, might obtain the reward that attendeth the ſame. For in that the King had undertaken and done many things contrary to the Law, di-
F vers unaccuſtomed miſeries had befallen him, and namely that ſickneſs wherewith he was detained. For *Herod* had done divers things contrary to the ancient Law; againſt which *Judas* and *Matthias* exclaimed openly. For he had erected over the Portal of the great Temple, an Eagle of Gold of great value. Now the Law prohibiteth that they, who pretend to live according to the ſame, ſhould in any ſort erect any Image, or repreſent any Figures of living Creatures whatſoever. For this cauſe theſe Doctors counſelled them to pull down that Eagle; telling them, that although the matter ſeemed very dangerous, yet ought they to prefer an honeſt Death before a pleaſant Life, if ſo be it be employed for the defence of their Country-laws and Religion. For in ſo doing, they ſhould obtain immortal praiſe for the preſent, and a memorable and eter-
G nal glory in time to come; neither that they ſhould protract the execution thereof for fear of danger, ſince death was a thing that could not be avoided; ſo that ſince by the general courſe of Nature, they muſt needs die, it ſhould become them bravely

Hedio & Ruffinus, chap. 8.

Herod falling ſick, maketh his Will, and leaveth the Succeſſion of his Kingdom, with his other Goods to his Friends and Kinſfolks. *Herod* impatient in his old age and wondrous wayward.

The Year of the World, 3963 *after Chriſt's Nativity*, 1.

A Golden Eagle upon the greateſt Gate of the Temple

Contempt of death.

The year of the World, 3963. after Christ's Nativity, 1.

to forsake their lives with praise and honour in embracing Vertue. For to die in the execution of some noble exploit (which cannot be atchieved without hazard of danger) their Children should be richly rewarded with the fruits thereof, and their other Parents that should outlive them (of what Sex soever) should reap the fruits of that glory which was honourably atchieved by them. In these or such like words they encouraged the young Men. H

The young men pulling down the golden Eagle, hew it in pieces with their Axes.

About that time there was a rumour spread, that the King was dead; which gave very great furtherance to the Doctors resolution. For at Noon they went up into the Temple, they pulled and hewed down the Eagle with their Axes, in the sight and assembly of a great number of People that were in the Temple. Now when the tidings hereof came unto the ears of the King's Captain, he fearing lest some further and more fatal tumult might be raised, drew out a strong company of Soldiers with him, to repulse those that were assembled to hew down the Eagle; and charging the rude and disarmed multitude, who were gathered together, he easily killed and dispersed the most; as for those forty young Men that valiantly prepared themselves to resist, he apprehended them, and with them the Authors of Sedition, *Judas* and *Matthias*, who scorned to submit themselves; and led them to the King; who demanding of them how they durst deface the sacred Image? They answered, that long before that time they had resolved it; and that now, according as they had resolved, they had like Valiant Men performed the same. *For we* (said they) *maintain the honour of God, and the Doctrine of our Law, whereof we are Disciples; neither ought you to admire, that with contempt of your Ordinances, we have preferred the Laws of our Forefathers, which* Moses *hath left us in writing, according as he was suggested and taught them by God: Neither do we refuse any death or punishment which thou shalt inflict upon us, being assured in our Consciences, that we suffer not for Impiety, but Piety's sake.* Thus spake they all of them; continuing the like constant boldness in their answers, as they had shewed in their actions; being also ready, constantly to endure any punishment for that which they had attempted. Hereupon the King commanded them to be bound, and sent them to *Jericho*: Then calling before him those principal *Jews*, who had the Government under him; and being brought into their Assembly upon his Pallat, by reason of his weakness, he recited unto them the numberless toils he had endured for their sakes; in like manner, how upon his great charges, he had repaired and re-edified the Temple; whereas the *Asmoneans*, for the space of 125 years, wherein they reigned, could not perform such a Building to the honour of God. Moreover, he signified unto them, how he had adorned the same with precious Gifts; for which he hoped that after his death his Memory and Glory should survive. After this, he expostulated with them for what cause they abstained not from offering him that injury during his life time? And why at Noon day, and in the sight of all the People, they had laid hands on those Presents which he had dedicated unto God; and had taken those things away violently, which, though in words they appertained to him, yet in the effect, if they were well examined, they had taken from God? The Governours suspecting his Cruelty, and fearing lest his unbridled passion should urge him further, by which means they might be assured of some severe punishment; answered him, that those things were not done by their consents, and that in their opinion, the injury ought not to be let slip without punishment. At that time *Herod* shewed himself more favourable towards the rest, but he caused *Matthias* to be deprived of the Priesthood, as one who in part had been the cause of that which had happened; and in his place substituted *Jozar*, one of his Wives Brethren. During the Priesthood of this *Matthias* it happened also, that another High Priest was elected that very day wherein the *Jews* did usually celebrate their Fast. For *Matthias*, the night before the day of the Fast, seemed in his Dream to have the company of his Wife; and whereas for this cause he was unfit to offer the Divine Sacrifice, he had *Joseph*, the Son of *Ellemus* appointed him to be his Assistant, by reason of his Alliance. *Herod* therefore deposed *Matthias*: And as for the other *Matthias*, who had moved this trouble, both he and his Companions were by his order consumed with fire. I K L M N

Judas and *Matthias* with forty other young men, being brought to the King's presence, justifie their actions with joy, and the King sendeth them bound to *Jericho*.

Herod assembleth the Governours of the *Jews*, and expostulateth with them about this commotion.

Matthias deprived of the High Priesthood, and *Jozaris* assigned his place.

Joseph Ellemi for one day High Priest.

Matthias and *Judas* burned.

The Eclipse.

Hegesippus & Rufinus, chap. 9.

Herod's horrible Sickness.

This very night the Moon was eclipsed, and *Herod's* sickness grew more vehement. For God punished those sins which he had committed. For he was enflamed with a slow fire, which to the outward sence seemed not so vehement, but inwardly searched and afflicted all his Entrails: He had also a ravenous and unnatural Appetite to his meat, which could no way be satisfied. Besides that, he had an Ulcer in his Bowels, with a strange and furious Collick. His Feet were swelled, and of venemous colour; and his Stomach was no less affected also. His Members rotted, and were full of crawling Worms, with a filthy, and no less troublesome Priapisme, accompanied with an intolerable Stench: Besides all this, he had a strong Convulsion of his Nerves, and short- O

A ſhortneſs of Breath. For which cauſe it was a general opinion amongſt Holy Men, and ſuch as had the knowledge of Prophecy, that the King was thus puniſhed for his infinite Impieties and Sins committed againſt the Majeſty of God. And although he was tormented with an unſupportable ſickneſs, yet he had hopes to eſcape; and for that cauſe he ſent for Phyſicians from all places, and refuſed none of thoſe remedies which they thought requiſite for him. He therefore paſs'd over *Jordan*, and went into the hot Baths of *Calliroes*; the Waters whereof are potable, beſides other vertues they have againſt all other kind of ſickneſs: this Water diſchargeth it ſelf into the Lake called *Aſphaltites*. Being there, it was thought good by his Phyſicians, that he ſhould refreſh himſelf in thoſe Waters: There being ſet by them into a Bathing-tub filled with Oyl, he
B grew ſo ſick, that they held him for dead. Whereupon all his Domeſtick Servants wept and lamented, and all his familiar friends cried out, bewailing him; and with their great noiſe cauſed him to come to himſelf: And ſeeing himſelf wholly out of hope to eſcape, he gave order that there ſhould a diſtribution be made, to every Soldier the ſum of fifty Drachms; and he offered great Preſents to their Captains, and his Friends. Afterwards, he returned to *Jericho*, where a melancholy humour poſſeſſed him, which made him unſociable, and diſpleaſed againſt all Men; ſo that ſeeing that he muſt needs die, he bethought him of this wicked action that followeth. For the Nobleſt Men amongſt the Nation of the *Jews*, reſorting unto him from all Parts (by his Command, under the expreſs Penalty of loſs of Life, to whoſoever ſhould neglect the ſame) the
C King ſhewed himſelf to be diſpleaſed, as well againſt thoſe whom he thought guilty, as againſt them who had given him no occaſion of diſcontent. For he cauſed them to be ſhut up in a place called the *Hippodrome*, which was the Tilt-yard to run Horſes in; and ſent for his Siſter *Salome*, and *Alexas* her Husband, telling them that his End was at hand, for that his Griefs did inceſſantly torment him; which as he ſaid, he ought to bear patiently, becauſe it was an End that ſhould happen to all Men. But that which moſt grieved him was, that he ſaw himſelf deprived of thoſe mournings and lamentations which a King deſerved. For he was not ignorant of the *Jews* affections, neither how his death was deſired and longed for by them, ſince that in his life time they preſumed ſo far as to Revolt; and diſhonour and deface thoſe Gifts, which he had beſtowed
D upon the Commonweal. It therefore behoved to afford him ſome ſolace in that his bitter anguiſh; for that if they refuſed not to perform that which he had contrived in his mind the lamentation of his death ſhould be magnificent, and as great as ever any King ever had; and the pleaſure and laughter that might accompany his death, ſhould be abated by their ſorrow, who ſhould unfeignedly lament for the whole Nation. He therefore commanded them, that at ſuch time as he ſhould give up the Ghoſt, they ſhould cauſe the *Hippodrome* to be invironed by his Soldiers, as yet unadvertiſed of his death (which he would not have publiſhed before his execution was ended) and to command them to ſhoot their Arrows at thoſe that were ſhut up therein. And that when they had killed them all after this manner, they ſhould make him triumph and rejoyce
E in a double joy; firſt, for that in his death, his Commands ſhould be ratified by effect: Secondly, For that he ſhould be honoured by a memorable lamentation. Thus weeping, he entreated his Kinsfolk, for the love they bare unto him, and for the faith they bare unto God, that they ſhould not ſuffer him to die fruſtrate of his laſt Honour; and they proteſted that they would not transgreſs any point of his Commands. Hereby a Man may conjecture what his nature was, who took pleaſure in theſe above named Impieties, and who, through the deſire he had of long Life, hath after this ſort dealt with thoſe of his Blood: And it may be conjectured by theſe his laſt Commands, that he had nothing in him that ſavoured of any humanity; for that departing out of the World, he had ſuch a mind that all the Nation, and all ſuch as were moſt affectionate
F towards him, ſhould be driven to ſorrow and deſolation, commanding that in every Houſe one ſhould be killed; yea, ſuch as had not in any ſort offended him, and were not accuſed of one miſ-deed committed againſt any other; whereas they that have any vertue finding themſelves at that ſtate, have been accuſtomed to lay aſide the hatred which they have before born unto their Enemies.

The year of the World, 3963. after Chriſt's Nativity, 1.

The hot Baths of *Calliroes* that flow into the Lake of *Aſphaltites*.

Herod beſoweth a diſtribution among his Soldiers.

Herod commandeth that the Nobleſt of the Jews ſhould be ſlain after his death

The Year of the World, 3964. after Christ's Nativity, 1.

CHAP. IX.

Augustus *referreth it to* Herod, *to dispose of* Antipater *as he pleaseth.* Herod *falling into a relapse of his Torments, desireth to kill himself*; Achiabus *one of his Grand-Children hindreth him: It is reported that he is dead*; Antipater *endeavoureth in vain, to bribe his Keeper to set him at liberty; as soon as* Herod *heareth of it, he sendeth one to kill him.*

Letters are sent from Rome, that Acme was executed by Cæsar's Command, and that he had Authority to use Antipater at his pleasure.

WHilst he delivered these Instructions to his Kindred, he received Letters from those Ambassadors which he had sent to *Rome* unto *Cæsar*; the effect whereof was, that *Acme* was put to death by *Cæsar*'s Command, who was displeased with her, for that she had been of *Antipater*'s Conspiracy, who was remitted to *Herod*'s Pleasure, like a King and Father, to use him as best pleased him; either to exile and banish him; or, if it please him, to put him to death. *Herod* receiving these News, recovered his Spirits a little, through the pleasure he received in the Contents of those Letters, both of *Acme*'s Death, and of the Power that was granted him to punish his Son. But being assailed afresh by grievous Dolours, and urged with a desire to Eat, he called for an Apple and a Knife; for he was accustomed to pare his Apples himself, and cut a little, and afterwards to eat it: When as therefore he had gotten hold of the Knife, he looked round about him, determining to give himself a mortal Wound therewith; and had certainly done it, had not *Achiabus* his Grand-Child hastily stept within him, and stayed his hand, and called for assistance. At that time the sorrow and lamentation was renewed in all the Palace, as if the King had been already dead: And *Antipater* certainly believing that his Father was departed, began to hope (and confirmed no less in his words) that being delivered out of Prison, he should obtain the possession of the Kingdom without any difficulty; and treated with the Jaylor concerning his deliverance, offering him great Presents both in hand and hereafter, as if there had been no other question but of that. But so far was the Jaylor from obeying that which *Antipater* demanded, that he went and acquainted the King what his intent was, and what offers he made him. *Herod* who had already conceived a sinister opinion of his Son, hearing what the Jaylor had said, began to exclaim and to beat his Head, although he was at the uttermost gasp; and lifting himself up upon his Elbows, he commanded that one of his Guards should presently go kill him; and that done, he should be buried in the Castle of *Hircanion*, without any Honour.

Herod calling for a Knife & an Apple intendeth to stab himself. Achiabus with-holdeth his hand. Antipater thinking his Father to be dead, dealeth with his Keeper for his delivery, which Herod hearing of, commandeth him to be slain.

CHAP. X.

Herod *altereth his Will, declareth* Archelaus *his Successor*; *he dieth five days after* Antipater. Herod's *glorious Funeral ordained by* Archelaus; *the Peoples great Acclamation in favour of* Archelaus.

Hegesippus & Ruffinus, cap. 10. Herod's Will is changed.

AFter this, having changed his Mind, he made a new Testament. For he appointed *Antipas* Tetrarch of *Galilee* and of *Peræa*, whereas before he had instituted him for his Successor in the Kingdom. He created *Archelaus* King; he gave the Provinces of *Gaulonites*, *Trachonites*, *Batanea*, and *Paneade* to *Philip* his Son, and *Archelaus*'s Brother by the Mother's side, to be Tetrarch over those places. He gave his Sister *Salome*, *Jamnia*, *Azot*, and *Phaselis*, with fifty thousand Crowns of Gold. He provided also for his other Kinsmen, all whom he left rich in Money, which he gave them, and revenues which he assigned them. He gave *Cæsar* ten Millions of Drachms in Silver, amounting to the summ of eleven hundred thousand Francks; besides a great quantity of Gold and Silver Plate, and of precious Moveables. To *Julia*, *Cæsar*'s Wife, and to certain others, he bequeathed five millions of Drachms, amounting to five hundred and fifty thousand Francks, or thereabout. After he had in this manner disposed all things, some five days after he had caused *Antipater* to be executed, he departed this life; having reigned after *Antigonus*'s death, for the space of thirty and four years, and thirty and seven years after he was elected and approved King by the *Romans:* A Man without respect, cruel and severe towards all Men, Slave to his Wrath, Lord of the Laws; yet so favoured by fortune, as no Man more; for from a private Man, he became a King; and being environed with many dangers, he always happily escaped; and he lived also a very long time. And as concerning his Family and Children, in his own opinion he was happy, in that he overcame his Enemies; but in my opinion, he was most unfortunate.

His Legacy to Cæsar and Julia his Wife.

Herod's death.

Herod's mutable & strange Fortune.

Before

A Before the King's death was thorowly known, *Salome* and *Alexas* diſcharged thoſe that were locked up in the *Hippodrome*, and ſent every one of them home unto his own Houſe; telling them, that the King commanded them to depart, and follow their Houſhold Affairs, and Till their Land; wherein they performed a moſt noble action, and benefited the whole Nation with an eſpecial good turn. After the King's death was bruted abroad, *Salome* and *Alexas* cauſed all the Army to be aſſembled in the Amphitheatre in *Jericho*; and firſt of all they cauſed *Herod's* Letters to be read, which were addreſſed to the Soldiers, in which he gave them thanks for the fidelity and good Will which they had expreſſed towards him; praying them to continue the ſame to *Archelaus* his Son, whom he had appointed to be their King after him. That done, B *Ptolomy*, to whom the King had committed the cuſtody of his Seal, recited his Teſtament, which was to take no effect, except that *Cæſar* approved the ſame. Thereupon all of them began to applaud and honour *Archelaus* for their King. The Soldiers flocked about him in Troops, accompanied with their Captains; promiſing him to ſerve him with no leſs good will and affection, than they had done his Father; praying God to yield him his aſſiſtance.

The year of the World, 3963. after Chriſt's Nativity, 1.

Salome and *Alexas*, after the King's death, diſmiſs the *Jews* that were ſhut up in the *Hippodrome*.

Hegio & Ruffinus, chap. 11.

Herod's thanksgiving to his Army, and teſtament read, and *Archelaus* is applauded by the People.

alias, cap. 12.

At that time alſo the King's Hearſe was prepared, and *Archelaus* gave order that his Obſequies ſhould be moſt royally performed; and beſtowed all the Furniture that was requiſite for that Funeral and Princely Interment. He was carried out in a Gilded Litter, adorned with divers precious Stones, the Cover thereof was of Azure colour. C The dead body was apparelled in a Purple Raiment, having a Diadem upon his head over which there was a Crown of Gold, and a Scepter put in his right hand. About this Litter marched a great number of his Children and Kinſfolk; and after them followed his Soldiers, diſpoſed in Bands and Troops, according to the Cuſtom of every Nation: The firſt of theſe were the Archers of his Guard; after them went the *Thracians*; and laſtly, marched the *Germans* and *Galatians*; all of them in their Warlike Dreſs and Diſcipline. After them followed all the Army, marching in order, as when they were drawn up in Battalia, each one under his Captain. Next theſe followed five hundred of his Houſhold Servants, bearing Perfumes. And all theſe in his Equipage, marched to the Caſtle of *Herodion*, diſtant ſome eight Furlongs off. For there he was D entombed, according to the Tenour of his Teſtament. Thus died *Herod*. *Archelaus* continued his Mourning for ſeven days ſpace in honour of his Father. (For the Law of the Country ordaineth no leſs.) And after he had feaſted the People, and laid aſide his Mourning Apparel, he aſcended up into the Temple. All the way as he went, all the People with Shouts and Acclamations, cried, *God ſave the King*; and with Prayers and Praiſes honoured him to their uttermoſt: And he being conducted up to a high Throne of Gold, which was made on purpoſe, entertained the People very graciouſly, taking pleaſure in their Acclamations and Congratulations that they beſtowed upon him. He gave them thanks alſo, "For that they had blotted out of their re- "membrance, the Injuries that his Father had done unto them; proteſting in his own E "behalf, that he would certainly take care to requite their kindneſs, with an entire "affection. He likewiſe told them, that for the preſent he accepted not the Title of "King, becauſe the Honour was bequeathed him with this condition, that *Cæſar* "ſhould ratifie his Father's Teſtament. For this cauſe, although the Soldiers that were in *Jericho*, were ſo kind to ſet the Diadem upon his Head, yet he would not accept of that uncertain Honour; becauſe it was not reſolved whether *Cæſar*, who was the principal Party in the Gift, would grant him the Government or no.

The *Germans* and *French* ſerved under *Herod*.

Archelaus banqueteth the People.

He proteſted likewiſe; That if his Affairs ſucceeded according to his deſire, he would not, in Honour, forget their love, or leave their good Affection unrequited. And that in the mean while, he would enforce himſelf, by all means, to further thoſe things that F concerned them; and entertain them with more kindneſs, than his Father had done. But they, according as it is the Cuſtom of the commom People, thinking that thoſe that enter into ſuch Dignities, declare and open their minds at the firſt day: The more *Archelaus* ſpake kindly and courteouſly unto them, the more they applauded him; and preſented him with divers Petitions, for Grants and Donations from him. Some of them cried out unto him, that he ſhould take off ſome part of their yearly Taxes: Others cried to him, to deliver thoſe Priſoners that were committed by *Herod*, of whom divers had pined a long time in Priſon: Others inſtantly urged him to cut off thoſe Tributes which had been impoſed by him upon Bargains and Sales, which was to pay the half of the Bargain. Whereunto *Archelaus* did not any ways contradict, ſtriving to G the uttermoſt of his power to pleaſe the People; for he knew very well, that their good affection would be no ſmall advantage towards him, in the confirmation of his Kingdom. That done, he ſacrificed unto God; and afterward fell to banqueting and entertainment of his Friends.

Archelaus promiſes that with *Cæſar's* approbation, he will carefully intend the deſires and profits of the People.

CHAP.

CHAP. XI.

The Year of the World, 3964. after Christ's Nativity, 1.

Some Jews (who demanded satisfaction for Judas *and* Matthias, *and others Deaths, whom* Herod *caused to be burned, for having pulled down the Eagle of the Portal of the Temple) make an Insurrection, which obligeth* Archelaus *to cause Three Thousand of them to be put to Death: He goeth afterwards to* Rome, *to be confirmed King by* Augustus: *His Brother* Antipas, *who pretends to have a right to the Crown, repaireth thither also; the Cause is pleaded before* Augustus.

Hedio & Ruffinus, chap. 12. al. 13. The seditious people bewail *Matthias*, and those that were executed with them

MEan while, some among the *Jews* who were desirous of Revolutions, in their private Conventicles bewailed *Matthias* and his Confederates, whom *Herod* had put to death and condemned, for defacing the Golden Eagle; because that after their decease, they had neither been publickly honoured, nor lamented, by reason of the fear that the People had conceived of *Herod*. For which cause, at that time they required with lamentations and out-cries, that their Obsequies might be solemnized; and as if the dead Bodies had received some satisfaction by their tears and exclamations, they uttered many odious and disgraceful expressions against *Herod*; and assembling themselves together, they requested *Archelaus* to do them Justice against those, that during *Herod*'s life, were in Authority; and especially they demanded, that the High-Priest who was advanced by his Father, should be deposed, and that another more lawful and upright might be placed in his stead, to exercise the High-Priests Function. Now, though *Archelaus* was sore displeased at these violent proceedings, yet notwithstanding, he conformed himself to their humour, in that he was with all expedition, to repair unto *Rome*, to understand and attend *Cæsar*'s pleasure. Therefore he called for the General of his Army, commanding him to perswade them not to seek revenge for those Men who were dead, notwithstanding they were their Friends; because whatsoever was done, was done according to Law; and that no enquiry might be made thereof, except, to the great prejudice of his reputation, and hazard of his state, in regard of the uncertainty of the time; that it was more expedient for him to study for the maintenance of Peace, until such time as being established in the Kingdom by *Cæsar*'s consent, he should return back again unto them, and that then he would consult with them for the common profit, according to their demands; wishing them for the present to contain themselves, and to take heed lest they stirred up Sedition.

They would be revenged on *Herod*'s friends, and would depose the High-Priest.

When he had thus instructed his General, he sent him unto them. But they cried out with a loud voice, and would not suffer him to speak; but for fear of danger and death, they put him to silence. And if any other were so forward as to speak unto them, and perswade them to some moderation, and to alter their sinister resolutions, he was also in danger: For that they had this perswasion, that all things ought rather to be ordered according to their pleasures, than by the Authority of their Superiours; supposing that although, during *Herod*'s life time, they had been deprived of their dearest friends, it would be now a matter unworthy their Courages, after his death to be cut off from their privilege to demand their revenge. For they were transported with their own opinions; and held all that for lawful and upright, which was in any sort conformable to their pleasures, without fore-seeing the danger that might happen thereby; they were so desirous to be revenged on those, whom they reputed to be their Enemies. Now whereas divers were sent by *Archelaus* to advise them, and divers came unto them not as Messengers from him, but as friends and lovers of Peace, of their own motion, with an intent to pacifie them, they would not permit any of them to speak; and through their rage there arose a great Tumult, which had grown to a further extremity, if a great number of People had joyned with them.

Sedition at the Feast of the Passover.

At that time fell the Feast of Unleavened Bread, which is called *Pascha*, which is a Memorial of their deliverance out of *Egypt*; at which time all Men do most willingly present their Sacrifices; and a greater number of Beasts are killed at that Feast, than at any other time. To this Solemnity also, an infinite nnmber of People assembled from all Parts to honour God; whereby the seditious (supposing that they had gotten fit opportunity) lamented *Judas* and *Matthias*, who were the Expositors of the Law, and kept themselves within the Temple, whither they had gathered good store of Victuals, which they were not ashamed impudently to beg for. But *Archelaus* fearing lest their rage should produce some more grievous effect of mischief, sent out a Captain, with a Regiment of a Thousand Men, to repress their fury, before the rest of the People were infected with their Follies; and to bring them likewise unto him, whom they found

found to be the forwardeſt in that Commotion. Againſt thoſe the Seditious cried out with great Clamours, and incenſed the People againſt them, ſo that all of them ruſhed in upon the Soldiers, and killed divers of them. The reſt of them eſcaped with their Captain; yet not without divers Wounds. That done, they which were within the Temple, returned again to their Divine Service. *The year of the World, 3964. after Chriſt's Nativity 2.*

Now *Archelaus* ſuppoſing that his whole Fortune was endangered, except he repreſſed the rage of the multitude; he ſent out all his Foot, with a certain number of Horſe, to prevent, leſt they that were without ſhould yield aſſiſtance to thoſe who had taken up their lodging in the Temple; and to put thoſe to the Sword, who having eſcaped the violence of the Foot, ſuppoſed themſelves to be in ſecurity. Theſe Horſemen ſlew about three thouſand Men, the reſt retired themſelves into the Mountains that were near adjoyning. Hereupon *Archelaus* made Proclamation, that each one ſhould repair unto his own Houſe. For which cauſe they departed, and abandoned the Feaſt, for fear of greater miſchief; notwithſtanding they had ſpleen enough, as it is the ordinary cuſtom of the ignorant multitude. *Three thouſand Jews ſlain.*

After this, *Archelaus*, accompanied with his Mother, took his Voyage to *Rome*, with *Nicholaus* and *Ptolomy*, and with divers other his Friends; committing the Government of all his Houſhold and Kingdom to his Brother *Philip*: *Salome*, *Herod*'s Siſter went alſo, leading with her, her Children. There went alſo divers other of his Kindred, who ſaid that they would all of them endeavour for *Archelaus*, that he might obtain the Kingdom; but in effect, it was to hinder him with all their Power: and eſpecially, to accuſe him unanimouſly, for what was done in the Temple. *Sabinus*, *Cæſar*'s Viceroy in *Syria*, poſting into *Jewry* to take charge of *Herod*'s Money, met with *Archelaus* in *Cæſarea*. But *Varus* arriving in the mean while, detained him from finiſhing that Voyage; for *Archelaus* had ſent for him to come thither by *Ptolomy*, and *Sabinus* willing to do *Varus* a pleaſure, would not ſeize the Fortreſs of *Jewry*; neither ſealed up *Herod*'s Treaſures, but left them in *Archelaus*'s poſſeſſion, until ſuch time as *Cæſar* had given order for the Eſtate; and after he had made this promiſe, he ſtayed in *Cæſarea*. *Archelaus* repairs to *Rome*, and many of his Faction follow him. *Hedio & Ruſſinus*, cap. 13. al. 14.

After *Archelaus* had ſet ſail towards *Rome*, and *Varus* was departed for *Antioch*, *Sabinus* went to *Jeruſalem*, where he ſeized the King's Palace: and calling before him the King's Agents, and the Captains of his Gariſons, he required them to deliver up their Caſtles into his hands. But they according as *Archelaus* had commanded them, continued the poſſeſſion in their accuſtomed manner, according to the King's direction, pretending to keep the ſame in *Cæſar*'s behalf. At the ſame time, *Antipas*, *Herod*'s Son travelled to *Rome* likewiſe, in hopes to be elected King, in regard of *Salome*'s Promiſes; and for that he better deſerved the ſame than *Archelaus*, conſidering that in the firſt Teſtament which ſhould be of more force than the latter, he had been appointed King. He led his Mother alſo with him, and *Ptolomy* the Brother of *Nicholaus*, who had been one of *Herod*'s moſt eſteemed friends, and was well affected to further his Title. But eſpecially he was ſtirred up to ſeek the Kingdom by *Ireneus*, a Man very eloquent, and to whoſe charge, in regard of his ſufficiency, the Affairs of the Kingdom had been committed. For which cauſe, although he was perſwaded to give over the Kingdom unto his elder Brother, who was confirmed in the Kingdom by his Father's Teſtament, yet he would not give ear thereunto. But *Antipas* no ſooner arrived in *Rome*, but all his Kinſfolk revolted from *Archelaus* unto him; not ſo much for the love they bare to him, as for the hatred they conceived againſt *Archelaus*; and above all, for the deſire they had to recover their liberty, and to draw themſelves under a *Roman* Governour. For they thought that if there were any contradiction, that *Antipas*, for whom they endeavoured to procure the Royalty, ſhould be more profitable to them than *Archelaus*: *Sabinus* alſo, by his Letters, accuſed *Archelaus* to *Cæſar*; but *Archelaus* by *Ptolomy*, exhibited unto *Cæſar* a Supplication, containing his Right and Title unto the Kingdom, his Father's Teſtaments, and the account of the Money which *Herod* his Father had ſealed up, together with his Ring, and expected the iſſue. *Sabinus* repaireth to *Jeruſalem* with an intent to ſeize *Herod*'s Treaſures and Caſtles. *Antipas* in hope to recover the Kingdom, faileth to *Rome*.

But when he had read theſe Letters, and thoſe which *Varus* and *Sabinus* had ſent him, and underſtood what ſumms of Money he had left, and what the yearly Revenue was, and how *Antipas* challenged the Kingdom, and appropriated it to himſelf, according as his Letters mention; he aſſembled all his Friends, to have their advice thereupon. Amongſt them was *Caius*, the Son of *Agrippa*, and his Daughter *Julia*, adopted by him, whom he cauſed to ſit in the chiefeſt place; which done, he commanded the Aſſiſtants to ſpeak what they would concerning this matter. At that *Antipater*, *Solome*'s Son, a Man very eloquent, and a great Adverſary to *Archelaus*, ſpake firſt, ſaying, *That it was a mockery for him at that time to ſpeak of the Kingdom, conſidering, that before* Cæſar *had granted it him, he had already ſeized the Forces of the State, when as upon a Feſtival day, he* *Antipater, Salome*'s Son, accuſeth *Archelaus* before *Auguſtus Cæſar*

The year of the World, 3964. after Christ's Nativity, 2.

he had killed ſo many; who, although they had deſerved that puniſhment, yet ought the H
juſtice thereof to have been reſerved to a lawful Power, and not to have been uſurped by him;
either being King with Cæſar's *prejudice, whoſe Authority he had contemned; or by being*
a private Man, which was a great overſight. For which cauſe, he undeſervedly at this time
hoped for his approbation, whom already, as much as in him lay, he had deprived of the Ti-
tle and Authority of his Allowance. Moreover, he objected againſt him, that of his own Au-
thority he had changed certain Officers of the Army, and that he had ſeated himſelf in the
Royal Throne; and like a King, had determined certain Cauſes, and had granted certain
Demands of the People: That he had left nothing undone, which he might have performed,
had Cæſar *confirmed his Title. He alledged alſo, that they who were encloſed in the* Hip-
podrome, *were diſmiſſed by him; and divers other acts, partly true, partly probable in re-* I
gard of the ambition of young Men, who, deſirous to govern, do ordinarily commit ſuch
things: Beſides this, his neglect in mourning for his Father; and withal, his rare Banquets
all night long at that very time his Father died; whereat the People began to mutiny, ſeeing
the ſmall regard he had of his Father's death, from whom he had received ſo great Goods
and Honours. How all the day long he made a ſhew of his ſorrow and tears in his Pavilion,
but all the night he took pleaſure like a King; and being ſuch, if Cæſar *ſhould grant him*
the Kingdom, he would behave himſelf no leſs unkindly towards him, than he had done to
his moſt kind Father. *That it was no leſs than an odious Crime in him, to delight himſelf*
with Songs and Dances at his Father's death, as if he had been his Enemy: That he now
came to Cæſar's *Preſence, to the intent to obtain the Kingdom by his conſent, whereas alrea-* K
dy he had behaved himſelf no otherwiſe, than if he had already been eſtabliſhed King by his
Authority. But moſt of all he exaggerated the Slaughter he had committed in the Temple, and
the Impiety perpetrated ſo near to the Feaſt of Eaſter; *at which time divers, both Strangers*
and Citizens had been killed after the manner of Sacrifices, and the Temple filled with
Carcaſſes; not by a Stranger, but by him, who, under the colour of Religion, deſireth the Go-
vernment of the Kingdom, to the end he might ſatisfie the injuſtice of his nature, in exerciſing
each way his Tyranny towards all Men; for which cauſe his Father never thought nor ever
dreamt to ſubſtitute him King in his place. For he knew both his life and diſpoſition, and
by his former Teſtament (and that of greateſt force) had ordained his Adverſary Antipater
to be King. For he had been allotted the Kingdom by his Father, not when his mind was L
dead before his body, but when both his Judgment was ſound, and his Body in health. Yea,
although at that time Archelaus's *Father had ſuch a conceit of him, as in his latter Teſta-*
ment he pretendeth; yet, that he had already declared what kind of King he was like to be,
who contemned Cæſar's *Authority in confirming the Kingdom; and being as yet a private*
Man, doubted not to murther the Citizens in the Temple. This ſaid, *Antipater* (to give
greater credit to his words, bringing divers of his Kindred as Witneſſes of that he had
ſaid) ended his Oration.

Nicholaus excuſeth *Archelaus.*

Whereupon *Nicholaus* aroſe, and alledged in *Archelaus*'s behalf as touching the ſlaugh-
ter, that it was to be imputed to their Impiety, who could not be reſtrained from their
Tumults and Uproars, before *Archelaus* was enforced to appeaſe them by force; alledg- M
ing, *That they were ſo much the more guilty, for that they had not only exerciſed their malice,*
but alſo had enforced others to attempt ſo great a revenge againſt them; for their inſolency
ſeemed in appearance to concern Archelaus, *yet in a ſort their contumacy pertained to* Cæſar's
ruine. For thoſe that had been ſent by him to appeaſe and redreſs their Sedition, were a-
gainſt all Law and Right, charged and killed by them, without reſpect of God, or regard of
the ſolemn Feaſt: Whoſe defence Antipater *was not aſhamed of, without reſpect of equity, ſo*
that he might ſatisfie that hatred which he bare unto Archelaus. *That therefore it was their*
fault, who firſt of all abſtained not from Injury, but whetted thoſe Swords which were drawn
in maintenance of the Peace, againſt their own boſoms. He enforced all other things alſo,
whereof they had accuſed *Archelaus*, againſt themſelves, ſaying, *that none of theſe things* N
were done without their conſents; and that the offence was not ſo grievous, as they intended it
ſhould be eſteemed, to the end they might diſcredit Archelaus. *So great a deſire was in them*
to hurt their Kinſman, a Man both well reſpected, and affected by his Father; as alſo kind
and officious towards them in all things that concerned them. As for the Teſtament, that it
was made by the King when he was in perfect eſtate of mind and body, and of greater force
than the former, becauſe the Authority and confirmation thereof was aſcribed unto Cæſar,
the Sovereign of the World.

Further, that Cæſar *would not imitate them in that wrong they did unto* Herod, *who*
(being, during his life-time, bountifully graced by him, by many benefits) do now after his O
death, go about to violate his laſt and trueſt Teſtament; but that rather like a Friend and
Confederate, he would confirm his Will; who, like his faithful and ſworn well-willer had
committed all things to his truſt. For that there muſt needs be a great difference between
their

A *their Malice, and* Cæsar's *Virtue and Faith, which was renowned thorough the whole World. For which cause he would not judge his Decree to be inconsiderately past, who left his Succession to his well-deserving Son, and referred all things to his trust. For that it was unlikely that he should err in the choice of his Successor, who had so discreetly submitted all things to* Cæsar's *Judgment.* After this manner *Nicholaus* also finished his Discourse. Hereupon *Cæsar* courteously raised *Archelaus*, who lay prostrate and humbled before his feet, telling him that he was most worthy to be King, by giving an apparent Testimony, that he was constant in his Resolutions; pretending that he would do nothing but that which should be answerable to *Herod*'s Testament, and *Archelaus*'s profit; and seeing the young Man was confirmed in some good hope with this his Promise, he determined nothing more
B for that time; but dismissing the Council, he debated with himself, whether he should ratifie the Kingdom to *Archelaus* only, or divide it amongst *Herod*'s Kindred, especially since they all had need of his assistance.

The year of the World, 3964. after Christ's Nativity, 2.

Cæsar pronounceth *Archelaus* to be worthy of the Kingdom. *Hegesippus & Rufinus*, chap. 14

CHAP. XII.

A great Rebellion in Judæa, *whilst* Archelaus *was at* Rome; Varus *Governour of* Syria, *stoppeth it.* Philip, Archelaus's *Brother, goeth also to* Rome, *in hopes to obtain one part of the Kingdom. The Jews send Ambassadors to* Augustus, *to free them from their obedience to Kings, and to re-unite them to*
C Syria: *They complain to him against* Archelaus, *and abhor the Memory of* Herod.

BUt before *Cæsar* had determined any thing certainly in this behalf, *Marthalce, Archelaus*'s Mother died of a sickness; and *Varus* the President of the *Jews* in *Syria*, had sent Letters, which assured the Emperour of the Rebellion of the *Jews*. For after *Archelaus*'s departure, all the Nation was in an uproar. To pacifie which, *Varus* resorted thither, and punished the Authors of the same: And after he had appeased
D all things, he returned to *Antioch*, leaving a Regiment of Souldiers in *Jerusalem*, to restrain the factious Innovations amongst the *Jews*; yet he prevailed nothing by his Policy: For as soon as *Varus* was gone, *Sabinus*, who was Overseer of *Cæsar*'s Affairs, remaining in that place, grievously burthened the *Jews*, trusting to that Power that was left him, and supposing that he was already enabled to withstand the multitude. For he armed divers Souldiers, and made use of them to oppress the *Jews*, and to provoke them to Sedition: For he took upon him to surprize their Fortresses, and by force to make search after the King's Treasures, for his private Lucre and Covetousness
E sake. When therefore the Feast of *Whitsontide* was come (which is one of our Festivals) divers thousands from all parts repaired to *Jerusalem*, not only for Religion's sake, but also for despite and hatred they had conceived against those Violences and Injuries, which *Sabinus* had offered them. And not only were those of *Judæa* grievously offended, but divers also resorted out of *Galilee* and *Idumæa*, from *Jericho* and the Cities situate on the other side *Jordan*, desiring all of them to be revenged on *Sabinus*. And dividing their Camp into three Bands after this manner; one part of them took up the *Hippodrome*; and of the other two, the one seized the Southern Quarter of the Temple, and the other the Eastern, and the third which were in the *Hippodrome*, were planted to the Westward, where the King's Palace stood; and thus prepared they all things that were necessary to set upon the *Romans*, whom they had besieged an all sides. At that time *Sabinus* fearing their number and resolution, who were resolved either to die or overcome, sent present Letters unto *Varus*, requiring
F him with all expedition to send him a supply, because the Regiment that was left by him, was in great danger; and must needs utterly perish, without his speedy rescue: As for himself, he withdrew into the Tower and Dungeon of the Castle *Phasælus*, which was a Fortress, so called in honour of *Herod*'s Brother, who was killed by the *Parthians*; and from the top thereof made a sign to the *Romans*, that they should sally out upon the *Jews*; being afraid to trust himself to his own Friends, expecting that the rest should expose their Lives to danger in maintenance of his safety, which his extream Covetousness had endangered, and their Lives also. The *Romans* having made this Sally, there arose a desperate Skirmish, wherein the *Romans* divers ways had the upper hand; yet the *Jews* were no ways discomfited, notwithstanding they had lost many Men; but
G wheeled about so long, till at last they seized the outward Galleries, and those that encompassed the Temple, and in that place there was a hot Assault; for they flung down stones with their hands and slings, and there were certain Archers mixt among them; who

Marthalce, Archelaus's Mother dieth.

Varus pacifieth the Seditions at *Jerusalem*.

Alius, cap. 15. *Sabinus*'s Avarice raiseth a great Sedition in *Jerusalem*, at the Feast of *Pentecost*.

A most bloody Battel fought betwixt the *Romans* and *Jews* near unto the Temple.

The year of the World, 3964. after Christ's Nativity, 2.

who having recovered a place of advantage, grievously gauled the *Romans* which were below, in that they had no means to avoid their shot, but were so exposed thereunto, that their Enemies had the better. And with this disadvantage the *Romans* fought a long time, till at length, being enraged to see their Enemies have such an advantage, they secretly fired the Galleries and Porches, without any discovery of those that were therein; which Fire, brought thither by many, and fed with such matter as would speedily flame, immediately took hold of the Roof, because the Roof was covered with Pitch and Wax, gilded over; so that those great and excellent Buildings were burnt down to nothing in a moment; and they that were resorted thither, were all of them consumed before they were aware: For some of them fell with the Roof of the Galleries; others shot at, and kill'd by those that stood round about; others despairing of their Lives, and amazed at the Mischief, either cast themselves into the Fire, or kill'd themselves with their own Swords; and all those that retired in hopes to save themselves by that way they ascended, were encountered by the *Romans*, who kill'd them all, because they were disarmed, though furiously desperate; so that none of them that ascended the Porches escaped with his Life. Afterwards the *Romans* thrusting forward one another by those ways where the fire was least, entred the Treasure-House where the sacred Money was kept, by which means a great part thereof was stolen away by the Souldiers, and *Sabinus* to all Men's knowledge carried away four hundred Talents. But the *Jews* being afflicted with a double Calamity, first of all with the loss of their Friends in that Fight: And lastly, with the spoil of their Treasury; yet they assembled a Troop of the valianteſt Souldiers, and besieged the Palace, threatning to burn the same, with *Sabinus* and all other the *Romans* that were therein, except they speedily departed; and in so doing, they promised both them and *Sabinus* all assurance and security: Whereby it came to pass, that divers of them that were in the Palace, issued out, and submitted themselves unto them. But *Rufus* and *Gratus* having three thousand of those valiant Souldiers under their Command, who had served *Herod*, joined themselves with the *Romans*. The like did those Horse-men which followed *Rufus*, who in like manner submitted themselves to their direction: Yet for all this, the *Jews* continued and intended their Siege, undermining their Walls, and exhorting the *Romans* to depart, and not to deprive them of their liberty, which they had long enjoyed under their Predecessors. *Sabinus* was willing to depart from thence with his Souldiers; yet durst not trust them in regard of their former attempt, and he suspected the too liberal Offer his Enemies had made him; but neglected it, because he expected *Varus*.

Divers *Jews* are slain and burned in the roof of the Porches.

A great part of the sacred treasure taken away by the Souldiers.

The Palace besieged by the *Jews*.

Rufus and *Gratus*, Captains of *Herod*'s Army, join with the *Romans*.

Hedio & Ruffinus, cap. 15.

Divers tumults in *Jewry*.

Two thousand of *Herod*'s Souldiers assail the King's People.

Judas, *Ezechias*'s Son, the Arch-thief.

At the same time infinite other troubles were raised in divers other places of *Judea*, according as every one either was incensed with a desire of gain, or a will to revenge. For two thousand Souldiers (who had formerly served under *Herod*, and being at that time cashier'd, lived at home) assembling themselves together, assailed those of the King's Faction who made head against them, under the conduct of *Herod*'s Nephew *Aciabus*, who never daring to encounter them in a place of equal advantage, in that they were old Souldiers, and well exercised in War, defended himself, in that he held and kept himself as near as he could in the mountains and places of advantage. Moreover, *Judas* the Son of *Ezechias*, the Arch-Thief, whom *Herod* overcame with so much difficulty at *Sephoris* a City in *Galilee*, gathering unto him a Band of desperate Men, made incursions upon the King's Dominions. And having taking all those Arms and Weapons, which he might recover in that place, he armed from the first to the last, all those Souldiers that were with him; he took away all that Money which was reserved for the King, in that place; and affrighting the Inhabitants round about him, he spoiled all those with whomsoever he met; aspiring to the Kingdom, not that he thought himself well enough qualified for that Dignity, but because he had gotten such freedom in wickedness, he took the boldness to do any thing.

Simon, *Herod*'s Servant.

Whilst these troubles ranged in every place, *Simon* also, who had been one of *Herod*'s Servants; and both for his shape, stature, and strength, was esteemed amongst all Men, undertook the Kingdom; and being attended by a mighty Army, and proclaimed King by them, who were a wicked and unbridled multitude, and persuading himself that he was worthy to be King before any other; he first of all set the Palace on fire in *Jericho*, and spoiled all that was therein. He burnt also divers other Royal Palaces, belonging to the King, which were in divers places of the Country, giving them free license who were his Followers in the Action, to bear away the Prey that remained: And far more liscentious pranks had he played, had not his practices been speedily and wisely prevented. For *Gratus*, who with the King's Souldiers, had joyned himself with the *Romans*, and gathered all the Forces that he had, went out against this *Simon*. And after a fierce Battel, they on the other side of *Jordan*, were put to flight;

Gratus's conflict with *Simon*.

A flight; and fighting rather with Courage than Military Discipline, they were overcome. And whilst *Simon*, in crossing a Valley, sought to save himself by flight, *Gratus* met with him, and cut off his Head. *The Year of the World, 3964. after Christ's Nativity, 2.*

About the same time also, the Royal Palace of *Amatha*, that was hard by *Jordan*, was burnt by Men of as bad disposition as *Simon* was. And thus thorow the whole Nation reigned this raging Rebellion, for that the Country had no King, who by his Vertue, might govern and moderate the People; for that the strangers who were sent to repress these Mutinies, did rather incense them through their Violence and Avarice. For a certain obscure and base Man (neither esteemed for Vertue, nor worthy of regard for his Riches, but being a Shepherd utterly unknown before, and only famous for his B huge stature and strength) called *Athronges*, was so audacious to aspire to Royal Dignity, and took pleasure to offer violence, not valuing his life; and exposing himself to all hazards for the only unbridled affection he bare to Sovereignty. He had four Brothers of as goodly stature as himself, who were esteemed for Men of Valour and Execution, whereby they imagined they had the means offered them to obtain the Kingdom. Each one of these had the Command over a Company. For a great company of People resorted daily unto them; the charge of whom was committed unto his Brethren, at such time as any occasion of War was offered, and he in the mean while wearing the Diadem on his head, ordered, counselled, and commanded all things. The Power of this Gallant endured a long time, who was not called King for C nothing; for he disposed all things according to his own pleasure; and both he and his Brethren were flesh'd with the slaughter of the *Romans*, and those of the King's side whom he hated alike; these, by reason of the insolence they had used during *Herod*'s life-time; the other, in regard of those injuries, which lately they supposed themselves to have received by them. This hatred of theirs daily encreased more and more, and there was no Man that could escape their hands, both in respect of the gain sought, and for the custom they had to shed Blood. They therefore at that time set upon the *Romans*, and surprised them on the sudden near to *Emmaus*, at such time as they carried Victuals and Munition unto their Camp, and having enclosed their Centurion *Arius*, with forty of their most valiant Footmen, they shot him thorough with their Darts: D The rest that expected nothing less than death, were saved by *Gratus*, who came in upon them with the King's Soldiers; whereupon leaving the dead bodies, they retired. Continuing their War after this manner a long time, according as occasion was offered, they had done much mischief to the *Romans*, and far more injury to the Nation of the *Jews*. At last, they were surprised; the one in an Encounter betwixt them and *Gratus*, the other in fighting against *Ptolomy*. The eldest was taken by *Archelaus*; and the last being disheartned with the Accidents, and seeing no means to escape (for besides his other mishaps, his Soldiers were afflicted with sickness) he, with the rest, upon *Archelaus*'s Faith and Oath, submitted himself unto him. But this was done some little while after.

Athronges and his Brethren taken.

E At that time all *Judæa* was full of Robberies; and as many seditious Assemblies as drew together, so many Kings were there elected, who were raised to the utter ruine of the Commonweal. Amongst the rest, the *Romans* were they that smarted least; but the Murthers were executed against those that were out of the Country. But *Varus* understanding by *Sabinus*'s Letters, in what dangers they were; and fearing the utter overthrow of his third Legion, he took with him the two other (for to the uttermost in *Syria* there were but three) and with the assistance of the Kings and Tetrarchs, he hasted into *Jewry*, to relieve those that were besieged; commanding those that were sent out before he dislodged, to meet him at *Ptolemais*; and passing by the City of the *Berythians*, he received a thousand and five hundred Soldiers at their hands, to F attend him in his War. *Aretas* also, who was Lord of *Petra*, drawing himself into Confederacy with the *Romans*, in regard of that hatred he bare *Herod*, sent him Horse and Foot. When all these Forces were assembled at *Ptolemais*, he delivered a part thereof to his Son, and one of his Friends; commanding them to make War against the *Galileans*, who bordered upon that City; who entring that Country, and putting all those to flight, whosoever durst make head against him, he took *Sephoris*; and selling the Inhabitants under the Spear, he consumed the City with fire. *Varus* himself marching towards *Samaria* with his Army, violenced not the City, in that he knew it was free from the Contagion of the Seditious; but he pitched his Camp in a certain Village, which was *Ptolomey*'s Possession, called *Arus*. The same did the G *Arabians* burn, revenging themselves on *Herod*'s Friends for his sake; and marching forward, the *Arabians* spoiled also another Village called *Sampho*; and for that it was strongly fortified, burned it. Besides, in that journey nothing escaped their hands, but

Hedio & Rufinus, chap. 16.

Arus burned by the *Arabians*.

Sampho and *Emmaus* burned.

The year of the World, 3965. *after Christ's Nativity*, 3.

but they put all to Fire and Sword: For both *Emmaus* was burned by *Varus*'s Command, and in revenge of his Soldiers that were killed in that place, it was left desolate and void of Inhabitants. From thence, drawing near to *Jerusalem*, those *Jews* that besieged the Legion of that side, upon the sudden view and approach of the Army of the *Romans*, fearfully fled, giving over that Siege which they intended. But those *Jews* of *Jerusalem*, being sharply reproved by *Varus*, alledged in their excuse, that the people, in regard of the Feast, were assembled in that place; and that the War was not begun by their consent, but undertaken by their boldness who resorted thither from divers places; and that they were so far off from assailing the *Romans*, that they rather seemed to be besieged by them. And long before this, *Joseph*, King *Herod*'s Nephew, *Gratus* and *Rufus*, with their Soldiers, were gone out to meet *Varus*, and those *Romans* that had sustained the Siege, had done no less. But as for *Sabinus*, he would not appear in *Varus*'s presence; by stealing away privily out of the City, he fled towards the Sea. Then *Varus* sending a part of his Army thorough the whole Country, sought out those Authors of this Sedition, and those that were noted Men in the action; some of which who were most guilty, were punished; the rest were delivered. Of those that were punished for this occasion, there were about two thousand crucified, and that done, seeing that this Army stood him in little stead, he dismissed them. For divers disorders and injuries, contrary to *Varus*'s express command, were acted by his Soldiers, who sought after nothing more than to encrease their means by other Men's miseries. And hearing that ten thousand *Jews* were assembled together, he hasted to apprehend them; but they, not daring to hazard their fortune in a fight with him, by *Achiabus*'s advice submitted themselves. But *Varus* having pardoned the people for their Rebellion, sent all those that were the Ring-leaders thereof to *Cæsar*, who pardoned divers of them. But he chastised certain of *Herod*'s Allies, and such as bare Arms with them; for that neither in regard of Kindred, nor respect of Justice, they had abstained from Insurrection. After that *Varus* had thus appeased all the troubles in *Jewry*, and left the first Legion in Garison in *Jerusalem*, he returned to *Antioch*.

Varus repaireth to *Jerusalem*, and delivereth the Legion that was besieged.

The punishment of the Conspirators.

Hedio & Rufinus, cap. 16. *al.* 17.

The year of the World, 3966. *after Christ's Nativity* 4.

But *Archelaus* was crossed in *Rome* by another Occurrent, that arose upon this occasion: Certain Ambassadors of the *Jews* resorted thither by *Varus*'s permission, requiring that it might be lawful for them to live according to their own Laws; these presented themselves to the number of fifty, and were back'd by eight thousand *Jews* that inhabited the City. And when *Cæsar* had assembled the Council of his Friends, and chief Citizens in *Apollo*'s Temple, which he had builded to his mighty charge, thither resorted the Ambassadors, who were followed by a Troop of *Jews*; and *Archelaus* also, attended by his Friends. But the King's Kindred neither stood by *Archelaus*, in regard of the hate they bare him; and yet disdained to assist the Ambassadors, for that they were ashamed in *Cæsar*'s presence to oppose themselves against their neerest Friend and Kinsman. *Philip* also was present at that time, who by *Varus*'s perswasion, resorted thither out of *Syria*; especially to plead for his Brother, to whom *Varus* wished all good fortune: Besides that, hoping not a little, that if the *Jews* should obtain the liberty to live according to their Laws, it might come to pass, that the Kingdom being divided among *Herod*'s Children, he might also light on some part thereof. Therefore, after the Ambassadors of the *Jews* had obtained Licence to propose their demands, pretending with themselves wholly to extinguish the Royalty: They began to rip up *Herod*'s disgraces; alledging how only in name he had been a King, whereas otherwise he had used all the Tyrannous practices, that the wicked Person could have invented, towards the destruction of his Nation; and that not content with these, he had of his own head practised and invented new. Neither that it needed to reckon up how many he had deprived of life, when the estate of those that were alive was far more desperate; whom he not only frighted with perpetual terrour and severity, but also with injurious hands had not abstained from their Goods. By which means it came to pass, that he not only builded, but beautified Foreign Cities, inhabited by Foreign Nations, to the end he might the rather utterly spoil those by exaction, which were situated and seated in his own Country: And that he enforced his Nation to extream Poverty, which he received in most happy Estate; whilst he spoiled those Nobles of their Estates, who upon weak probabilities were condemned to die; or granting them Life, deprived them of their Possessions. And, whereas yearly Tributes were imposed on every one, yet severally were the ravenous and covetous desires of his Friends and Courtiers to be satisfied; yea, and of his Servants also, who had the Authority to exact these things; and by this means they might redeem their injurious wickedness. As for the deflouring of Virgins, and the shameful betraying of a Matron's Chastity, they covered them under silence; for that it is a great com-

The Embassage of the *Jews* to *Rome*. *Archelaus* and the Ambassadors of the *Jews* appear before *Cæsar*. *Philip*, *Herod*'s Son.

The Ambassadors of the *Jews* rip up *Herod*'s and *Archelaus*'s iniquity.

comfort to those that suffer such Abuses, if their Disgraces be but known to a few. In short, that *Herod* had no other ways governed, than as if the Government had been committed to a most wild Beast. For which cause, whereas in times past that Nation had been afflicted with many Calamities and Murthers, yet that there is no example extant amongst their Monuments of Antiquity, that may be compared with their present Calamity under *Herod*. For which cause, upon just respects, they had with one consent, named *Archelaus* their King; supposing that whatsoever King might befal them, he would always demean himself more affably than *Herod* had done; and that to honour *Archelaus*, they had mourned with him for his Father, to gratifie him in other things, to the intent they might obtain his good Affection. But he without delay, and all at once, had made manifest to the whole Nation, what Opinion they were to conceive of him, notwithstanding that as yet he was not confirmed King (for that it lay in *Cæsar's* hands to grant it) and as if he had been afraid, lest he should assuredly be acknowledged for his Father's Son, he had shewed an example of his Virtue, Moderation, and good Government, that he would use towards his Subjects, by the first Act which he had committed, not only against God, but also against Men. For in the Temple it self he hath caused three thousand of his Country-men to be killed instead of Sacrifices. And how can he chuse but be justly hated, who besides his other Cruelties, objecteth against us the Crime of Rebellion and Mutiny? The effect of their Request therefore was this, That they might not any more be governed by a King, nor any such-like Government; but that they might be united unto *Syria*, and submit themselves under their Governours that should be sent thither: That in so doing, it should truly appear whether they were seditious and addicted to changes, or whether they would live in peace, when they had favourable Governours. After the *Jews* had spoken to this effect, *Nicholaus* discharged the Kings of those Accusations that were objected against them, and namely *Herod*, who (as he said) had never been accused all his life-time; and that it was no reason that they who justly accusing him, might have caused him to be punished during his life-time, should now address their Accusations against him after he was dead. And as touching those things which were objected concerning *Archelaus*'s Actions, it ought to be imputed to their insolence; for that engaging themselves in matters contrary to Law; and having begun to Murther those who sought to appease the tumult, they accused such as had kept them in obedience. Besides this, he objected against them, that they were addicted to alterations, and took pleasure to stir up Seditions, for that they knew not what thing it was to obey Justice and the Laws, and that there was no Nation in the World so headstrong as that of the *Jews*; for that they would have the upper hand over all. Thus spake *Nicholaus*.

The year of the World, 3966. after Christ's Nativity, 4.

Nicholaus excuseth Herod and Archelaus.

CHAP. XIII.

Cæsar *confirms* Herod's *Testament, and appointeth his Children to be his Successors.*

WHen *Cæsar* had heard these things, he dismissed the Assembly. But some few Days after, desirous to make an end of this matter, declared *Archelaus* not King, but Lord of half that Government that appertained to *Herod*; promising him to bestow a Royal Dignity upon him, if so be he behaved himself virtuously, according as it became him. As for the other Moiety, he divided it between two of *Herod*'s Sons, *Philip* and *Antipas*, who debated with his Brother *Archelaus* for the whole Kingdom. The same *Antipas* also had the Country on the other side *Jordan* and *Galilee*, with two hundred Talents of yearly Revenue. As for *Philip*, he had *Bathanea*, *Trachonitis* and *Auranitis*, and part of the Palace that was called by *Zenodorus*'s Name, with an hundred Talents. As for *Archelaus*, he had *Idumæa*, *Judæa*, and *Samaria*, which were discharged of the fourth part of the Tributes by *Cæsar*, for that they had joined themselves with the rest of the People, during the time of the Sedition. Besides that, *Archelaus* had the Tower of *Straton*, *Sebaste*, *Joppe*, and *Jerusalem*. For *Gaza*, *Gadara*, and *Hippon* were Cities of *Greece*, which *Cæsar* had separated, and adjoined to *Syria*. *Archelaus* had five hundred Talents of yearly Rent out of his Country. Thus was the Patrimony divided among *Herod*'s Sons. As for *Salome*, besides that which her Brother had given her in his Will, which were the Cities of *Jamnia*, *Azot*, *Phasælis*, and half a Million of Money, *Cæsar* granted her a Royal House in *Aschalon*; so as she received in the whole, sixty Talents of yearly Revenue, and had her House alloted her within the Dominion of *Archelaus*. All *Herod*'s Kindred received that which was bequeathed unto them by his Testament. Two of his Daughters that were unmarried, were endowed by *Cæsar*

Cæsar maketh Archelaus an Ethnarch, and bestoweth one half of the Kingdom on Philip and Antipas.

Salome.

The year of the World, 3966. after Christ's Nativity, 4.

with a quarter of a million of Money which he gave them, besides their Father's Portion, and they were married to *Pheroras*'s Sons. Moreover, he gave *Herod*'s Sons, all which he had given him by the Testament, amounting to the summ of one thousand and five hundred Talents; contenting himself only to receive some few movables, not so much for the value, as in remembrance of the King, who had given them. H

Herod's two Daughters that were Virgins married to *Pheroras*'s Sons.

CHAP. XIV.

An Impostor counterfeits himself to be Alexander, Herod's *Son*; Augustus *finds out his Cheat, and sends him to the Galleys.* I

Hegio & Rufinus, cap. 18. *Alius*, cap. 17. The false *Alexander*.

AUgustus having thus ordained *Herod*'s Succession, a young Man, and a Jew born, brought up in the City of *Sidon*, by a certain *Roman* Free-man; intruding himself into *Herod*'s Kindred; for all those that beheld him, reported that he resembled *Alexander*, *Herod*'s Son, who was kill'd by him; and by this means he began to aspire to the Kingdom: Whereupon, calling to him a Companion, who was his own Country-man, and a long experienced Courtier, his Arts-Master, and fit to make disturbances; he, by his Instructions, feigned himself to be that *Alexander*, *Herod*'s Son, who was delivered from death by the means of a certain Friend, who had the charge to see him executed; who executing others in their steads, delivered both him and his K Brother *Aristobulus*, and that they were both escaped in this manner. Being puffed up by these Toys, he failed not to deceive other Men; and as soon as he came to *Creet*, as many *Jews* as he fell in conference with, he persuaded them no less; and getting much Money from them, he sailed into the Isle of *Melos*; where he gathered a great summ of Money, under pretext that he was of the King's Blood. And now hoping that he should recover his Father's Kingdom, and that he should reward those that were beneficial to him, he hasted towards *Rome*, accompanied with his Friends in great pomp. And being arrived at *Puteol*, he was entertained there with no less favour by those *Jews*, whom he deceived by his colourable Title; and divers others, who had been *Herod*'s Friends and Familiars, came unto him, and entertained him as L their King. The cause hereof was the natural Disposition of Men, who take pleasure in false Reports, together with the report of his Resemblance. For they that had frequented very familiarly with *Alexander*, held it for a matter most assured, that he was the Man, and none other; and affirmed unto others upon their Oaths, that it was he; so

The false *Alexander* cometh to *Rome*.

that this rumour at last came to *Rome*. And all the *Jews* that dwelt there came forth to meet him, saying, That it was God's handy-work, that he was after that manner preserved beyond all Men's expectation: And they greatly rejoiced in his Mother *Mariamne*'s behalf, from whom he was descended; he was carried in a Litter through the Streets with all the Apparel of a King, the charge whereof was defrayed by those who were his Friends. He was attended by a great multitude of Men, and honoured M with great applause, as it ordinarily falleth out at such time as beyond all expectation, any one is found to have been miraculously preserved. When this News was brought to *Cæsar*'s Ears, he gave small credit thereunto, persuading himself that it was a hard matter to deceive *Herod*, in a matter of so great importance: Notwithstanding, conforming himself in some sort to the Opinions of Men, he sent a certain Free-man of his, called *Celadus*, who had very familiarly conversed with *Alexander* and *Aristobulus* during their Infancy; giving him charge to bring *Alexander* unto him, to the end he might see him; which he did, and was never the wiser in discovering

The false *Alexander* cannot deceive *Cæsar*.

him. Notwithstanding, *Cæsar* was not fully deceived: For, although he resembled him somewhat, yet he was not so exactly like him, that he could deceive those who N narrowly observed him. For this counterfeit-*Alexander* had hard Hands, in that he had been accustomed to labour, which the true *Alexander* could not have, in regard of his tender and delicate Education; and likewise this Man was of a rough Skin, and hard Flesh. *Cæsar* therefore discovering the Treachery both of the counterfeit Scholar, and lying Master, and how they agreed in their confident Justifications, he enquired of them, what was become of *Aristobulus*, who was secretly hidden with him; and for what cause he presented not himself, to enjoy the Honour that appertained to those who were so nobly descended? It was answered him, That he remained in the Isle of *Cyprus*, for fear of Dangers, to which they are exposed who sail by Sea, to the end, that if any misfortune should befal him, all *Mariamne*'s Race should not be O extinguished, but that at least, *Aristobulus* might be left alive. Whilst he owned these things, and the Author of the Fable justified no less, *Cæsar* drawing the young Man

A Man aſide, ſaid unto him: *My friend, if thou wilt not deceive me, thou ſhalt have this recompence, that thou ſhalt not be puniſhed. Tell me therefore what thou art, and who hath emboldned thee to practice this fraud; for this Malice is ſo great that it ſurpaſſeth thine Age.* Whereupon, being unable to conceal the truth, he diſcovered the treachery to *Cæſar*, how and by whom it was contrived. At that time *Cæſar* being loath to falſifie his Promiſe that he had paſt to this falſe *Alexander*, and ſeeing that in times paſt he had laboured with his hands, he cauſed him to be enrolled among the number of his Galley-ſlaves; and cauſed the other that induced him to this Cheat, to be put to death; contenting himſelf that the Inhabitants of *Melos* had loſt their Charges, which they had employed upon this falſe *Alexander*, who had a ſhameful end, as it hath been hertofore B declared.

The year of the World, 3966. before Chriſt's Nativity 4.

The falſe Alexander is condemned to tug at an Oar.

CHAP. XV.

Archelaus *marrieth* Glaphyra, *his Brother* Alexander's *Widow.* Auguſtus *having heard ſeveral of the Jews Complaints of him, confineth him to* Vienna *in* France, *and uniteth his Poſſeſſions to* Syria. Glaphyra's *death.*

C After that *Archelaus* had taken poſſeſſion of that Soveraignty that was alotted him, he came into *Judæa*, where he depoſed *Joazar* the Son of *Boethus* from the High Prieſthood; accuſing him to have favoured the Seditious, and eſtabliſhed *Eleazar* his Brother in his place. After this, he re-edified the Palace in *Jericho*, and ſumptuouſly adorned it; drawing away the half of thoſe Waters which ſerved the Borough of *Neara*, and conveying them thorough a Field which he had planted with Palm-Trees; he builded a Borough in that place, which he named *Archelais*; and contrary to the Laws of his Country, he married *Glaphyra*, *Archelaus*'s Daughter, who had been his Brother *Alexander*'s Wife, by whom he alſo had divers Children; notwithſtanding, the Law of the *Jews* forbiddeth a Man to marry his Brother's Wife. Neither did *Eleazar* enjoy the Prieſthood any long time; but during his life-time, *Jeſus* the Son of *Sias* was ſub-D ſtituted in his place.

Hedio & Ruffinus, cap. 19. al. 18.

The Prieſthood is taken from Joazar. and delivered to Eleazar, and from him to Joſhuah the Son of Sias.

Archelais builded.

The tenth year of *Archelaus*'s Government, the chiefeſt Governours among the *Jews* and *Samaritans*, unable any longer to endure his cruelty and Tyranny, accuſed him before *Cæſar*; and eſpecially after they had underſtood that he had tranſgreſſed *Cæſar*'s Command, who had charged him to behave himſelf graciouſly towards them. Which when *Cæſar* underſtood, he was ſore diſpleaſed, and cauſed *Archelaus*'s Agent to be called before him, who was then at *Rome*, and ſent for *Archelaus* alſo; and eſteeming it too baſe an indignity for him to write unto him, Go (ſaid he) unto him with all expedition, and bring him unto me without delay. He poſting forward with all diligence, at length arrived in *Judæa*, where he found *Archelaus* banqueting with his friends; and having ac-E quainted him with *Cæſar*'s Commands, he haſtened him away. As ſoon as he came to *Rome*, after that *Cæſar* had heard his Accuſers and his juſtification, he baniſhed him, and confined him in the City of *Vienna* in *France*, and confiſcated all his Goods.

Archelaus baniſhed and confined.

But before *Archelaus* was ſent for to *Rome*, he reported unto his friends this Dream which enſueth: He thought that he ſaw ten Ears full of Wheat, and very ripe, which the Oxen were eating; and as ſoon as he awaked, he conceived an opinion that his Viſion preſaged ſome great matter. For which cauſe he ſent for certain Sooth-ſayers, who made it their profeſſion to interpret Dreams. Now, whilſt they were debating one with another (for they differed for the moſt part in their expoſition) a certain Man called *Simon*, an *Eſſean*, having firſt of all obtained ſecurity and licence to ſpeak, F ſaid, that the Viſion prognoſticated, that a great alteration ſhould befal in *Archelaus*'s Eſtate, to his prejudice. For the Oxen ſignified Afflictions, in reſpect that thoſe kind of Creatures do ordinarily labour; and as for the change of Eſtate, it was ſignified by this, in that the earth being laboured by the Oxen, altered its condition and ſhape; and as touching the ten Ears of Corn, they ſignified the like number of years: And therefore, when as one Summer ſhould be over-paſt, that then the time of *Archelaus*'s Sovereignty ſhould be at an end. Thus interpreted he this Dream. And the fifth day after the Viſion thereof, *Archelaus*'s Agent, by *Cæſar*'s Command, came into *Jewry* to ſummon him to *Rome*. Some ſuch like matter happened to *Glaphyra*, his Wife alſo, the Daughter of King *Archelaus*: She (as we have ſaid) married *Alexander* G *Herod*'s Son, when ſhe was a Maid, and Brother to this *Archelaus*; who being put to death by his Father, ſhe was married the ſecond time to *Juba* King of *Mauritania*; and he alſo being dead, ſhe living with her Father in *Cappadocia*, was married to *Archelaus*;

Simon the Eſſean interpreteth Archelaus's Viſion.

The year of the World, 3966. after Christ's Nativity, 4.

who put away *Mariamne* his Wife, for the love he bare unto *Glaphyra*. She living with *Archelaus*, had such a Dream: She thought she saw *Alexander* by her, she cherishing and embracing him, he checked her, saying, *Glaphyra, Thou verifiest that Proverb, which saith, Women have no Loyalty: For having given me thy faith, and married with me at such time as thou wert a Virgin, and born Children by me, thou hast forgotten and neglected my love, thorough the desire thou hast had to be married the second time. Neither wast thou contented to have done me this wrong, but hast taken unto thee likewise a third Husband, lewdly intruding thy self into my Family; and being married to* Archelaus, *thou art content to admit my Brother for thy Husband. Notwithstanding this, I will not forget the love that I have born thee, but will deliver thee from him, who hath done thee this reproach, by retaining thee for mine own, as heretofore thou hast been.* After that she had told this Vision to some Women that were her Familiars, she died very shortly after. Which accident I have thought good to register in this place, in that I was to treat of those things; and otherwise the matter seemeth to be a notable example, containing a most certain argument of the Immortality of Souls, and God's Providence. And if any one think these things incredible, let him keep his opinion to himself, and no ways contradict those, who by such events are incited to the study of Virtue. Now when the Government of *Archelaus* was united to *Syria*, *Cyrenius* who had been Consul, was sent by *Cæsar* to tax *Syria*, and to dispose of *Archelaus*'s House.

Glaphyra's Dream.

Cyrenius Censor of Syria.

H I K L M N O

THE

A

THE

EIGHTEENTH BOOK

OF THE

ANTIQUITIES of the JEWS:

B

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Eighteenth Book.

1. Judas *and* Sadoc *taking an Opportunity by virtue of the Tax which was impoſed upon* C *all* Judæa, *endeavour to eſtabliſh a fourth Sectary, and kindled a great Civil War.*

2. *Of the four ſorts of Sectaries that were among the* Jews.

3. Salome's *Death, the Siſter of* Herod *the Great.* Auguſtus's *Death, whom* Tiberius *ſucceeds.* Herod *the Tetrarch cauſed the Town of* Tiberius *to be built, in honour of* Tiberius. *The Troubles among the* Parthians, *and in* Armenia: *Other Diſturbances in the Kingdom of the* Comagenes. Germanicus *is ſent from* Rome *to the Eaſt, to eſtabliſh the Authority of the Empire: He is poiſoned by* Piſo.

D 4. *The* Jews *are ſo highly offended, that* Pilate, *Governour of* Judæa, *had ſuffered the Imperial Standards to be brought into* Jeruſalem, *having the Emperour's Picture on them, that he was forced to cauſe them to be carried out again. The Commendations and Praiſes of* JESUS CHRIST. *A horrid Injury done to a* Roman *Lady by the Goddeſs* Iſis's *Prieſts: How* Tiberius *puniſhed them.*

5. Tiberius *cauſeth all the* Jews *to be baniſhed from* Rome. Pilate *puniſheth the* Samaritans, *for having drawn themſelves together in Arms: They accuſe him to* Vitellius *Governour of* Syria, *who ſends him to* Rome *to clear himſelf.*

6. Vitellius *reſtoreth the High-Prieſt's Veſtments to the* Jews, *to keep as they did formerly: He treateth in* Tiberius's *behalf, with* Artobanus *King of the* Parthians. *The* E *cauſe of his Hatred againſt* Herod *the Tetrarch.* Philip, *Tetrarch of* Trachonitis, *of* Gaulanitis, *and of* Bathanæa, *dieth without Children: His Dominions are re-united to* Syria.

7. *A War between* Aretas *King of* Petra, *and* Herod *the Tetrarch; who having married his Daughter, would repudiate her to marry* Herodias, Ariſtobulus's *Daughter, and his Brother* Herod's *Wife.* Herod's *Army is totally routed, and the* Jews *impute it to* John *the Baptiſt's Impriſonment.* Herod *the Great's Poſterity.*

8. *By what ſeveral Accidents of Fortune,* Agrippa, *ſirnamed the Great, who was* Ariſtobulus's *Son, and* Herod *the Great's Granchild and* Mariamne's, *was made King* F *of the* Jews, *by the Emperour* Caius Caligula, *as ſoon as he had ſucceeded* Tiberius.

9. Herodias, Herod *the Tetrarch's Wife, and King* Agrippa's *Siſter, being impatient to ſee her Brother reign in ſo much proſperity, compels her Husband to go to* Rome, *to obtain a Crown alſo; but* Agrippa *having written to* Caius *againſt him, he baniſhed him and his Wife to* Lions *in* France.

10. *The Sedition of the* Jews *and* Grecians, *in the City of* Alexandria.

11. Caius *Commands* Petronius *Governour of* Syria, *to compel the* Jews *by force of Arms, to receive his Statue in the Temple; but* Petronius *mollified by their Prayers, writeth to* G Caius *in the* Jews *behalf.*

12. *Two* Jews *called* Aſinæus *and* Anilæus, *both Brothers, and of a mean Extraction, become*

become so powerful near Babylon, *that they give enough to do to the* Parthians: *Their Actions; their Death. The* Grecians *and* Syrians *who lived in* Syleſia, *unite againſt the* Jews, *and kill fifty thouſand of them unawares.* H

CHAP. I.

Judas *and* Sadoc *taking an opportunity by virtue of the Tax which was impoſed upon all* Judæa, *endeavour to eſtabliſh a fourth Sect, and kindled a great Civil War.*

The Year of the World, 3973. *after Chriſt's Nativity,* 11.

Hedio & Ruffinus, cap. 1. *Cyrenius* is ſent by *Cæſar* into *Syria,* to execute Juſtice in that place.

Coponius Prefect of *Judæa.*

The Taxation of the People of the *Jews.*

Alias, cap. 3.

CYrenius the *Roman* Senator having paſſed through all Degrees, Offices, and Dignities, until ſuch time as he obtained the Conſulſhip, (a Man of great account) was ſent into *Syria* by *Cæſar*'s order, to do Juſtice among the People, and to ſeſs and tax every Man's Goods; *Coponius* a Captain of Horſe was ſent with him, who was appointed to be Governour of all *Jewry*. *Cyrenius* therefore came into *Judæa*, which was already united to *Syria*, to tax the Goods of the Inhabitants thereof, and to confiſcate *Archelaus*'s Subſtance. And although at the firſt the *Jews* thought this Tax very unreaſonable, yet notwithſtanding without contradiction they ſubmitted themſelves, being perſuaded thereunto by the Counſel of the High-Prieſt *Joazar* the Son of *Boethus*. But after this there aroſe a certain *Jew* called *Judas* the *Gaulanite*, born in the Town of *Gamala*; who having a certain Man called *Sadoc*, the Phariſee, confederate with him, laboured to ſtir up the People to Rebellion; alledging, That the Seſs was no other thing, but a confeſſion of their Servitude: Exhorting all the Nation to maintain their liberty, and putting them in hope that they thereby ſhould happily eſtabliſh their Eſtates, and enjoy their Goods with ſecurity; and beſides this, obtain both Honour and Glory, in proſecution of ſuch an Enterprize. Moreover, that God would not afford them a more aſſured way to ſettle their Fortunes, than by this means; namely, if they would employ themſelves in the execution of their Deſigns; and if having conceived in their Minds high and noble Attempts, they forbore not to accompliſh the ſame, notwithſtanding the execution coſt them their Lives. Theſe Speeches of theirs were entertained by the People with great pleaſure, and by the ſame they were the more confirmed and heartned to Rebellion. So that there was no kind of Evil which theſe Men ſet not abroach; yea, the whole Nation was ſo full of Miſeries, that it was impoſſible to relate them: For the Wars went on with ſuch fury, that it was impoſſible to reſtrain the violence thereof; ſo that they neither ſpared Friends nor Enemies, but were wholly given over to the Spoil. There was nothing but Robberies and Murthers of the Nobility, under pretence to eſtabliſh the Eſtate of the Commonweal, but in effect for their private profit ſake; whereby the Cities were ruined with Seditions and Murthers, in which the Inhabitants killed one another, after a ſtrange manner of fury, and deſire they had not to ſpare any that was of their Faction. They were afflicted with foreign Enemies and Famine; yet none of theſe could pacifie their fury, nor make them forbear to deſtroy Cities, and ſhed innocent Blood; till at length the horrible miſchief took ſuch a head, that they conſumed the Temple of God, and burned all the ſtately Buildings: So dangerous a thing it is to change the Cuſtoms and Manners of a Country. For *Judas* and *Sadoc* having introduced and raiſed a fourth Sect, and tying the Sectaries to their Command, filled the whole Commonweal with many Troubles; and planted the Roots of thoſe Miſchiefs, which afterwards ſpread abroad from his unaccuſtomed Sect. For which cauſe I think it not amiſs to diſcourſe briefly of theſe Sectaries Opinions, whereby ſo many Evils have fallen upon our Nation.

I K L

Slaughters, Thefts, Seditions and Famine in *Judæa.*

M

The Temple of *Jeruſalem* burnt.

Judas and *Sadoc* the Authors of the fourth Sect.

N O

CHAP.

CHAP. II.

The year of the World, 3972. after Christ's Nativity, 11.

Of the four sorts of Sectaries that were among the Jews.

THere were three Sects among the *Jews* of long continuance and antiquity; that of the Esseans, that of the Saducees, and that of those who were called Pharisees. Of these we have spoken in our Second Book, of the Wars of the *Jews*; and yet now I think it not amiss to speak somewhat of them in this place also. The Pharisees use a very austere and strict kind of life, and addict not themselves to any delicacy, but diligently follow that which their Reason induceth them unto. They honour their Elders; neither dare they reply, or reproach them for their admonitions. They attribute all things unto Fate, and yet they take not an assent of will from Man; supposing that God tempereth all things in such sort, that by his Ordinance and Man's Will, all things are performed, good or evil. They believe also that the Souls of Men are immortal; Mnd that after death they receive their Reward, according as they have addicted themselves to Virtue or Vice in their life-times; the one to lie in perpetual Prison, the other to rise again very shortly. For which cause they are in great esteem among the People; and all that which appertaineth to the Service of God, whether they be Prayers or Sacrifices, all things are done according as they give direction. So ample a Testimony do the Cities yield of their Wisdom, Temperance, and honest Life. But the Saducees are of that Opinion, that the Souls of Men perish with their Bodies. They observe no other thing but that which is in the Law; and hold it a Virtue to dispute with their Masters, concerning the Decrees of their Sect. Their Opinion is entertained by very few; yet such who for the most part are Men of the best account; there is hardly any thing done without their Advice: And when they are advanced to any Honours, they are enforced to allow of that which the Pharisees shall propose, otherwise the common People will not endure them. The Esseans attribute unto God the government and disposition of all things. The say that the Souls of Men are immortal; and all the uttermost of their endeavour and delight is, to maintain Justice and Equity. They send their Offerings unto the Temple, yet sacrifice they not with other Men, by reason they use more sacred and different Ceremonies; for which they are secluded out of the common Temple, and sacrifice apart. Otherwise they are Men of most reconciled behaviour, and such as are wholly addicted to cultivate their Land. They have one custom which is worthy admiration, and such a one as is not to be found amongst any other, either *Greeks* or *Barbarians*, that make account of Virtue, which they have practised from all antiquity; which is, that they possess their Goods in common; neither doth the richest among them make more use of his Possessions, than he that hath least of all. They are at least four thousand in number, who have neither Wives nor Slaves; supposing that Women are the occasion of Injustice, and Slaves do cause Insurrections; and living apart by themselves, they serve one another; and chuse out certain upright Men among the Priests, to gather the Fruits and Revenues of the Lands, to the end they may be maintained and nourished thereby: In a word, they follow the same course of life that they do, who are called *Plisti* among the *Danes*. The fourth Sect was founded by *Judas* of *Galilee*, which accordeth altogether and in all things with the Pharisees; but they are extreamly zealous of their Liberty, acknowledging but one only God, Lord and Master of all things; and had rather both themselves with their deareſt Children and Kindred, should endure the most grievous and bitter torments that may be imagined, than call any mortal Man their Lord. Of which Constancy of theirs, I forbear to discourse any further at this time; for it is sufficiently known unto divers, who have been eye-witnesses thereof; neither do I fear lest any one should suppose those things to be incredible, which I have said of them; but rather, that I have spoken less than they themselves make evident, in contemning their grievous tortures and punishments; which Courage and Magnanimity of theirs, encreased very mightily amongst our Nation, being kindled by the most grievous Injuries which were offered us by *Gessius Florus* our Governour, by which means at length it came to pass, that they revolted and rebelled against the People of *Rome*. Thus much concerning the Sects among the *Jews*.

Hedio & Rufino, cap. 11. *al.* 5.

Three Sects of whom mention is made in the Second Book of the Wars of the Jews.

The Pharisees Doctrine.

The Saducees Opinion.

The Esseans Opinion.

The Esseans Life and Manners.

Plisti among the *Danes*.

Judas Galileus the Author of the fourth Sect.

Gessius Florus's Injuries.

CHAP.

The year of the World, 3973. after Christ's Nativity, 11.

H

CHAP. III.

Salome's *Death, the Sister of* Herod *the Great.* Augustus's *Death, whom* Tiberius *succeeds.* Herod *the Tetrarch caused the Town of* Tiberius *to be built, in honour of* Tiberius. *The Troubles among the* Parthians, *and in* Armenia: *Other Disturbances in the Kingdom of the* Comagenes. Germanicus *is sent from* Rome *to the East, to establish the Authority of the Empire: He is poisoned by* Piso.

Hedio & Rufinus, chap. 3. *Ananus* the Son of *Seth* made High Priest in *Jozar*'s place. *Alias*, cap. 6. *Cephoris* chief City of *Galilee*. *Betaramphtha* called *Julias*, *Paneas Bethsaida*. Men's Bones scattered in the Temple.

After that *Cyrenius* had confiscated *Archelaus*'s Goods, and finished the valuation of I every Man's Estate (which happened thirty seven Years after *Antony*'s overthrow by *Cæsar* in the *Actian* Battel) he deposed *Joazar* from the Priestly Dignity, by reason of that Sedition which the People stirred up against him, and established *Ananus* the Son of *Seth* in his place. But *Herod* and *Philip* took each of them the possession of their Tetrarchy, and disposed of the Affairs thereof. *Herod* inclosed *Cephoris* with a strong Wall, and made it the chiefest City and Ornament of *Galilee*: He fortified also another City called *Bataramphtha*, and named it *Julias*, in honour of *Julia* the Emperour *Cæsar*'s Wife. *Philip* repaired *Paneada*, situated near unto the head of *Jordan*, and called it *Cæsarea*; he repaired also the Borough of *Bethsaida*, near unto the Lake of *Genezareth*, and gave it the Dignity of a City, both for the number of the Inhabitants, as for K other Pre-eminencies, and called it *Julia*, by *Cæsar*'s Wife's Name. As for *Coponius* the Governour in *Judæa*, who (as we have said) was sent with *Cyrenius*, in his time there hapned that which followeth: At the Feast of Unleavened Bread, which we call *Pascha*, the custom was, that the Priests opened the Temple-Gates about midnight, at which time certain *Samaritans*, who secretly intered into *Jerusalem*, as soon as the Gates were open, spread Men's Bones amidst the Porches, and over all the Temple; whereby it came to pass, that the Priests began to keep a more diligent watch, than they had done before.

The Year of the World, 3974. after Christ's Nativity, 12.

Hedio & Rufinus, chap. 4.

The Year of the World, 3975. after Christ's Nativity, 13.

The Year of the World, 3977. after Christ's Nativity, 15.

The Year of the World, 3978. after Christ's Nativity, 16.

The Year of the World, 3979. after Christ's Nativity, 17.

The Year of the World, 3980. after Christ's Nativity, 18.

Some little while after, *Coponius* returned to *Rome*, and *Marcus Ambivius* succeeded him in the Government. In his time *Salome*, King *Herod*'s Sister, departing out of this Life, bequeathed unto *Julia* the City of *Jamnia*, and all the Lands and Country round L about; she gave her also *Phasælis*, situate on the Plain; and *Archelais*, where there are divers Date-Trees, bearing most excellent Fruit. After *Ambivius*, *Annius Rufus* had the Command, in whose time died *Augustus Cæsar*, the second *Roman* Emperour, after he had reigned fifty seven Years, six Months, and two Days; and had *Antonius* his Copartner in the Monarchy for the space of fourteen Years. He lived in the whole seventy seven Years.

After *Cæsar*, succeeded *Tiberius Nero*, the Son of *Julia* his Wife, who was the third *Roman* Emperour. He it was that sent the fifth Governour into *Judæa*, whose Name was *Valerius Gratus*, who succeeded *Annius Rufus*. This *Gratus* deposed *Ananus*, and appointed *Ismael* the Son of *Fabius* High-Priest; and after his decease (for he lived but a M little while after) *Eleazar* the Son of *Ananus* was made High-Priest. A year after, this *Eleazar* was also deposed, and the Priesthood was given to *Simon* the Son of *Camithus*; who continuing in this Dignity for a Years space, and no longer, *Joseph* called *Caiphas* succeeded him. After *Gratus* had behaved himself thus, he returned to *Rome*, after he had remained in *Judæa*, for the space of eleven Years. After him came *Pontius Pilate*, and succeeded him in the Government. But *Herod* the Tetrarch being entertained into *Tiberius*'s Friendship, builded a City in honour of his Name, and called it *Tiberius*. He planted it in the fruitfullest part of *Galilee*, hard by the Lake of *Genezareth*, and near unto the natural Baths in the Borough call'd *Emmaus*. This City was peopled by Strangers, who resorted thither from all parts, and by divers of the Countries of *Galilee*; some of N which were constrained to inhabit the same. Some of those likewise, who were in Authority, repaired thither; and from all Countries, many flocked thither, who were not all assuredly held to be Free-men; all which he made free, and gave them great Gifts, on that condition, That they should not abandon the City. To some of them he gave Houses already builded, to others Lands very apt to be tilled, knowing that the inhabiting of such a place was contrary to the Laws and Customs of his Country, and the Ordinances of the *Jews*; for that *Tiberius* was builded in a place full of Sepulchres; and our Law saith, He that converseth in those places, is held unclean and defiled for the space of seven Days.

Tiberias builded.

Phraates King of the *Parthians*, slain by the Treason of *Phraataces* his Son.

At that very time *Phraates* King of *Parthia* died, being treacherously killed by his Son O *Phraataces*, for this cause: After that *Phraates* had begotten many lawful Children, he took an *Italian* Woman to be his Concubine, called *Thermusa*; whom with other

Presents

A Preſents *Julius Cæſar* had ſent unto him. After he had begotten on her his Son *Phraataces*, he was ſo much beſotted with her beauty, that he took her to his Wife, and held her in high eſteem. She that might perſwade him unto all that ſhe pleaſed, enforced her ſelf to the uttermoſt, to make her Son King of *Parthia*; and ſeeing that ſhe might not attain thereunto, except ſhe had firſt found out the means to deliver her ſelf of *Phraates*'s lawful Children, ſhe perſwaded him to ſend them Hoſtages to *Rome*. In a word, they were preſently ſent away, becauſe *Phraates* had not the power to contradict *Thermuſa*'s Will, and only *Phraataces* was brought up in State Affairs; who thinking the time too tedious and long, if he ſhould expect the Kingdom till his Father was dead, conſpired againſt him by the inſtigation and furtherance of his Mother, with whom B (as it was thought) he committed Inceſt. In effect, being equally attainted of thoſe two enormous Crimes, both for the Murther of his Father, and Inceſt committed with his Mother, he was generally hated by his Subjects, who rebelled againſt him before he was ſettled in his Kingdom. By this means his Fortune was overthrown, and he died. The Noble-men among the *Parthians*, perceiving that it was impoſſible for them to maintain their State without a King, and that their King ought lineally to be deſcended of the Race of the *Arſacians* (becauſe by cuſtom they might not chuſe any out of another ſtock) and ſuppoſing that their Ordinances had too much already been broken, and that it would redound to their great diſhonour, if the Kingdom ſhould be continued in the hands of ſuch a Man, who was deſcended from an *Italian* Concubine, they ſent C Ambaſſadors to require *Herod* to come and be their King; who otherwiſe was hated of all the People, and accuſed of extream Cruelty: In a word, he was an unſociable Man, and extremely cholerick, notwithſtanding he was of the Blood of the *Arſacides*; they therefore flocked about him, and killed him at a Banquet made at a certain Sacrifice (for the cuſtom of the *Parthians* was, that every one bare his Weapon) or as the common report was, that he was killed when he was an Hunting. For this cauſe they ſent Ambaſſadors to *Rome*, requiring that one of thoſe that were Hoſtages there might be their King; and one *Vonones* was ſent unto them, who was preferred above all his Brethren. For he ſeemed to be capable of that high degree of Honour, as to command two of the greateſt Sovereignties that were under the Sun; the one of his own Nati- D on, the other of a Foreign Dominion. But the *Barbarians*, who are by nature inconſtant, and moſt inſolent, ſhortly after repented themſelves; for they diſdained to execute the Command of a Slave (for ſo called they a Pledge) ſaying, that the *Parthians* had not a King given them by right of War, but that which was the greateſt abuſe that could befall them, by an injury offered them in the time of a ſhameful Peace. For which cauſe they ſpeedily ſent for *Artabanus* King of *Media*, who was of the Race of the *Arſacides*. To this requeſt of theirs he willingly condeſcended, and came unto them with his Army, and *Vonones* marched forward againſt him. At the firſt encounter, although the common ſort among the *Parthians* favoured *Artabanus*, yet he was overcome, and fled to the Mountains of *Media*. But not long after, having aſſembled a E greater Army, he once more ſet upon *Vonones*, and defeated him; at which time *Vonones* retired himſelf with ſome Horſe-men of his, into *Seleucia*. But *Artabanus* having made a great ſlaughter of thoſe that fled, and wholly abaſhed the minds of the *Barbarians*, he retired to the City of *Cteſiphon*, with thoſe People that accompanied him, and was afterwards made King of *Parthia*. *Vonones* arrived in *Armenia*, and at the firſt, ſought to make himſelf King over that Nation, ſending to this effect certain Ambaſſadors to *Rome*; but *Tiberius* repulſed his ſuit in reſpect of his Cowardice; but the rather becauſe *Artabanus*, by an expreſs Embaſſage, had threatned him with War. For thoſe of the greateſt power among the *Armenians* (who are thoſe that dwell about the Flood *Niphates*) maintained *Artabanus*'s Title; and *Vonones*, deſtitute of all hope to obtain the F Kingdom, yielded himſelf to *Syllanus*, who was Governour of *Syria*; and in regard that he had been brought up at *Rome*, he was kept in *Syria*; and *Artabanus* gave *Armenia* to *Orodes*, one of his Sons. *Antiochus* King of the *Comagenes* died alſo at that time, and there fell a debate betwixt the Commons and the Nobility; ſo that both Parties ſent their Ambaſſadors to *Rome*. The Nobles demanded that the Kingdom might be reduced into divers Provinces; and the People requeſted that they might be honoured by a King, as they had been accuſtomed. The Senate decreed that *Germanicus* ſhould be ſent to ſettle the affairs of the *Eaſt*, Fortune thereby preſenting him with the occaſion of his ruine. For, when he arrived in the *Eaſt*, and orderly diſpoſed all things, he was poiſoned by *Piſo*, whereof he died; as is declared in another place.

The year of the World, 3990. after Chriſt's Nativity, 28.

Thermuſa, Phraataces's Mother.

Phraataces ſlain.

Herod ſent for by the Parthians, and ſlain in hunting.

Vonones King of the Parthians put to flight by Artabanus.

Vonones ſubmits to Syllanus Governour of Syria. Orodes King of Armenia. Antiochus King of Comagena.

Germanicus poiſoned by Piſo's means.

G

CHAP.

CHAP. IV.

The year of the World, 3990. after Christ's Nativity, 28.

The Jews are so highly offended that Pilate, *Governour of* Judæa, *had suffered the Imperial Standards to be brought into* Jerusalem, *having the Emperour's Picture on them; that he was forced to cause them to be carried out again. The Commendations and Praises of* JESUS CHRIST. *A horrid injury done to a Roman Lady by the Goddess* Isis's *Priests: how* Tyberius *punished them.*

Hedio & Ruffinus, chap. 6. alias, chap. 8.

PIlate, Governour of *Judæa*, led his Army from *Cæsarea* to *Jerusalem*, where he Wintered them, with an intent to bring in *Cæsar*'s Standards into the City, in contempt of our Law, which forbiddeth us to make Images. For which cause, those Governours that were before him, were wont to make their entries into the City without such Pictures or Paintings. *Pilate* was the first, who unawares, and by night entred *Jerusalem*, bringing with him his Images. Which when the People understood, in great multitudes they resorted to *Cæsarea*, beseeching him for many days, that he would transport those Images into some other place. But when *Pilate* denied them to perform their request, because the matter would redound to *Cæsar*'s dishonour, and the *Jews* also ceased not to sollicit him; some six days after, commanding his Soldiers to lie in Ambush in a readiness, he sate him down in the Tribunal within the *Hippodrome*; making use of the opportunity of the place, for that it was most fit for a Statagem. There being urged once more about the same business, he gave a sign to his Soldiers to beset them; threatning them with death, except they would presently give over their suit, and repair every one of them with all speed to their own Houses. But they prostrating themselves upon the Earth, and offering their naked Throats, told him that they rather desire to die, than to see their Laws violated. *Pilate* amazed at the constancy they shewed in the conservation of their Laws, suddenly caused *Cæsar*'s Images to be transported out of *Jerusalem* into *Cæsarea*: And not long after he intended to take Money out of the Sacred Treasury, to cause Water to be brought into the City through Conduits, from a Fountain more than two hundred Furlongs off; which the People took so ill, that divers thousands of Men assembled themselves, exclaiming against *Pilate*; endeavouring thereby to make him give over his Enterprise. Some of them also uttered divers injurious speeches against him, as it ordinarily falleth out amongst an unbridled multitude. But he caused them to be encompassed by a great number of his Soldiers, attired in popular Habit, with Cudgels: as soon as they began to exclaim against him, he gave a sign to his Soldiers; they, as it was before commanded them, made use of their Cudgels; and without distinction of Persons, fell on all those whom they had encompassed; and so unmercifully laid on them, who were naked and disarmed, that some of them were killed, others grievously hurt; and after this manner was the Tumult and Sedition appeased.

Pilate bringeth *Cæsar*'s Statues to *Jerusalem*, and upon the peoples instant motion transferreth them to *Cæsarea*.

The year of the World, 3997. after Christ's Nativity, 35.

Pilate seeking to draw certain Springs of Water to *Jerusalem*, stirreth up a Rebellion.

The year of the World, 3998. after Christ's Nativity, 36.

Hedio & Ruffinus, cap. 6. alias cap. 9.

At that time was JESUS, a wise Man, if it be lawful to call him a Man. For he was the performer of divers admirable Works, and the instructer of those who willingly entertain the Truth; and he drew unto him divers *Jews* and *Greeks* to be his followers. This was CHRIST who being accused by the Princes of our Nation before *Pilate*, and afterwards condemned to the Gross by him; yet did not those who followed him from the beginning, forbear to love him for the Ignominy of his death. For he appeared alive to them the third day after, according as the Divine Prophets had before testified the same, and divers other wonderful things of him: And from that time forward the Race of the Christians, who have derived their name from him, hath never ceased.

Jesus Christ Crucified by *Pilate*.

Hedio & Ruffinus, chap. 7. alias, chap. 10.

At that time also there fell out another accident, which very sorely troubled the *Jews*; and in the Temple of *Isis* at *Rome*, there were many shameful acts committed. But I will first of all relate the accident in the Temple of *Isis*; and then will I declare that which befell the *Jews*. There was in *Rome* a Lady called *Paulina*, renowned both for the Nobility of her House, as also through her study and exercise of Virtue. Besides this, she was very rich, and with her Riches beautiful, and in her flourishing years; and notwithstanding a very Mirrour of Chastity. She was married to a certain Noble-man called *Saturnine*, that equalled her in all those her excellent perfections. A certain young Man called *Decius Mundus*, one of the Knights of greatest account at that time, fell in love with her. But she was of that disposition, that it was impossible for him to corrupt her by Presents; and the more she refused those infinite Presents which he sent unto her, the more was *Mundus*'s heart enflamed with ardent affection; so that to enjoy her but one only night, he offered her two hundred thousand Drachmes,

A Drachms amounting in our *Engliſh* Money to ſome ſix thouſand Pound; yet, for all this, he could not overcome her. For which cauſe, being unable to endure this violent paſſion, he thought beſt to pine himſelf away for want of Food, thereby to deliver himſelf from the Tyranny of that Paſſion, wherewithhe was afflicted. But there was a certain Free-woman that belonged to *Mundus*'s Father, whoſe name was *Ida*, expert in all ſorts of Subtilties; who being ſore grieved to behold the young Man's Reſolution, whom ſhe ſaw wholly addicted to a deſperate death; ſhe addreſſed her ſelf unto him, and encouraged him with hope; promiſing him to bring him to *Paulina*'s Speech, by the means of a certain Bribe which ſhe intended to offer. He rejoycing very much at her motion, demanded what ſum ſhould ſerve her: Who requiring nothing more than fif-
B ty thouſand Drachms, to obtain *Paulina*; he furniſhed her preſently. When by this means ſhe had quickned the youngs Man's ſpirit, and received all that which ſhe demanded, ſhe ſteered not the ſame courſe which others had kept, that had the ſolicitation of the matter before, ſeeing ſhe ſaw that Money would not tempt her; but knowing that ſhe was deeply devoted to the ſervice of *Iſis*, ſhe practiſed this ſubtile and unexpected policy. She addreſſed her ſelf to certain Prieſts of the Temple; and upon great hopes, and offer of great Preſents, and paying them down at preſent twenty and five thouſand Drachms, and promiſing them as much more upon the performance of the bargain; ſhe diſcloſed unto them the paſſionate love which the young Man bare unto *Paulina*, exhorting them to work ſo wiſely that he might enjoy her. They bewitched with this huge Preſent they
C had and hoped to receive, promiſed her to work the Feat. Whereupon, the eldeſt among them reſorted to *Paulina*; and having free acceſs unto her Preſence, he required that he might have conference with her in ſecret; which when he had obtained, he told her that he was ſent unto her by God *Anubis*, in that the God was ſurprized with her Love, and deſiring that ſhe would come unto him. *Paulina* took great pleaſure in this his diſcourſe, and told her Familiars how ſhe had been honoured with the amorous ſolicitation of a God, and certified her Husband, how God *Anubis* would lie with her: Whereunto he conſented, knowing how great his Wife's chaſtity was. She therefore repaired to the Temple; and after ſhe had ſupt, and the time was come wherein ſhe was uſually accuſtomed to lay her down to reſt, and the Gates were lockt up by the Prieſts
D that were within, and the lights likewiſe were taken away; *Mundus*, who lay hid within, failed not to accoſt her; who, thinking that it was God *Anubis*, ſatisfied his Deſires all the Night long; and in the Morning betimes before the Prieſts, who were privy to this Treachery, were ſtirring, he retired himſelf: *Paulina* alſo, early in the Morning repaired to her Husband, and acquainted him how *Anubis* appeared unto her; and boaſting among her Familiars, what conferrence he had uſed with her: But ſome of them believed her not, in regard of the manner of their entertainment; the reſt were altogether amazed, ſuppoſing thoſe things to be no ways incredible, when they bethought themſelves of the Ladies chaſtity. Some three days after this act was committed, *Mundus* meeting with *Paulina*, ſaid unto her: *You have ſaved me two hundred thouſand*
E *Drachms, wherewith you might have augmented your Treaſure; and this notwithſtanding, you have not failed to ſatisfie my requeſt: Neither have I grieved that you have contemned me under the name of* Mundus; *ſince that undertaking* Anubis's *name, I have accompliſhed my deſire*; and this ſaid, he departed. But ſhe preſently amazed with the Man's audacious impudence, tore her Garments; and having told her Husband of all this ſubtil circumvention, ſhe requeſted earneſtly his aſſiſtance, and that he would not forſake her in the proſecution of her revenge; who preſently acquainted the Emperour with every particular thereof. Now when *Tiberius* had diligently underſtood how all things had happened, by the inquiſition and examination of the Prieſts, he condemned them and *Ida*, who had been the inventer and complotter of this Treaſon againſt *Pau-*
F *lina*, to be hanged: He pulled down the Temple alſo, and caſt *Anubis*'s Statue into *Tyber*, and baniſhed *Mundus*; ſuppoſing that he ought not to be more grievouſly puniſhed, conſidering that the fault which was committed by him, proceeded from extream love: behold here the inſolence committed in the Temple of *Iſis*, by the Prieſts that appertained to that Temple. Now I intend to declare that which happened to the Jews that were at that time in *Rome*, according as I both purpoſed and promiſed.

The Year of the World, 3998. after Chriſt's Nativity, 36.

Tiberius cauſeth *Iſis*'s Prieſts, and *Ida* to be hanged, and baniſhed *Mundus*.

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The Year of the World, 3998. after Christ's Nativity, 36.

CHAP. V.

Tiberius *causeth all the* Jews *to be banished from* Rome. Pilate *punisheth the* Samaritans, *for having drawn themselves together in Arms: They accuse him to* Vitellius *Governour of* Syria, *who sends him to* Rome *to clear himself.*

Fulvia Saturnine's Wife delivereth Gold and Purple to be sent to the Temple in *Jerusalem*, they convert it to their own uses; which when *Tiberius* knew, he commanded all the *Jews* to be thrust out of *Rome*.

THere was a certain *Jew*, that having been accused for the breach of the Laws of I his Countrey, and fearing to be punished for the same, fled from thence, being a Man of a most mischievous behaviour. He dwelling at that time in *Rome*, professed himself to be an expounder of *Moses*'s Law; and drawing to him three other, no less Reprobates than himself, he followed his ordinary Profession. *Fulvia*, a Lady of much honour, became their Scholar, and had embraced the Religion of the *Jews*; whom they had perswaded to send certain Purple and Gold to the Temple of *Jerusalem*; which after they had received, they converted it to their own use, as before they had determined to do. *Tiberius*, who was informed hereof by *Saturnine* his familiar Friend, and *Fulvia*'s Husband, who had discovered the same unto him; commanded all *Jews* whatsoever, to depart out of *Rome*. Of these the Consuls chose out and enrolled to the number of four K thousand Men, whom they sent into *Sardinia*; and punished divers of them that refused to bear Arms, for fear they should transgress the Ordinances of their Countrey. So that by reason of the loose behaviour of four wicked Persons, all those of our Nation were driven out of the City of *Rome*.

Neither was the Nation of the *Samaritans* exempt from this trouble: For a certain subtil Companion, who sought by all the means he might, to encroach upon the Peoples favour, perswaded them to withdraw themselves with him to the Mount *Gerazim* (which they supposed to be the holiest amongst all their Mountains) in which place, he promised he would shew them the Sacred Vessels buried in a certain place, where *Moses* had laid them: And at that time they being gathered together in Arms, by his perswasion, en- L camped themselves in a Borough called *Tirathaba*, where they entertained those that repaired thither, to joyn themselves with them, to the end they might ascend the Mountain with the greater Company; But *Pilate* prevented them, and got up before them with Horse and Foot; who, charging those that were assembled in the Borough, put them to flight; and slaying some, and putting the rest to flight, led away a great number of them Prisoners with him: *Pilate* executed the chiefest Ring-leaders amongst them. The tumult of these *Jews* being published abroad, and their misfortune made known, the Senate of *Samaria* addressed themselves to *Vitellius* who had been Consul, and who at that time governed *Syria*; before whom they accused *Pilate*, for the murther of those whom he had killed, saying, *That they assembled not in* Tirathaba *to rebel against the* Ro- M mans, *but to secure themselves against* Pilate's *Tyranny*. Whereupon *Vitellius* sent *Marcus* his Friend to take charge of *Judæa*, commanding *Pilate* to return to *Rome*, and to satisfie the Emperour of those things whereof the People had accused him. Hereupon *Pilate*, after he had remained ten years in *Jewry*, repaired to *Rome*, having no means to contradict that Command that *Vitellius* had given him. But before he arrived there, *Tiberius* was dead.

The *Samaritans* assemble at *Tirathaba*, to assend the Mountain *Garazim*: *Pilate* chargeth, and overcometh them, and putteth them to flight.

The Year of the World, 3999. after Christ's Nativity, 37.

Alian, chap. 1. Pilate accused before *Vitellius*, is sent to *Rome*.

CHAP. VI. N

Hedio & Ruffinus, chap. 8. alias, chap. 12. Vitellius comeeth to *Jerusalem*, forgiveth the *Jews* their Tribute, and committeth the charge of the High-Priest's Garments to them. The High-Priest's Vestments reserved in the Castle of *Antonia*.

Vitellius *restoreth the High-Priest's Vestments to the* Jews, *to keep as they did formerly: He treateth in* Tiberius's *behalf, with* Artobanus *King of the* Parthians: *the cause of his hatred against* Herod *the Tetrarch.* Philip, *Tetrarch of* Trachonitis, *of* Gaulanitis, *and of* Bathanæa, *dieth without Children; his Dominions are re-united to* Syria.

AS soon as *Vitellius* came into *Judæa*, he went up to *Jerusalem*, and celebrated there the Feast of the Passover; and after he had been magnificently entertained in that place, he forgave the Citizens all the Tribute of those Fruits which were sold. He delivered them also the Ornaments of the High-Priests, with all the O rest of the Priestly Furniture within the Temple, committing the charge thereof unto the Priests, according as in times past they had the same. But at that time they were

A were laid up in the Caſtle of *Antonia*, for this cauſe which followeth: *Hircanus* the High Prieſt, the firſt of that name, having builded a Tower near unto the Temple, did for the moſt part make his Reſidence therein, and there kept his Veſtments that were committed to his charge, the rather for that he only had the Authority to put them on, and return them into their place at ſuch time as he came down into the City, and put on his accuſtomed Raiment. His Succeſſors did the ſame, till *Herod* being exalted to the Kingdom; and ſeeing this Tower to be ſtrongly ſituated, builded the ſame moſt magnificently, and called it *Antonia*, in honour of *Antony* his great Friend. And having found theſe Veſtments in the place, he retained them with him, aſſuring himſelf, the People would attempt nothing againſt him. *Archelaus* his Son, and Succeſſor B in the Kingdom, kept the ſame courſe that *Herod* had done. But after that the *Romans* had obtained the Soveraignty thereof, they kept the High-Prieſt's Ornaments in their hands, and reſerved them in a place builded for that purpoſe, under the Seal of the Prieſts; and the Governour of thoſe that kept the Sacred Treaſure, lighted the Lamp every day in that place: Every ſeventh day before the Feaſt, the Governour delivered them into the High-Prieſt's hands; and after they were purified, he put them on to do Divine Service, and the next day after the Feaſt he returned them again to the ſame place where they were kept before; which cuſtom was obſerved thrice every year, in the time of a Faſt. But *Vitellius* returned thoſe Ornaments into the hands of the Prieſts, according to the ancient Orders; leaving them to be uſed when need required; commanding the C Governour, to trouble himſelf no more about the place where they ſhould be kept. After he had done this favour to the Nation of the *Jews*, he depoſed the High-Prieſt *Joſeph*, ſirnamed *Caiaphas*; and advanced *Jonathan*, the Son of *Ananus*, to that Dignity, and afterwards returned to *Antioch*.

The Year of the World, 3999. after Chriſt's Nativity, 37.

Vitellius advanced *Jonathan* the Son of *Ananus* to the Prieſthood, and degradeth *Joſeph* ſirnamed *Caiaphas*.

At that time he received Letters from *Tiberius*, by which he commanded him to capitulate and conclude a Friendſhip with a *Artabanus*, the King of the *Parthians* (whoſe hatred he ſuſpected and feared, leſt, ſeizing on *Armenia*, he ſhould work farther miſchief againſt the State of *Rome*) deſiring him to aſſure the League by Hoſtages, and namely, with *Artabanus*'s Son. After *Tiberius* had written theſe Letters above mentioned unto *Vitellius*, he perſwaded the Kings of *Iberia* and *Alania* by great ſtore of D Money, that with all expedition they ſhould make War againſt *Artabanus*: But the *Iberians* would not be drawn thereunto; yet they ſuffered the *Alanes* to march thorough their Countrey, and opened them their Gates of the Mount *Caſpius*, to give them paſſage to invade *Artabanus*. Thus once more was *Armenia* conquered, and the Countrey, of the *Parthians* was invaded, whereby the chiefeſt among them were killed. The King's Son alſo was killed in thoſe Conflicts, with divers Thouſands of his Army. Moreover, *Vitellius* having ſent Money to a Kinſman and Friend of *Artabanus*, pretended to corrupt him, to make *Artabanus* away. But *Artabanus* preceiving the Plot that was intended againſt him; and ſeeing that he could not eſcape, becauſe it was attempted by a great number of the beſt accounted Nobles within his E Court, ceaſed to paſs any further: And ſeeing himſelf moſt apparently environed, and thinking that under the colour of Friendſhip, he was fraudulently betrayed, he thought it better to retire himſelf into the Provinces of the higher Countrey, and there to ſave himſelf, rather than to put himſelf in hazard, and reſort unto them who had already betrayed and forſaken him. Arriving in that place he aſſembled a great number of Souldiers of the Countreys of *Danes* and *Swedes*; and having fought againſt them who had oppoſed themſelves againſt him, he recovered his Kingdom. When *Tiberius* had tidings hereof, he endeavoured to draw *Artabanus* into Friendſhip with him; which when *Artabanus* had notice of he willingly admitted; ſo that *Artabanus* and *Vitellius* met together near *Euphrates*, and, by the means of a F Bridge that was builded upon the River, they debated the matter together; being each of them attended by their Guards. After that they had concluded the Peace, *Herod* the Tetrarch feaſted them in a very magnificent Pavilion, erected in the midſt of the River, with great coſt. And not long after, *Vitellius* ſent *Darius Artabanius*'s Son, in Hoſtage to *Rome*, with divers Preſents, amongſt which there was a Man ſeven Cubits high, a *Jew* born, who was named *Eleazar*, who was called a Giant, by reaſon of his ſtature. That done, *Vitellius* returned to *Antioch*, and *Artabanus* to *Babylon*. But *Herod*, deſirous to be the firſt that ſhould advertiſe *Cæſar* of the receipt of theſe Hoſtages, ſent an expreſs with Letters, by which he fully ſatisfied him of all that which had hapned, omiting nothing for the Conſul to acquaint him; ſo that after *Vitellius*'s Letters were brought unto him, and that *Cæſar* had already aſſured him of the true information that *Herod* had given him, *Vitellius* was much troubled: And ſuſpecting leſt he had received a greater injury, than the matter made ſhew for; he conceived in his Heart

The *Parthians* loſe *Armenia*.

Such things as hapned between *Vitellius* and *Artabanus*.

Artabanus reſtored to his Kingdom by the *Danes* and *Swedes*.

A League betwixt *Vitellius* and *Artabanus*.

Herod's Banquet in the midſt of *Euphrates*.

Artabanus ſendeth *Tiberius* his Son in Hoſtage, and a *Jew* ſeven cubits high.

Herod adverſiſeth the Emperor of all things, before *Vitellius*'s Letters came to his hands

a ſecret ſpight which continued until *Tiberius* was dead, and *Caius* obtained the Empire. H

The Year of the World, 3899. after Chriſt's Nativity, 37.

At that time alſo *Philip*, *Herod*'s Brother died, in the twentieth year of *Tiberius*'s Reign, after he had reigned himſelf for the ſpace of ſeven and thirty Years, in *Trachonitis*, *Gaulonitis* and *Bathanæa*. During all the time of his Government, he behaved himſelf very peaceably; for he made his abode within his own Dominion. He walked, being accompanied with a ſmall number of his choſen Servants, and had that ſeat carried after him, wherein he was accſtomed to ſit and do Juſtice; to the end, that if any one preſented himſelf, and required his aſſiſtance, he might, without delay, do him right. For upon the firſt motion, the ſeat was placed in that part wherein the Plaintiff met him; and being ſeated therein, he examined the cauſe, puniſhing thoſe that were guilty, and abſolving the Innocent. He died in *Juliade*, and was buried in the Sepulchre which he himſelf had cauſed to be built; and his Obſequies were performed with great Solemnity and Majeſty. And for that he left no Heirs Males behind him, *Tiberius* ſeized on his Eſtate, which he united to the Government of *Syria*; ordaining that the Tributes that were gained in his Tetrarchy, ſhould be kept within the bounds of the ſame Countrey. I

Hedio & Ruffinus, chap. 9. alius chap. 13.

The Year of the World, 4000. after Chriſt's Nativity, 38.

CHAP. VII. K

A War between Aretas *King of* Petra, *and* Herod *the Tetrarch*; *who having married his Daughter, would repudiate her, to marry* Herodias, Ariſtobulus's *Daughter, and his Brother* Herod's *Wife.* Herod's *Army is totally routed, and the* Jews *impute it to* John *the Baptiſt's Impriſonment.* Herod *the Great's Poſterity.*

Herod the Tetrarch putteth away *Aretas*'s Daughter and marrieth *Herodias* his Brother *Herod*'s Wife.

MEan while *Aretas* King of *Arabia Petræa*, and *Herod*, fell at ſtrife, the one with the other, for this cauſe that enſueth: *Herod* the Tetrarch married *Areta*'s Daughter, with whom he had lived married a very long time. Afterwards, taking his L
Journey towards *Rome*, he lodged with *Herod* his half Brother by the Father's ſide (for *Herod* was the Son of *Simon*'s Daughter, which *Simon* was the High Prieſt) and there being ſurprized with the love of *Herodias*, his Brother's Wife, which was the Daugther of *Ariſtobulus* their Brother, and Siſter to the Great *Agrippa*; he was ſo bold as to propoſe Marriage to her, which was to be performed as ſoon as he returned back from *Rome*; and to repudiate *Aretas*'s Daughter. After he had ratified thoſe Covenants, he continued his Voyage to *Rome*; from whence he no ſooner returned, and performed that for which he went, but his Wife (who had ſome privy notice of the Conventions which were made betwixt him and *Herodias*) before he ſuſpected that ſhe knew thereof, required him to ſend her to the Caſtle of *Macheron*, which was the Fron- M
tier Town betwixt *Herod*'s and *Aretas*'s Countreys; without acquainting him any ways with her intent. *Herod* condeſcended unto her requeſt, thinking ſhe was ignorant of his drift: But ſhe, long before that time, had taken order with the Governour of *Macheron* (which at that time was under her Father's Government) to prepare all things for her Journey; where being arrived, ſhe ſpeedily poſted into *Arabia*, under the Convoy of thoſe Governours, who received and conducted her, the one after the other. As ſoon as ſhe arrived in her Father's Court, ſhe preſently acquainted him with *Herod*'s reſolution; whence aroſe the beginning of this diſcord between them. Therefore they both of them aſſembled their Armies upon the Confines of the Countrey of *Gamalite*, and fought under the Conduct of the two Generals, to whom they had com- N
mitted their Armies: In this Battle *Herod*'s Army was wholly defeated, through the Treaſon that was plotted againſt him by certain baniſhed Men of *Philip*'s Tetrarchy, which were in pay with *Herod*. *Tiberius* got notice of all this, by thoſe Letters which *Herod* had written unto him; and being very much diſpleaſed with *Aretas*, for his proud attempt, he commanded *Vitellius* to make War againſt him; deſiring him, that if he could take him alive, he ſhould ſend him bound unto him; but if dead, he ſhould ſend him his Head.

Herod's Wife returned into her own Countrey.

Herod's Army diſcomfited by the *Arabians*. *Tiberius* commandeth *Vitellius* to make War againſt *Aretas*.

Divers *Jews* were of the opinion, that *Herod*'s Army was overthrown by the juſt vengeance of God, who puniſhed him moſt juſtly, becauſe of the Execution which he cauſed to be done on *John* ſirnamed *Baptiſt*: For he had put this Man to death, who O
was endued with all Vertue, and who exhorted the *Jews* to addict themſelves thereto, and to practice Juſtice towards Men, and Piety towards God; exhorting them to be

Hedio & Ruffinus, chap. 10. alius, chap. 14.

baptized

A baptized; and telling them, that Baptiſm ſhould at that time be agreeable unto God, if they ſhould renounce not only their Sins, but if to the purity of their Bodies, they ſhould add the cleanneſs of their Souls, re-purified by Juſtice. And whereas it came to paſs, that divers flocked and followed him to hear his Doctrine; *Herod* feared, leſt his Subjects allured by his Doctrine and perſwaſions, ſhould be drawn to revolt. For it ſeemed that they would ſubſcribe in all things to his advice; he therefore thought it better to prevent a miſchief by putting him to death, than to expect ſome ſudden Commotion, which he might afterwards repent. Upon this ſuſpicion, *Herod* cauſed him to be bound, and ſent to the Caſtle of *Macheron*, whereof we have ſpoken hereto-
B fore; and there he was put to death. The *Jews* were of opinion, that in revenge of this ſo grievous a ſin, *Herod's* Army, againſt whom God was diſpleaſed, had been ſubject to their utter ruine and overthrow. But *Vitellius* being reſolved to make War againſt *Aretas*, gathered together two Legions, and all thoſe Horſe or Foot, that he could aſſemble among thoſe Kings who were the *Romans* Allies; and marching towards *Petra*, he ſtayed at *Ptolemais*, becauſe he pretended to paſs by *Judæa*. Which when the principal Nobles amongſt the *Jews* had notice of, they went out to meet him; beſeeching him that he would not paſs thorow that Countrey, becauſe it was a cuſtom amongſt them not to ſee any Images born, ſuch as he had of divers colours in his Army. Whereunto he condeſcended; and having changed his purpoſe, he cauſ-
C ed his Army to march thorow the great Plain: As for himſelf, he came to *Jeruſalem* accompanied with *Herod* the Tetrarch and his Friends, to offer Sacrifice to God upon the next Feſtival day; where he was moſt magnificently received by all the People of the *Jews*. He ſtayed for the ſpace of three days, during which time, he depoſed *Jonathan* from the High-Prieſthood, and gave it to *Theophilus* his Brother. The fourth day Letters came to him, that advertiſed him of *Tiberius's* death; for which cauſe he commanded the Oath of Fidelity ſhould be miniſtred to the People, in the new Emperour *Caius's* behalf. He called back his Army alſo, and ſent them to their Winter Quarters; becauſe it was not lawful for him to proſecute the War, by reaſon the Empire was fallen unto *Caius*.

The year of the World, 4000. after Chriſt's Nativity, 38.

John Baptiſt ſlain by *Herod*. *Hedio & Kuſſinus, chap.* 16.

Vitellius leadeth his Army againſt the King of *Arabia*.

The Year of the World, 4001. after Chriſt's Nativity, 39.

Vitellius repaireth to *Jeruſalem*, and diſplaceth *Jonathan*, and preferreth his Brother.

Caius Caligula ſucceedeth after *Tiberius*.

It is ſaid, that *Aretas* hearing news of *Vitellius's* Expedition or Voyage, and after he
D had taken counſel of the *Augurs*, ſaid, that the Army ſhould not advance as far as *Petra*; becauſe he that had the command of the Expedition, or he that obeyed his Ordinance in conducting the ſame, or he againſt whom the Army was conducted, ſhould die. *Vitellius* therefore, retired to *Antioch*. A year before the death of *Tiberius*, *Agrippa*, *Ariſtobulus's* Son, came to *Rome*, to treat with the Emperor about certain Affairs. But before I ſpeak any thing hereof, I will relate *Herod's* Progeny, both for that it is pertinent to this preſent Narration, and alſo, that the greatneſs of God's Providence may appear; to the end that a Man may know, that neither the number of Children, nor any other human force whatſoever it be, can be available without the fear of God; conſidering that within the ſpace of one hundred years, or ſome-
E what leſs, it fell out, that all *Herod's* Line, which was very populous and fruitful, was extinguiſhed, a very few excepted. Whereby we are given to underſtand what the miſery of mankind is, and learn to moderate our ſelves. It is alſo expedient to ſpeak ſomething of *Agrippa*; who amongſt all other, deſerveth admiration; that being a Man wholly in obſcurity, and baſe in Birth, he was exalted to ſuch greatneſs, as no one of thoſe that knew him, would ever have thought his Fortune ſhould have ſuch ſucceſs and power. And although heretofore I have ſpoken ſomewhat of this matter, yet it is requiſite that I ſpeak ſomething more expreſly thereof in this place. *Herod* the Great had two Daughters born by *Mariamne*, *Hircanus's* Daughter: The one of them which was called *Salampſo*, was married by *Herod* to *Phaſelus*, the Son of *Pha-*
F *ſalus*, *Herod's* Brother: The other called *Cypros*, was married to *Antipater* her Couſin, who was *Salome's* Son, who was *Herod's* Siſter. *Phaſelus* had five Children by *Salampſo*; three Sons, *Antipater*, *Herod* and *Alexander*; and two Daughters, *Alexandria* and *Cypros*, whom *Agrippa* the Son of *Ariſtobulus* married; and *Alexandria* was married to *Timæus* of *Cyprus*, who was a Man of great dignity and with whom ſhe died without Iſſue. *Cypros* had by *Agrippa* her Husband, two Sons and three Daughters, *Bernice*, *Mariamne* and *Druſilla*; their two Sons were called *Agrippa* and *Druſus*: *Druſus* died very young; but *Agrippa* was brought up by his Grandfather amongſt his other Brethren, *Herod*, *Ariſtobulus* and *Bernice*. Theſe were *Herod's* Children, Son unto him who was ſurnamed the Great: *Bernice* was *Coſtobarus's* Daughter, begotten
G on *Salome*, *Herod's* Siſter: *Ariſtobulus* died, leaving his Children under age, under his Father's charge, with *Alexander* his Brother, as we have already related. Theſe attaining their full Age, were thus married; *Herod*, Brother to *Agrippa*, was matched with

Aretas gathereth by Auguries, that it was impoſſible for the Army to come to *Petra*.

The Year of the World, 4001. after Christ's Nativity, 39.

Mariamne, *Olympias*'s Daughter, who was *Herod* the Great his Daughter, and of *Joseph*, *Herod*'s Brother; by her he had his Son *Aristobulus*: *Aristobulus*, *Agrippa*'s third Brother, married *Jotape*, the Daughter of *Sampsigeram*, King of the *Emesenians*: They had a Daughter which likewise was called *Jotape*, which was deaf. These were the Children begotten by *Herod*'s three Sons. But *Herodias* their Sister married *Herod*, the Son of *Herod* the Great, whom he begot of *Meriamne*, the Daughter of *Simon* the High-Priest, by whom *Salome* was begotten. After her birth, *Herodias*, in contempt of the Laws of the Countrey, married her self with *Herod*, her Husband's Brother, begotten of the same Father, being seperated from him during his life-time, who was Tetarch of *Galilee*. His Daughter *Salome* was married to *Philip*, the Tetrarch of *Trachonitis*, *Herod*'s Son: Who dying without Children, *Aristobulus* married her, who was *Herod*'s Son, and *Agrippa*'s Brother: They had three Sons, *Herod*, *Agrippa* and *Aristobulus*. See here the Posterity of *Phasælus* and *Salampson*. *Antipater*, by *Cypros*, had a Daughter that likewise was called *Cypros*, which was married to *Alexas Selcias*, the Son of *Alexas*; of whom he begot a Daughter called likewise *Cypros*. As for *Herod* and *Alexander*, who (as I said) were *Antipater's* Brothers they died without Issue. *Alexander*, *Herod*'s Son, who was killed by his Father, begat *Alexander* and *Tigranes* on the Daughter of *Archelaus*, King of *Cappadocia*: *Tigranes* being King of *Armenia*, died without Issue, after he had been accused at *Rome*: *Alexander* had a Son called *Tigranes*, after his Brother's name, who was sent by *Nero* to reign in *Armenia*, who had a Son called *Alexander*, who married *Jotape*, the Daughter of *Antiochus*, King of *Comagena*: This *Alexander*, by *Vespasian*, was elected King in *Lesis*, a City of *Cilicia*. As soon as *Alexander*'s Posterity began to multiply, they fell from their Countrey Religion, to follow the customs of the Greeks. All the rest of King *Herod*'s Daughters died without Issue. Having after this manner reckoned up *Herod*'s Posterity, which continued until such time that *Agrippa* the Great began to reign: It remaineth at this time to declare what adventures befel this *Agrippa*; and how he escaping his dangers obtained at last so great Power and Dignity.

Hegio & Rufinus, chap. 8. alias, chap. 15.

Agrippa, from obscurity, obtained great Dignity and Power.

CHAP. VIII.

By what several Accidents of Fortune, Agrippa, *surnamed the Great*, *who was* Aristobulus's *Son*, *and* Herod *the Great's Grand-child and* Mariamne's, *was made King of the* Jews *by the Emperor* Caius Caligula, *as soon as he had succeeded* Tyberius.

Agrippa living at *Rome*, through his lavish Liberality groweth into Necessity.

SOme little time before the death of King *Herod*, *Agrippa* was gone to *Rome*; where he came very well acquainted with *Drusus*, *Tiberius* the Emperour's Son; and was beloved of *Antonia*, the Wife of *Drusus* the Elder, by the means of his Mother *Bernice*, whom *Antonia* held in great esteem, and to whom she had recommended her son. And whereas by nature he was of a liberal and generous spirit, as long as his Mother lived, he would not discover his inclination, left he should provoke her displeasure against him. But immediately after *Bernice* was dead, and he became his own Master, partly by his daily and bountiful entertainment and living, partly by his immoderate Liberalities, but especially by his lavish Prodigality towards *Cæsar*'s Freemen, whose favour he hunted after, he was brought into extream Poverty, and could no more live at *Rome*; the rather for that *Tiberius* having lost his Son, forbad his friends to come into his sight, left their presence should refresh and encrease the sorrow he conceived for the loss of his Son. For these causes he returned back into *Judæa*, having but badly ordered his Affairs, spent his Money, and left himself no means to satisfie his importunate and many Creditors: For which cause, uncertain how to dispose of himself, and ashamed of his present estate, he withdrew himself into a Castle called *Malatha* in *Idumæa*, to pass away obscurely and miserably the rest of his time. Which purpose of his, when *Cypros* his Wife perceived, she endeavoured by all means to prevent his resolution: She wrote to *Herodias* his Sister, who was married to *Herod* the Tetrarch, acquainted her both what *Agrippa* had decreed, as also by what necessity he was enforced thereunto; and she exhorted her, that in regard of affinity she would assist him, and imitate her in this, who, as much as in her lay, relieved his misery, although her Fortunes were far weaker than hers. Being therefore sent for by his Sister and Wife, he was commanded to dwell in *Tiberias*, and had a certain Sum of money assigned him for his maintenance; and for his greater honour, was appointed Magistrate of that City. Yet *Herod* did not continue long time in that mind, although by the means

Agrippa bethinketh himself how he might shorten his miserable life.

Cypros, *Agrippa*'s Wife, certifieth *Herodias* his Sister of his Poverty and requireth her assistance.

Agrippa dwelleth at *Tiberias*.

A means he had given him, he had not ſatisfied his Kinſman's neceſſities. For being in the City of *Tyre* in a certain company, where he drank immoderately, *Agrippa* eſteemed it for an extream injury, that *Herod* had upbraided him with his poverty, and hit him in the Teeth, that he maintained him at his charge. For which cauſe he withdrew himſelf to *Flaccus*, who had been ſometimes Conſul at *Rome*, and for the preſent was Preſident of *Syria*, with whom he had been very familiar at *Rome*: *Flaccus* received him very kindly, and had alſo done the like a good while before to *Ariſtobulus*, *Agrippa*'s Brother, who were both at variance between themſelves; yet notwithſtanding this Diſſention between them, *Flaccus* entertained them both with equal favour. But *Ariſtobulus* remitted nothing of his hatred he bare his Brother, and never reſted till he had
B drawn *Flaccus* into diſlike with his Brother, upon this occaſion: The Inhabitants of *Damaſco*, contending with the *Sidonians* about their limits, and being to debate their Cauſe before *Flaccus*; knowing what intereſt *Agrippa* had in him, they beſought him that he would further their Cauſe, promiſing him a great Sum of Money: whereupon he addreſſed himſelf in what he could, to further thoſe of *Damaſco*. But *Ariſtobulus* who had an inkling of this concluſion and promiſe, accuſed his Brother to *Flaccus*; and after enquiry was made, and he found guilty of the Fact, *Agrippa* grew out of the Preſidents favour; and falling again into extream poverty, he came to *Ptolemais*; and having no way to ſubſiſt, he reſolved to go into *Italy*. And ſeeing he wanted Money, he commanded *Marſyas* his Free man, that by all means whatſoever, he ſhould ſeek to
C take up Money upon Intereſt. He ſpake unto *Protus* (who was *Agrippa*'s Mother's Freeman, who, by the Teſtament of his deceaſed Miſtreſs, was left unto *Antonius*'s protection) that upon his Maſter's Bill and Promiſe, he would lend him ſome Money. But he alledging that *Agrippa* before that time owed him Money, extorted from *Marſyas* a Bill of his hand for twenty thouſand Attick Drachmes; deducting out of that Sum two thouſand and five hundred, which *Marſyas* took for himſelf; which he might the more eaſily do, for that *Agrippa* could not otherwiſe chuſe. Having therefore received this Money, he went to *Antheaon*, where getting Shipping, he prepared himſelf for the journey.

The year of the World, 4001. *after Chriſt's Nativity*. 39.

Herod taunteth *Agrippa* with his Poverty.

Agrippa retireth himſelf to *Flaccus*.

Ariſtobulus draweth *Agrippa* into *Flaccus*'s diſfavour.

Agrippa by *Marſyas*'s means, borroweth money of *Protus*

But when *Herennius Cappito*, who was Treaſurer of *Jamnia*, underſtood of his being
D there, he ſent his Souldiers to him, to exact three hundred thouſand Silver Drachmes at his hands, for which he ſtood indebted to *Cæſar*'s Treaſurer, during his being at *Rome*; by which means he was enforced to ſtay. Whereupon he made a ſhew that he would obey their demand; but as ſoon as it was night, he cauſed the Cables of the Ship to be cut, and caſt off, and ſailed to *Alexandria*; there he requeſted *Alexander Alabarcha*, to lend him two hundred thouſand Drachmes in Silver; he proteſted that he would truſt him with nothing: But admiring *Cypros*, his Wifes conſtant love towards her Husband, and her many other Virtues; he, upon her promiſe, condeſcended to do him a kindneſs: Whereupon, in preſent Money, he payed him five Talents in *Alexandria*, and promiſed to deliver him the reſt of the Money at *Puteol*, fearing *Agrippa*'s unthriftineſs.
E Thus *Cypros* having furniſhed her Husband for his Journey into *Italy*, returned her ſelf and her Children into *Judæa* by Land. But *Agrippa*, as ſoon as he arrived at *Puteol* wrote unto *Tiberius Cæſar*, who lived in *Capreæ*, ſignifying unto him that he came to do his duty; beſeeching him that he would grant him free and favourable acceſs. *Tiberius* with all expedition returned him a very kind anſwer; aſſuring him, that he would be very glad to ſee him ſafely arrived in *Capreæ*. In a word, as ſoon as he was arrived, *Cæſar* expreſſed and made it known, that his affection was anſwerable to his Letters; and both embraced him, and lodged him. The next day *Cæſar* received Letters from *Herennius Capito*, who advertiſed him that *Agrippa* owed three hundred thouſand Drachmes of Silver, which he borrowed, and payed not at the time prefixed;
F and that when the appointed time of payment was come, he was fled out of the Countrey, and by this occaſion he had deprived him of the means to conſtrain him to make ſatisfaction. When *Cæſar* had red theſe Letters, he was highly diſpleaſed, and commanded thoſe of his Chamber, that they ſhould not admit *Agrippa* to his preſence, until ſuch time as he had diſcharged that debt.

Agrippa, whilſt *Herennius Capito* extorteth money at his hands, flieth to *Alexandria* by Night.

Agrippa borroweth money at *Alexandria*.

Agrippa arriveth at *Puteol*, and is admitted to *Cæſar*'s preſence.

Agrippa borroweth three hundred thouſand drachms of *Antonia*, *Germanicus* and *Claudius*'s Mother.

But he nothing daunted at *Cæſar*'s diſpleaſure, required *Antonia*, *Germanicus* and *Claudius*'s Mother, who was afterwards Emperour, to lend him the Sum of three hundred thouſand Drachmes, to the end he might not loſe *Cæſar*'s friendſhip. Who remembring her *Bernice*, *Agrippa*'s Mother, and with what familiarity they had converſed together, and how *Agrippa* likewiſe had been brought up with *Claudius* her Son, lent
G him that Money: Whereupon, he paying the debt, without any contradiction, enjoyed the Prince's favour; and was ſo reconciled to *Cæſar*, that he committed his Nephew to *Agrippa*'s charge; commanding him to attend him always, whitherſoever he went.

Caius commended to *Agrippa*'s charge.

Being

The Year of the World, 4001. *after Christ's Nativity*, 39.

Being by this benefit bound and tied to *Antonia*, he began to reverence her Nepew *Caius*, who was gracious in all Mens Eyes, and honoured in memory of his Parents. At that time by chance there was one *Allius* a *Samaritan*, *Cæsar*'s Freeman, of whom he borrowed ten hundred thousand Drachms of Silver; and payed *Antonia* her due, and kept the rest, the more honourably to attend and wait on *Caius*. By whom being entertained with most inward familiarity, it happened one day, that riding in the same Coach with him, *Agrippa* wisht (for they two were alone) that *Tiberius* might shortly surrender the Kingdom and Empire unto *Caius*, who was each way more worthy than he. These words of his were overheard by the Coachman called *Eutychus*, who was *Agrippa*'s Free-man, who for the time spoke not a word thereof. But being afterwards accused for stealing *Arrippa*'s garment (as he indeed had done) and brought back again, after he had fled away to *Piso* (who was the Governour of the City) he asked him why he fled; who answered, that he had certain secrets which he desired to reveal unto *Cæsar*, that appertained to his profit and safety; for which cause he was sent by him in Bonds to *Capreas*. *Tiberius* according to his dilatory manner, wherein no King or Tyrant ever equalled him, held him Prisoner. For neither did he presently admit any Ambassadours, neither sent he Successors to those who were Governours of his Provinces, when the former were dead; and was no less negligent in yielding audience to his Prisoners. But when his Friends at any time questioned him, why he used these accustomed delays; he answered them, that he deferred the Ambassadours after that manner, lest, if he should suddenly dispatch them, they should instantly return with new, whereby it should come to pass, that he should be continually troubled in entertaining and dismissing them.

Allius, *Cæsar*'s Free-man, lendeth *Agrippa* Money.

Hedio & Rufinus, chap. 13

Eutychus, *Agrippa*'s Free-man, bethinks him to accuse *Agrippa* to the Emperor.

And as for his Offices, he left them in their hands to whom he had committed them, in regard of his Subjects welfare. For naturally all Magistracy is subject to Avarice; but especially strangers induce those who exercise the same, to gather and ingross the more eagerly, whenas the time of their Authority is short, and of small assurance; whereas, if they should continue in the same for a long time, in regard of the gain they had made, and the much profit they had raised, they would be afterwards less greedy to extort further. Now if he should send others to succeed them on a sudden, it were impossible for him to content them, notwithstanding their many Bribes: whereas, in giving them time to fill their Purses, when they had gotten well, they would abate the furious desire of Lucre which they affected before. And to this purpose, he told them an example of a poor Man that was a Lazar, to whose wound a great number of Flies assembled themselves, and covered the same; at sight whereof some by fortune arriving there, and having compassion of his misery, and supposing that the cause why he repulsed them not, proceeded from his disability, approached near to help him, but he prayed them to let him alone. Whereupon, they demanding the cause wherefore he that was hurt, refused to be delivered from so irksome an evil; he answered them, for that they should do him more wrong, if those Flies were driven away; *for that being already full of Blood, they prick me not*, (said he) *neither suck me so earnestly, but give me some ease, whereas if new should light on my wound which were hungry, and should seize my flesh in that desperate estate that I am, they would procure my death.* For these causes he said; that seeing his Subjects already consumed by so many exactions, he thought it a good policy in him, and a better provision for them, not to send them new Governours continually, who might, after the manner of Flies, suck them to the quick; especially, if to their innate covetousness, he should add the fear of their sudden displacing. Now to prove that to be true, which I have declared of *Tiberius*'s disposition, this action of his may suffice to justifie me: For having been Emperour for the space of twenty two years, all those Governours which he sent into *Jewry* were two, namely *Gratus*, and *Pilate* his Successor; neither carried he himself otherwise towards the rest of his Subjects of the Empire.

For what cause *Tiberius* changed not his Governors

Why *Cæsar* would not give Audience to his Prisoners.

And as for his Prisoners, the reason why he delayed so much to give them Audience, was, to the end that they who had been condemned to death, should not speedily be delivered from those torments, wherewith he threatned them, and which they had deserved by their wickedness. For whilst he kept them in that pain, their misery encreased the more. For this cause *Eutychus* could not obtain Audience at his hands, but was a long time detained Prisoner. Afterwards, in process of time, *Tiberius* transported himself from *Capreæ*, to *Tusculanum*, which was distant from *Rome* some hundred Furlongs: There did *Agrippa* sollicit *Antonia*, to cause *Eutychus* to be called to his answer, concerning the accusation which he pretended against him. Now, *Antonia* was in great favour with *Tiberius*, both in regard of the affinity that was between them (in that she was *Drusius*'s Wife, who was *Tiberius*'s Brother) as in respect of her

Agrippa solliciteth *Antonia* to bring *Eutychus* to his Answer.

Antonia very much honoured by *Tiberius*

Antonia discovereth *Sejanus*'s Conspiracy to *Cæsar*.

A her Modesty. For she being young, continued in her Widowhood, and would not marry with any other, notwithstanding *Augustus* importuned her to wed; but lived always in honour, without blame. Besides that, she had done *Tiberius* a great pleasure; for at such time as *Sejanus* his Friend, and a Man of great account in those days (by reason he had the Government of the Army) practised a Conspiracy against him; whereunto divers of the Senate, and of his Free-men, and of his Soldiers likewise, were accessary: yet she brought all their intents to nothing. This Attempt had taken a great head, and *Sejanus* had finished his purpose, had not *Antonia* used more advised courage, than *Sejanus* did in executing his Treason. For having discovered the danger that threatned *Tiberius*, she wrote, and sent her expres Letters by *Pallas*, one of B her trusty Servants, unto him to *Capreæ*, to assure him in particular of the whole Contrivance of the Conspiracy. *Cæsar* having true understanding thereof, caused *Sejanus* and his Confederates to be executed. Therefore though before that time he honoured *Antonia* greatly, yet he did afterwards honour her far more, so that he trusted her in all things. When therefore, she entreated him to give *Eutychus* Audience; *Tiberius* answered, *If*, said he, Eutychus *hath falsly objected any thing against* Agrippa, *it sufficeth that he endure that punishment that I have enjoyned him: But if in the Torture he maintain that which he hath spoken to be true, it is to be feared lest* Agrippa, *intending to punish his Free-man, do rather heap the punishment upon his own head.* When *Antonia* had reported this answer of his to *Agrippa*, he did the more instantly sollicit her, requiring her C that the matter might be brought to tryal: And for that *Agrippa* ceased not to importune her, *Antonia* took the occasion, which was this: *Tiberius* being after Dinner time carried in his Litter, and having *Caius* and *Agrippa* before him, the walking by the Litter, besought him to call *Eutychus* to his Tryal: Whereunto he replyed; *The Gods* (said he) *know, that that which I do, I do it not of mine own will, but for the necessity I am pressed with upon your request*: And having spoken thus, he commanded *Macron*, *Sejanus*'s Successor, to bring *Eutychus* before him; which was performed with all expedition. Whereupon *Tiberius* asked him what he had to say against him, who had made a Free-man of him? *My Sovereign* (said he) Caius *that is here present, and* Agrippa *rode one day together in the same Coach, and I sate at their Feet; after divers discourses* D *held between them,* Agrippa *began to speak after this manner unto* Caius; O said he, *would God the day were come, wherein the old Man, departing out of this World, would make you Governour thereof: For his Son* Tiberius *would be no hindrance unto you, for you might dispatch him: Then should the World be happy, and I likewise have my share in the Felicity.* *Tiberius* esteeming this his Accusation to be true, and having of long time conceived a grudge against *Agrippa*, for that notwithstanding he had commanded him to honour *Tiberius*, who was his Nephew, and *Drusus*'s Son; *Agrippa* had given small regard to his Commandment, and had not honoured him, but was wholly addicted unto *Caius*. For which cause he said to *Macron*, bind me this fellow. He scarcely understanding that which he spake, and no ways suspecting that he should give that Com- E mand against *Agrippa*, deferred the performance, until such time as he might more exactly understand his mind. When therefore *Cæsar* turned into the *Hippodrome*, and by chance, met with *Agrippa* in the Teeth: *This is he* (said he) Macron *whom I have commanded to be bound*: And demanding of him once more, of whom he spake; *It is* Agrippa, said he. Then had *Agrippa* recourse to submissive and humble Prayers, refreshing the memory of his Son, with whom he had been brought up; alledging the education he had used towards his Nephew *Tiberius*; but he prevailed nothing, but was led away bound in those Purple Ornaments which he then wore.

At that time it was very hot weather, and he was extreamly thirsty: Whereupon, espying *Thaumastus* one of *Caius*'s Servants, who carried Water in a Pitcher, he requir- F ed him to give him Drink; which when he had willingly bestowed on him, he drank, and afterwards said unto him, *This service thou hast done me in giving me drink, shall do thee good one day: For as soon as I escape out of these Bonds, it shall not be long before I obtain thy liberty at* Caius's *Hands, for that thou hast not neglected to do me service in this my Imprisonment, more than whilst I was in my Prosperity.* Neither deceived he the Man's expectation of his promise, but rewarded and gratified him: For afterwards, when he had obtained the Kingdom, he begged *Thaumastus*'s his liberty at *Caius*'s Hands, and made him his Steward; and after his decease, he gave order that he should serve in the same place, with his Son *Agrippa*, and his Daughter *Bernice*; so that he died very old, and much honoured. But this happened afterward. But at that time *Agrippa* stood before G the place bound with other Companions, who likewise were in Bonds; and through the grief he conceived, he leaned against a certain Tree, on which there sate an Owl. One of those Prisoners, who was by Nation a *German*, beholding that Bird, asked the Souldier

The Year of the World, 4001. after Christ's Nativity, 39.

Agrippa urgeth *Eutychus* trial, and for certain speeches of his is cast into Bonds.

Thaumastus Caius's Servant giveth *Agrippa* drink, whom he promiseth to procure his Freedom.

The Year of the World, 4001. after Christ's Nativity, 39.

Souldier that was fettered with him, who he was that was apparelled in Purple; and H understanding that his name was *Agrippa*, and that he was a *Jew*, and one of the Nobility of that Nation, he desired the Souldier, who, to the end to guard him, was chained with him, to suffer him to draw near unto *Agrippa*, and to have a little conferrence with him, for that he had a great desire to ask him certain things concerning the Customs of his Countrey. Which when he had obtained, and having got near him, he told him by an Interpreter of that which followeth: *Young Man* (said he) *the sudden change that hath befallen thee at this present, afflicteth and oppresseth thee with great and grievous Torment, neither wilt thou easily believe that thou shalt escape from thy misery; yet so doth the Divine Providence dispose of all things, that thou shalt shortly be delivered. Know therefore, and I swear unto thee by the Gods, both those of mine Ancestors, and those also, who* I *have residence and presidence in this place, and who have procured us this Iron Chain, that I will tell thee all; not to yield thee pleasure by my vain discourse, or to entertain thee with fruitless Consolation; knowing well, that when these Predictions shall happen to fail, they will breed thee more sorrow, than if thou hadst never heard of them. But I have thought it good, yea, although it were with mine own danger, to declare unto thee the predictions of the Gods. It cannot otherwise be, but that shortly thou shalt be delivered from these Bonds, and shalt be advanced to great honour and power; so that those, who at this day have compassion on thy Calamity, shall envy thy Glory; and thou shalt depart this life in great felicity, and shalt leave thy Children mighty Possessions. But bear this in thy remembrance, that when thou shalt see this Bird once more, thou must needs die within five days after. These* K *are those things which the Gods think meet to foretell thee by this Bird. As for my self, I have supposed I should do thee wrong, if I should conceal this Prediction from thee, having the fore-knowledge thereof. I have therefore thought good to impart this joy unto thee; whereby thorough hope of thy future profit, thou mayest more easily endure thy present misfortune: for which cause I beseech thee, that as soon as thou shalt be partaker of this thy felicity, thou wilt endeavour thy self to deliver us also from these Adversities.*

A certain German foretelleth *Agrippa* of his happy Fortunes to come, and the manner of his death.

This Presage of the German's seemed as ridiculous to *Agrippa*, as admirable afterwards. But *Antonia* being sore grieved at the young Man's Calamity, thought it not only a difficult matter for her to entreat *Tiberius* for him, but altogether unprofitable, in regard she should be repulsed; yet, she prevailed so much with *Macron*, that he was L committed to the custody of such Souldiers, who were of a more mild behaviour, and had a Centurion appointed to keep him, that suffered him to use his daily Bathings, and gave his Friends and Servants leave to visit him, by whose service and kindness, his necessities might be relieved. His Friend *Silas* also, was admitted to speak with him, and amongst his Free-men, *Marsyus* and *Stichus*, who brought him in such meats as he was delighted withal, and Coverings under colour to sell them; which, by the permission of the Souldiers, who had no less direction from *Macron*, they spread by night for him to take his rest upon. See here the estate wherein *Agrippa* lived in Prison for the space of six Months. But *Tiberius* being returned to *Capreas*, began at first to be attainted with a certain lingring disease; and for that his sickness encreased more and M more, he began to conceive a sinister hope of himself; and commanded *Euodus*, whom he most honoured amongst all his Free men, to bring him his Sons, because he intended to talk with them before he died. But the truth is, that he had not any Children of his own, but had adopted them: For *Drusus*, who was his only Child, was already dead, and had left behind him a Son called *Tiberius*, sirnamed *Gemellus*. He had *Caius* also, his Brother *Germanicus*'s Son, who was in the flower of his Age, and had been very well bred. To him also the People ascribed very much, in remembrance of the Virtue of his deceased Father; and as for himself, he was of a sweet conversation, and so modest, that he was familiar and affable to all Men. Whereby it came to pass that not only the People, but the Senate also, held him in great estimation; as also all the N Subjects in every several Province: For they that spake with him were drawn, partly by his affability, partly by the fidelity they saw in him; so that when he was dead, all of them mourned, not counterfeitly lamenting his loss, but with unfeigned sorrow; for that there was not any one that supposed not his death to be every Mans particular loss. He therefore demeand himself so modestly towards all Men, that his Son after his death, was highly advanced thereby: For amongst the rest, the Souldiers made their reckoning, that although it should cost them their lives, to get him the Empire, they would not refuse the hazard.

Agrippa lived six months in Prison. *Tiberius* falleth sick, and sendeth for his Sons.

Tiberius Gemellus, the Son of *Drusus*. *Caius* the Gracious *Germanicus*'s Son.

After that *Tiberius* had charged *Euodus* to bring him the two young Men the next morrow, by break of day; he besought the Gods of that place, to give him an evi- O dent sign, whereby he might know who should succeed him: For although he desired to leave the Empire to his Grand child, yet he made more account of that which God

should

A ſhould make manifeſt unto him. Therefore he conceived a Preſage, that he, who the next day ſhould enter firſt to ſalute him, it ſhould be he, who in the Empire ſhould neceſſarily ſucceed him. And having ſetled this thing in his fancy, he ſent unto his little Son's Maſter, charging him to bring him unto him by break of day, ſuppoſing that God had ordained that the Empire ſhould be his; but the matter fell out quite contrary to his expectation. For being in this thought, he commanded *Euodus*, that as ſoon as he could, in the Morning, he ſhould ſuffer him, of the two young Princes, to enter in unto him, who ſhould arrive the firſt. He walking out, met with *Caius* before the Chamber door (for *Tiberius* was not there; who being ignorant of that which his Grand-father thought, was buſie about his Breakfaſt) and ſaid unto him, that the Emperor his Father called for
B him; and withal, ſuffered him to enter. When *Tiberius* beheld *Caius*, he ſuddenly began to conſider the Power of God, who deprived him of the means to diſpoſe of the Empire, according as he had determined with himſelf, for that it lay not in his power; and he lamented greatly, not ſo much for that he ſaw his deſign could not be brought to effect, as that his Son *Tiberius* was in danger of his Life; ſeeing that in all appearance, *Caius* would be Maſter; who being ſo near a Relation, would prove the more dangerous to young *Tiberius*, becauſe Sovereignty deſireth no ſharer: And *Caius* would be always jealous, and never think himſelf ſure, ſo long as young *Tiberius* was alive. In a word, *Tiberius* was very much addicted to Aſtrological Predictions; ſo that
C the greater part of thoſe things which he executed all his Life time, was ordered thereby.

The Year of the World, 4001. after Chriſt's Nativity, 39.

Tiberius addicted to the Mathematicks

He ſeeing *Galba* one day coming towards him, ſpoke this of him to his Familiars, *Behold the Man that ſhall be one day honoured with the Roman Empire.* And amongſt all the Emperors, he gave greateſt credit to Divination, for that in certain things, he had found the Conjectures correſpondent to truth. But at that time he was grievouſly diſquieted by reaſon of the misfortune that had happened; yea, he was ſo grieved, as if his Grandchild had been already loſt; and he blamed himſelf, becauſe he had ſought theſe Preſages; for that he might have died, without falling into that diſaſter, in being ignorant of that which was to come; whereas, now he ſhould die in the knowledge of their misfortunes, whom he loved moſt intirely. Being thus troubled to ſee that the Soveraignty
D of the Empire ſhould, contrary to his intention, fall into their Hands, who by his will ſhould not enjoy the ſame; although it were with hearts-grief, and contrary to his will, yet he ſpake to *Caius* after this manner, which enſueth: *My Son, although* Tiberius *be more nearly allied unto me, than you are; yet, notwithſtanding, both by mine own advice, as alſo by the Will of the Immortal God's, I commit unto your Hands the Empire of the* Romans; *I require you therefore, that when you ſhall enjoy the ſame, you forget not the good will I have born towards you, who have eſtabliſhed you in ſo high and worthy a dignity; and I charge you likewiſe, that you forget not your Couſin* Tiberius; *but knowing that, by the will of the God's, I am he, who after them, am the Author of ſo much happineſs which hath befallen you, you return me the like good will and affection:*
E *And that you likewiſe take care of* Tiberius, *by reaſon of your mutual Relation; for you ought to know, that* Tiberius *ſerveth you for a Bulwark to maintain your Empire, and your own Life; and if he die, it will be the beginning of your miſ-fortune. For it is a dangerous matter for thoſe who are raiſed to high Dignities, to be ſole, and without Allies. Moreover the Gods do never leave them unpuniſhed, who attempt and act any thing againſt the Laws of Conſanguinity.* Theſe were the laſt words which *Tiberius* ſpake to *Caius*; who promiſed him to perform all that which he required, notwithſtanding he meant nothing leſs: For immediately after he was inſtalled in the Empire, he cauſed *Tiberius* to be killed, according to his Grand father's Predictions; as alſo the ſame *Caius* died ſoon after by a Conſpiracy that was practiſed againſt him. When that *Tiberius* had declared
F *Caius* his Succeſſor in the Empire, he lived not many days after, and died after he had governed twenty years five months and three days. Thus *Caius* was the fourth Emperor.

Tiberius recommendeth the *Roman* Empire, and *Tiberius* his Grandchild to *Caius.*

Caius killeth *Tiberius.*

Caius Caligula the fourth *Roman* Emperor.

The *Romans* having intelligence of *Tiberius*'s death, greatly rejoyced at the good news, yet they durſt not aſſure themſelves; and though they deſired nothing more, yet they feared, leſt the news ſhould be falſe; and leſt if they ſhewed themſelves too diligent in expreſſing their ſigns of joy, they ſhould afterwards be accuſed for it, and loſe their Lives thereby For *Tiberius* had done much miſchief to the Noble Families in *Rome*, being of himſelf a cholerick Man, implacable towards all Men without any occaſion; having a natural inclination ſo cruel, that the eaſieſt pain whereunto he adjudged
G thoſe whom he condemned, was Death. Notwithſtanding therefore, that every Man took pleaſure to hear the news, yet did all conceal it, until ſuch time as they might be more fully aſſured, through the fear of thoſe miſeries they foreſaw, if the matter

Tiberius a Tyrant.

The Year of the World, 4001. *after Christ's Nativity*, 39.

matter ſhould fall out otherways. But *Marſyas*, *Agrippa*'s Free-man, having certain notice of *Tiberius*'s death, ran ſpeedily to comfort his Maſter *Agrippa*, with theſe good news, and meeting with him as he came out of the Bath, he made a ſign unto him, and told him in the Hebrew Tongue, the Lion was dead: *Agrippa* conceiving that which he meant, was raviſhed with joy, and ſaid unto him; *I will requite thee for all thoſe benefits I have received at thy Hands, and eſpecially for this good News, provided that it prove true.* The *Centurion* who had the keeping of *Agrippa*, conſidering what expedition *Marſyas* had uſed in running and the pleaſure that *Agrippa* had conceived in his report, he began to ſuſpect ſome alteration, and asked him what had happened; and whereas he delayed to give him an anſwer, he importuned him the more. Whereupon *Agrippa* told him plainly what he had heard, in that he had grown already intimately familiar with him. The Centurion rejoyced at this news, as well as *Agrippa*, hoping to ſpeed the better thereby, and made *Agrippa* good Cheer: But whilſt they were in the midſt of their Banquetting, and drunk freely, there came one unto them, who told them that *Tiberius* was alive, and that within few days he would come to *Rome*. The Centurion troubled with this news, for that he had committed a Capital crime in eating in the company of a Priſoner, upon the news of *Cæſar*'s death, and by rejoycing with him; he drave *Agrippa* out of the place where he ſat, and reproachfully ſaid unto him; *Thinkeſt thou* (ſaid he) *that I know not how falſly thou ſpreadeſt the rumour of* Cæſar's *death? yes, be aſſured thou ſhalt anſwer thy lye with the loſs of thy Head.* This ſaid, he cauſed *Agrippa* to be bound, whom before-time he had ſuffered to go at liberty; and ſhut him up in more cloſe Priſon, than he had been before: ſo that *Agrippa* was all that night long in extream miſery. The next day the rumour was ſpread thorough the whole City, that confirmed *Tiberius*'s death; and at that time every one boldly proteſted it: There were ſome alſo, who offered Sacrifices for this cauſe: And there came Letters alſo from *Caius*, which were addreſſed to the Senate, by which he aſſured them that *Tiberius* was dead, and how the Empire was committed to his Hands. He writ another alſo to *Piſo*, who had the Guard of the City, containing the like report; and beſide that, commanding him to transfer *Agrippa* from the company of thoſe Souldiers, by whom he was kept, to the ſame place where he was lodged before; ſo that from that time forwards, he grew confident. For although he was as yet a Priſoner, yet lived he at his own diſcretion. *Caius* arriving in *Rome*, brought with him *Tiberius*'s Body, which he buried moſt magnificently, according to the cuſtom of the Country: And although he were very willing to ſet *Agrippa* at liberty the ſame day, yet he was diſſwaded from it by *Antonia*; not for any ill will ſhe bare the Priſoner, but in regard of *Caius*'s honour; leſt thereby he ſhould ſhew himſelf to be glad of *Tiberius*'s death, in ſetting him at liberty ſo ſpeedily, whom he had committed to Priſon. When therefore, ſome few days were over, he ſent for him to his Houſe, and cauſed his Hair to be cut, and his Garments changed; and that done, he ſet a Diadem upon his Head, and made him King of *Philip*'s Tetrarchy; to which he added *Lyſanias*'s Tetrarchy; and changed his Chain of Iron, into a Chain of Gold of the ſame weight; and ſent *Marullus* into *Judæa*, to govern there. The ſecond year of *Caius*'s Reign, *Agrippa* asked leave to repair into *Judæa*, to diſpoſe of his Kingdom, purpoſing to return again when he had diſpatched thoſe Affairs. Which when the Emperour had granted him, he came into *Judæa*, and was ſeen and ſaluted for a King, beyond all Men's expectation; ſerving thereby for a moſt notable example unto Men, to expreſs unto them how great the power of Deſtiny is in human affairs, conſidering the poor eſtate wherein he had been before, and the happineſs which he enjoyned at that time. Some termed him happy, in that he reſolutely followed his hopes; others could ſcarcely believe that he was thus advanced.

The year of the World, 4002. *after Christ's Nativity*, 40.

Marſyas, *Agrippa*'s Free-man, certifieth him of *Tiberius*'s death.

The rumour was ſpread in *Rome*, that *Tiberius* was alive.

Caius certifieth the Senate and *Piſo* of *Tiberius*'s death, and his Succeſſion; and willeth that *Agrippa* ſhould be ſent to his own Lodging.

Tiberius's Funeral.

Caius createth *Agrippa* King, and giveth him two Tetrarchies.

Agrippa departeth into his Kingdom.

CHAP. IX.

Hedio & Ruffinus, chap. 14. *alias chap.* 16.

Herodias, Herod *the Tetrarch's Wife, and King* Agrippa's *Siſter, being impatient to ſee her Brother reign in ſo much proſperity, compels her Husband to go to* Rome, *to obtain a Crown alſo; but* Agrippa *having written to* Caius *againſt him, he baniſhed him and his Wife to* Lions *in* France.

Herodias, *Agrippa*'s Siſter envieth her Brothers happineſs, and inciteth her Husband to ſeek a Kingdom.

HErodias, *Agrippa*'s Siſter, was married to *Herod* the Tetrarch of *Galilee*, and *Peræa*: She envied her Brother to ſee him raiſed to great Authority, and to far greater Dignity than her Husband enjoyed. For which cauſe ſhe was diſpleaſed, that her Brother, who fled out of his Countrey, in that he wanted means to pay his debts, was returned

A turned in great Honour and State. This alteration ſeemed unſufferable to her, eſpecially, to ſee him apparelled like a King, and environed with a great multitude of people, ſo that it was impoſſible for her to hide her grief; for which cauſe ſhe incited her Huſband, and perſwaded him to make a Voyage to *Rome*, and to purchaſe as much as he poſſeſſed. *For*, ſaid ſhe, *I cannot endure to live, if* Agrippa, Ariſtobulus's *Son, condemned to die by the ſentence of his own Father (ſo poor and indigent, that to redreſs his neceſſities wherewith he was daily preſſed by his Creditors, he was conſtrained at laſt to flee to* Rome) *ſhould return with ſuch Titles of Honour; and that her Husband, who was a King's Son, and was called to the Kingdom by his Father, ſhould live obſcure, and paſs his life like a private man: Husband* (ſaid ſhe) *if heretofore it hath been no prejudice to thee, to live in leſs Dig-*
B *nity than thy Father hath done; now, at leaſt, deſire that due honour which belongeth to thy Family; neither think it ſufferable to be inferiour to him, who in times paſt hath been maintained by thy Bounty: Neither ſuffer it to be thought (through thine own ſloth) that he in his neceſſity, had more induſtry to obtain an ample Fortune, than you amidſt your abundance; as if it redounded not to thy ſhame, to be thought inferiour to him at this time, who not long ſince, except by thy pity, had no means to live. Let us therefore haſtily repair to* Rome, *and neither ſpare Gold, Silver, or any other expence, for that it availeth us not ſo much to keep the ſame, as to employ it in the purchaſe of a Kingdom.* But *Herod* diſſwaded her as much as he could, for he contented himſelf to live in quiet, and ſuſpected the Confuſion that was at *Rome*; which he endeavoured, as much as in him lay, to lay open to *Herodias*:
C But the more negligent ſhe ſaw him, the more inſtantly ſhe incited him to ſeek out for the Kingdom; and never gave over, until ſhe had conformed him to her deſire; which ſhe forced him to, rather than obtained. Having therefore furniſhed himſelf after the moſt magnificent manner, and ſpared no coſt, he repaired to *Rome*, and led *Herodias* his Wife with him. *Agrippa* ſmelling their intent, and the preparation they made, he beſtirred himſelf too: And having notice that they were put to Sea, he ſent *Fortunatus*, one of his Free-men, to *Rome*, with Preſents to the Emperor, and Letters againſt *Herod*; with Commiſſion to acquaint *Caius* with every particular, according as the occaſion ſhould ſerve. He embarking himſelf after *Herod*, had a quick paſſage, and was only prevented by him, but for the ſpace that *Herod* preſented himſelf to *Caius*; for he preſently fol-
D lowed him, and delivered his Letters. For they arrived at one time at *Puteol*, and found *Caius* at *Baia*, a Village of *Campania*, diſtant from *Puteol* ſome five Stades, adorned with moſt Royal and ſumptuous Palaces; for that every Emperor enforced himſelf to exceed the honour of his Predeceſſor, by reaſon of the hot Baths that naturally iſſued out of the Earth, ſerving both for the health of the body, and recreation of the ſpirits. Whilſt *Caius* talked with *Herod*, having viſited him firſt, he received *Agrippa*'s Letters, containing *Herod*'s accuſations; for they accuſed him of a Conſpiracy plotted betwixt him and *Sejanus*, ſince the beginning of *Tiberius*'s Empire: And how for the preſent he favoured *Artabanus*, King of the *Parthians*, to the prejudice of the Emperor *Caius*; of which the preparations *Herod* had ſtored up in his Arcenals, gave evident teſtimony, which were
E ſufficient to arm ſeventy thouſand men. *Caius* was much moved with theſe informations, and asked *Herod* if that which was informed him, touching his warlike preperation, was true: He unable to contradict the ſame in any thing, for fear he ſhould be convicted of falſhood, confeſed no leſs. Whereupon *Caius* ſuppoſing the Accuſation of his revolt to be ſufficiently proved, deprived him of his Tetrarchy, and annexed it to *Agrippa*'s Kingdom; beſtowing *Herod*'s Subſtance alſo upon him. He baniſhed him likewiſe for ever, and confined him in the City of *Lions*, in *France*; and underſtanding that *Herodias* was *Agrippa*'s Siſter, he gave her all that which in right appertained to her. And ſuppoſing that ſhe would not willingly accompany her husband in his calamity, he told her that he pardoned her for her Brother's ſake: But ſhe gave him this reply; *Mighty*
F *Emperor, you ſpeak magnificently, and as it well becometh ſo great a Majeſty; but there is cauſe that hindreth me from partaking the benefit of that bounty which you intend towards me, which is the affection that I bear unto my Husband; whom if I ſhould forſake in his miſery, it would very ill beſeem me, in that I have been a partner with him in his felicity.* *Caius* diſpleaſed with her reſolute anſwer, baniſhed her likewiſe with her Husband, and gave her Eſtate alſo to *Agrippa*. God did after this manner puniſh *Herodias*, in regard of that envy which ſhe had conceived againſt her Brother; and plagued *Herod*, in that he had ſo eaſily liſtned to the fooliſh perſwaſions of a Woman. But *Caius* governed the Empire the firſt and ſecond year of his Reign with great applauſe, behaving himſelf graciouſly towards all men, whereby he obtained the good liking of the
G Romans, and the favour of his other Subjects: But in proceſs of time, the greatneſs of his Eſtate made him ſurpaſs the limits of humane condition, and challenge to himſelf the Title of Divinity, whereby he governed all things in contempt of God.

The year of the World, 4002. after Chriſt's Nativity, 40.

Herod with *Herodias* repair to *Rome*. *Agrippa* ſendeth *Fortunatus* with Letters and Preſents after him.

Baia are certain Baths in *Campania*, not far from *Puteol*.

Herod is accuſed for favouring *Artabanus* the Parthian.

Herod is perpetually baniſhed, and confined in *Lions* in *France*; and *Agrippa* is made Lord of his Lands and Goods: and *Herodias* deſpiſing *Caſar*'s bounty, accompanieth him in exile.

Caius at the firſt governed the Commonweal very happily, but afterwards uſurped divine honours.

The year of the World, 4002. after Christ's Nativity, 40.

CHAP. X. H

The Sedition of the Jews and Grecians, in the City of Alexandria.

Hedio & Rufinus, chap. 15. alias, chap. 17. Appion, Prince of the Alexandrians, Ambasidour, accuseth the Jews, because they ascribed not Divinity to *Cæsar.*

WHereas there arose a Sedition betwixt the Jews and Grecians that inhabited *Alexandria*, three chosen Ambassadours on either side were sent unto *Caius*: One of these Ambassadours of *Alexandria* was *Appion*, who accused the Jews of many failings; and amongst other things, he alledged, that they made no account of honouring *Cæsar:* And that, whereas all other Subjects of the Roman Empire had erected Altars and Temples in honour of *Caius*, and in all other things had received him as a God; the Jews supposed it to be a dishonour for them to honour his Statues, or swear by his name. After that *Appion* had urged many things, and inveighed grievously against the Jews; hoping that *Caius* would be provoked against them, as in all likelihood and appearance it should have fallen out: *Philo*, the chiefest among the Ambassadors of the Jews, a man of great worth, and Brother to *Alexander Alabarcha*; being experienced in *Philosophy*, addressed himself to answer those Accusations which were urged against the Jews; but *Caius* commanded him silence, and willed him instantly to withdraw himself; and was so displeased, that it appeared very manifestly, that he intended some cruel revenge against them. Whereupon *Philo* departed after he had been grievously threatned, and spake thus unto the Jews that flocked about him; *We must be of good courage, since* Caius *in words seemeth to be displeased with us; for in effect, he will arm God in our behalf, against himself.* I K

Philo Judæus, for the Jews is shut out, and can get no audience, and committeth the cause to God.

CHAP. XI.

Caius *commands* Petronius *Governour of* Syria, *to compel the Jews by force of Arms, to receive his Statue in the Temple; but* Petronius *mollified by their Prayers, writeth to* Caius *in the Jews behalf.*

aliàs, chap. 19. Cæsar sendeth *Petronius* into *Syria*, and commandeth him in spight of the Jews, to plant his Statue in God's Temple.

BUT *Caius*, being sore displeased, that the Jews only despised his Ordinances, sent *Petronius* into *Syria*, to succeed *Vitellius*, charging him with a strong Army to invade *Judæa*; and if they willingly admitted his Statue, that then he should place it in the Temple of God; but if they denied it, then, that overcoming them by force, he should compel them to condescend thereunto. As soon as *Petronius* came into *Syria*, he endeavoured to satisfie *Cæsar*'s Command; and having assembled as great an Army as he could possibly levy, and leading forth with him two Legions of Roman Souldiers, he wintred at *Ptolemais*, intending at Spring to invade *Judæa*: All which he signified to *Cæsar* by his Letters; who commending him for his industry, advised him to use all expedition therein, and to make War against those who should disobey his Commands. L M

The Jews repair to *Ptolemais*, beseeching him that he would not bring his Statue into the Holy City.

Mean while divers thousands of the Jews resorted to *Petronius*, who was quartered at *Ptolemais*; beseeching him not to constrain them to do that thing which was contrary to their Laws, or to transgress the Ordinances of their Fore-fathers. *For if* (said they) *you have wholly decreed to bring and erect this Statue in our Temple, first deprive us of our lives, and afterwards do that which shall seem good in your eyes: For it is impossible for us, so long as our Souls remain within our Bodies, to permit that which is forbidden by our Laws; or to suffer such Impiety, in regard of that honour which we owe unto our Law-maker, and our Predecessors, who have ratified our Laws, to the intent we should encrease in Virtue.* Petronius answered thus, *If I were Emperor, or if the Emperor would be ruled by my advice, your reasons might prevail with me; but I am enforced to obey him, otherwise my Life and Fortune is at Stake.* Hereunto the Jews answered; *My Lord* (said they) *since you are resolved, not to transgress, by any means, the Commands and Contents of Cæsar's Letters, neither will we any ways violate or infringe the Prescript of our Law, under hope of Divine Assistance, and in imitation of the Virtue of our Ancestors: For we are not so faint hearted, that for the hope of a vain and untimely desire of life, we should break the Laws which Almighty God hath proposed unto us, under the reward of Eternal Felicity: For which cause, we will endure all Fortunes whatsoever, so that our Country, Law, and Religion may remain inviolate; and we are ready to encounter any misfortune, under hope that God will assist us; for whose honour, we fear not to adventure on any danger. This had we rather do, than by obeying thee through Cowardice to incur perpetual Ignominy; and that which is more, God's wrath in neglect of his Laws, whose Authority, even in thine own judgment, is more to be regarded than* Caius's *Commission.* N O

Petronius

The year of the World, 4002. after Christ's Nativity, 40.

A Petronius *conjecturing by theſe their anſwers, how hard a matter it was to force them from their opinion; and perceiving he could not do for* Caius *what he expected, in the erection of his Statute, without great Blood-ſhed, whereby much murther and inconvenience might follow; he took ſome of his neareſt and deareſt friends with him, and poſted to* Tiberias, *that he might more conveniently and circumſpectly look into the Jews Actions. They fearing ſome imminent danger through the Wars they expected from the Romans, and greater miſchief through the breach of their Laws; aſſembled once more many thouſands of them, and met with* Petronius *at* Tiberias; *beſeeching him that he would not enforce them to that neceſſity, nor defile their Sacred City with forbidden Images.* Whereunto *Petronius* anſwered: *Therefore* (ſaith he) *will you fight with* Cæſar, *without regard, either of*

The Jews met *Petronius* at *Tiberias*, beſeeching him not to violate the Sacred City with his Images.

B *his ability, or your own weakneſs? We will not fight* (ſaid they) *but we will rather die, than depart from our Laws.* Whereupon, proſtrating themſelves, and laying open their naked throats, they ſaid they were ready to die. In theſe terms they continued for the ſpace of forty days, neglecting their Husbandry, though that was the chiefeſt Seed-time: For it was moſt reſolutely concluded among them rather to ſuffer death than to admit the Statue. Whilſt the matter ſtood upon theſe terms, *Ariſtobulus*, *Agrippa*'s Brother, and *Elcias*, accompanied with divers of their Train, and ſome of the chiefeſt among the Jews came unto *Petronius*, beſeeching him that he would conſider the ob-

Ariſtobulus, King *Agrippa*'s Brother, and *Elcias* the High Prieſt, entreat *Petronius* in the Jews behalf.

C ſtinacy of the people, neither give them occaſion to draw them into deſperate actions; but rather, that he would write unto *Caius*, with what obſtinacy the people refuſed the Dedication of his Image in the Temple: And how, giving over the care of their Husbandry, they prepared themſelves for War, without any truſt or confidence in their own ſtrength; being rather reſolved to die, than to ſuffer ſo great an indignity to be offered to their Religion. Beſides, how giving over their Tillage, there was nothing to be expected but Robbery, whereas they ſhould want means to pay their Cuſtoms; by which means, they hoped that *Cæſar* would be moved to moderate his ſeverity towards that Nation, and not to give them cauſe of Rebellion; And that if he might not be moved from the proſecution of the War, that then he might go forward with his buſineſs. This was the effect of *Ariſtobulus*'s requeſt.

But *Petronius*, partly in reſpect of their Prayers who inſtantly urged him, and the

Petronius promiſeth the Jews to write unto *Caius* in their behalf, and exhorteth them to follow their Husbandry.

D weightineſs of the affair; partly in regard of the contentious reſolution of the Jews, ſuppoſing that it was a matter unworthy a man, to put ſo many thouſands of men to death, to ſatisfie *Caius*'s fooliſh ambition; and touched with the fear of God, and remorſe of his own Conſcience, he had rather to his own danger, inform the Emperor of the abſurdity of the matter by his Letters, being no ways ignorant of his cholerick ſpirit, and forwardneſs in revenge, except his furious paſſion and expectation were anſwered. For this thought he, that although it altered not his reſolution, but happily enforc'd his diſpleaſure againſt him, in that he ſpeedily executed not his Command; yet, that it was the duty of a good man, not to refuſe an aſſured death, if ſo be it might ſave ſo guiltleſs and huge a multitude. When therefore, he had aſſembled the Jews together

E in *Tiberias* (when many thouſands of them reſorted thither) and diſpoſed all thoſe warlike Forces, that at that time gave attendance on him, round about him; he told the Jews firſt of all, not his own, but the Emperor's intent, who would ſhortly have them taſte his diſpleaſure, and enforce them to bear the burthen of his indignation, who were ſo bold as to contradict him: For himſelf, it neceſſarily concerned him, that ſince, by the Emperor's favour he had received ſo great honour, he ſhould not commit any thing contrary to his Command. *I hold it* (ſaid he) *a matter muſt juſt to employ my life and honour for you, to the end, that ſo huge a number of men ſhould not be drawn into the danger of death, and I will reſpect the excellency of the Laws of your Fathers, for which you think you ought to undergo a War and Danger: neither is it lawful to ſuffer the Temple of God to be defiled*

F *by the Authority of Princes. I will therefore write to* Cæſar, *and acquaint him with your minds; and in all that I may, I will aſſiſt you to obtain your Requeſt. God (whoſe power ſurpaſſeth all induſtry and humane force) vouchſafe to conduct you, and make you conſtant in the obſervation of your Laws; and grant, that he, through exceſſive deſire of humane glory, commit not any thing that may offend God. And if* Caius *be diſpleaſed, and enforce his inevitable diſpleaſure againſt me, I will undertake all danger, and endure all torments, both in body and ſpirit, to the end, that I may not behold ſo many vertuous men, as you are, periſh in your good and juſt actions. Go therefore each of you, and ply your work and till your Lands; I will ſend to* Rome, *and will employ both my Friends, and my ſelf for you.*

After he had ſpoken this, he diſmiſſed the Aſſembly, praying the chiefeſt amongſt

G them to encourage the Husbandmen to ply their buſineſs, and to confirm the reſt of the people in their good hope; he himſelf alſo ceaſed not to encourage them. And truly God ſhewed his aſſiſtance to *Petronius*, and aſſiſted him in all his affairs: For as ſoon

The year of the World, 4002. after Christ's Nativity, 40.

After a long and continual Drought, there fell a sudden shower.

as he had finished his discourse to the Jews, there suddenly fell great rain beyond all humane expectation; for the day was very fair, neither was there any appearance of rain in the Air, and all that year long there was an extream Drought; so that men were past hope to have any moisture, notwithstanding, that sometime there appeared certain Clouds in the Heavens. At that time therefore the water fell in great abundance, and besides the expectation and opinion of men; the Jews conceived hope, that *Petronius* soliciting their cause, should not be repulsed. But *Petronius* was more amazed than all the rest, seeing evidently that God undertook the affairs of the Jews, and gave them testimony of his manifest assurance; so that they that were their professed Adversaries, had no power to contradict them, as he himself wrote to *Caius* at large, with inductions and exhortations, to the end he should not draw so many thousand men into a desperate resolution and unhappy death; for without War it was impossible for him, ever to make them forsake their Religion. Moreover, that he would not cut off and lose the Revenue which he received of that Nation; and would not erect a Trophy of an everlasting Curse and Malediction against himself. Adding moreover, what the power of their God was; which he had so clearly declared, that no man ought to doubt, but that his merciful hand was over them. This is the Contents of *Petronius*'s Letters.

Petronius writeth to *Caius*.

Agrippa honoureth *Caius* in *Rome*, and in reward thereof *Caius* willeth him to demand somewhat; who desireth nothing else, than that *Petronius*'s Commission to erect the Statue, be revoked.

On the other side, King *Agrippa*, who at that time was at *Rome*, grew more and more in favour with *Caius*; having entertained him at a Banquet, wherein he was very desirous to exceed all others as well in sumptuousness, as in all other sorts of delights and pleasures; yea, he entertained him so nobly, that not only others, but also the Emperor himself, could not attain to such magnificence; so much he endeavoured to surpass all others, through the great desire he had to content and satisfie *Cæsar* in all things. *Caius* was amazed at his courage and magnificence; seeing *Agrippa* so willing to constrain himself, above his power and means, to abound in Silver; and all this to the intent to please him. For which cause *Cæsar*, in requital of his kindness, intending to honour *Agrippa* to his uttermost power, in granting him that which he most desired; being one day warm with Wine invited him to drink a Carouse: adding these words;

Agrippa, *I have heretofore known the honour thou hast shewed towards me, and thou hast expressed the earnest affection that thou beareſt me, in hazarding thy self in divers dangers, into which thou hast been drawn during* Tiberius's *life time; and hast omitted nothing, no not in that which exceedeth thy power, to shew thy affection towards me: For which cause, I think it should be a great shame for me, if I should suffer my self to be overcome by thee in kindness, without some answerable correspondence: I will therefore put that in practice, which I have heretofore omitted; for all those things that hitherto I have bestowed on thee, are of no reckoning. My will is, that thy merits should at this time be requited, by such means as might for ever make thee happy.* Now he spake after this manner, hoping that *Agrippa* would beg some great Province at his hands, or the Revenues of some Cities.

But although he had already prepared his demand, yet he did not discover his intent, but gave *Caius* this answer; that whereas he had served him to the dislike of *Tiberius*, it was not for the gain he expected heretofore; and for the present also, he did nothing under hope to be rich; contenting himself that he was in the Emperor's good favour. That the benefits he had received of him were great, yea, exceeding all that which he durst ever have hoped: *For* (said he) *although they be but small in comparison of your Greatness, yet in respect of my self who have received them, and in my conceit, they are very great.* *Caius* admiring his generosity, insisted to press him to ask whatsoever he had a mind to, being ready to grant it. Whereupon *Agrippa* said, *Dread Prince, since it is your good pleasure to think me worthy to be honoured by your Presents, I will not request any thing at your hands, that may tend to enrich me; for that by those goods you have already given me, I am greatly honoured: But I beseech and request one thing at your hands, which will purchase you the reputation of piety, and will procure God to be propitious unto you in all your actions; and which also, will breed me much glory among those who shall hear that I have not been refused in my demand, which concerneth me more than the necessities of this life: I therefore beseech you, that it will please you to give order that that Statue, which you have charged* Petronius *to erect in the Temple of the Jews, may never be put there.* This was *Agrippa*'s request to the Emperor, knowing very well how dangerous a matter it was, and as much as concerned his life, to demand any such thing at *Caius*'s hands, that was not answerable to his humour. *Caius*, on the one side, moved with the service *Agrippa* had done him; and on the other side, seeing how great an indignity it should be for him, if before such an Assembly of Witnesses, he should deny

that

A that which he had ſo inſtantly preſſed *Agrippa* to requeſt, as if ſuddenly he had repented himſelf; and admiring *Agrippa*'s virtue (who having an opportunity in a moment to augment his particular Eſtate, either by Revenues, or other Commodities; had preferred the Common Cauſe, the Laws of his Country, and Piety, before all theſe) he granted him his Supplication; and wrote to *Petronius*, praiſing him for that he had uſed ſuch diligence in aſſembling his Army, as alſo for all that whereof he had given him notice: adding theſe words; *If* (ſaid he) *you have already erected the Statute which I commanded you, let it remain in the place; but if it be not done, be thou no more troubleſome to the Jews, but diſmiſs thine Army, and repair thou in perſon to that place whither I have ſent thee: For I urge no more the erection of the Statute, for the deſire that I have to*
B *gratifie* Agrippa, *whom I entirely honour, and in ſuch ſort, as it is impoſſible for me to contradict any thing whatſoever, that either he hath need of, or ſhall require.* Theſe were the Contents of thoſe Letters which *Caius* wrote to *Petronius*, before he underſtood that the Jews were like to revolt; for they made it known, that rather than they would endure the Statue, they would hazard a War againſt the Romans: Which when *Caius* underſtood, he was extreamly troubled; and being a man addicted to all villany, and averſe to all honeſty, and who gave place to no good counſel, after he had conceived a diſpleaſure againſt any man; and who likewiſe thought it a great happineſs for him to accompliſh all that whatſoever he pleaſed; he wrote again to *Petronius*, to this effect; *Since the Preſents which the Jews have given thee, have more pre-*
C *vailed with thee than my Commands have done; ſo that to pleaſe them, thou haſt deſpiſed that which I have enjoyned thee; I make thy ſelf the Judge, how much thou haſt deſerved to incur my diſpleaſure; to the end, that thou mayeſt ſerve for an example to all thoſe, who ſhall come after thee, that an Emperour's Commands ought not in any ſort to be neglected.* Although this Epiſtle was both written and ſent, yet *Petronius* received it not during *Caius*'s life time, for they that carried it, were ſtayed with Croſs Winds; ſo that *Petronius* received thoſe Letters that aſſured him of *Caius*'s death, before he received the other: For God would not forget *Pretonius*, who expoſed himſelf to great dangers for the love of the Jews, and the honour of God. And *Caius* being taken out of the world by God's wrath, being kindled againſt him, by reaſon that he affected divine
D honour, received his reward; and *Petronius* obtained favour both at *Rome*, and through all the whole Government, and eſpecially among the principal Senators, againſt whom *Caius* was accuſtomed to vomit up his cholerick Revenges. He died a little after he had written the Letter to *Petronius*, by which he threatned and denounced him death. Hereafter I will declare the cauſe why he was taken out of this World, and the manner how Treaſon was plotted againſt him. The Letter that brought the tidings of *Caius*'s death, was delivered to *Petronius* firſt; and preſently after, he received that wherein he enjoyned him to kill himſelf: He highly rejoyced at this his good luck, and *Caius*'s death; and admired God's Providence, who ſpeedily and happily had rewarded him, both for the honour that he bare unto his Temple, and alſo for having
E aſſiſted the Jews. Behold, how *Petronius* eſcaped from death, by an unexpected Providence.

The year of the World, 4093. after Chriſt's Nativity, 40.

Caius writeth to *Petronius*, charging him to murther himſelf, for neglecting his Command.

Petronius receives Letters of *Caius* death before thoſe, whereby he was commanded to kill himſelf.

CHAP. XII.

Two Jews call'd Aſinæus *and* Anilæus, *both Brothers, and of a mean extraction, become ſo powerful near* Babylon, *that they give enough to do to the Parthians: Their Actions; their Death. The Grecians and Syrians who lived in* Seleucia, *unite a-*
F *gainſt the Jews, and kill fifty thouſand of them unawares.*

IN thoſe days there happened a grievous Commotion amongſt thoſe Jews that inhabited *Meſopotamia* and *Babylon*, and ſuch Slaughters and Calamities as never the like hath been declared in our former Narrations; which in regard I intend to report both particularly and ſeriouſly, I will rip up the whole cauſe thereof from its firſt Original. There was a City called *Nearda*, belonging to *Babylon*, ſtored with Inhabitants, and enriched with many fruitful Poſſeſſions, ſufficient to ſuſtain ſo great multitude: Moreover, it was ſuch as might be hardly invaded by the Enemy; both for that the River *Euphrates* ſurrounded it, and alſo for that it was fortified with
G very ſtrong Walls. Upon the ſame River alſo, there ſtood another City, called *Niſibis*; in which the Jews, in reſpect of the ſtrength of the place, kept their *Dragma*, which they were accuſtomed to offer unto God, and the reſt of their Votive money.

Hegeſ. & Ruffinus, chap. 16. alias, chap. 20. A grievous Commotion among the Jews in *Meſopotamia* and *Babylon*.

The year of the World, 4023. after Christ's Nativity, 41.

These two Cities therefore served them for two Store-houses; and from thence, according as time required, they sent the money they had gathered, to Jerusalem, and committed the Convoy thereof to divers thousands of men, for fear it should be taken away by the Parthians, who at that time had the Soveraignty in Babylon. Among these Jews lived *Asinæus* and *Anilæus*, two Brothers, born in *Nearda*; whose Father being dead, their Mother bound them to the Weavers trade, for amongst those Nations it was accounted no indignity to follow that trade: for both men and women excercise themselves therein. It happened, that their Master with whom they learn'd their occupation, beat them one day, for that they came somewhat late unto their work. They taking this chastisement of his as if a great injury had been done unto them, betook themselves to their weapons, whereof there were great store in that house, and retired themselves into a place where the River divideth it self into two parts, which naturally aboundeth with excellent pastures, and such fruits as were reserved for the winter. To these men there flocked a number of needy Persons, whom they armed, and became their Captains, and no man opposed himself against their insolent proceedings. Being by this means grown absolute and impregnable, for that they had builded themselves a strong Fortress, they sent unto the Inhabitants, commanding them to pay them Tribute for their Cattle which they pastured; so that this Tribute was sufficient to entertain them, promising to those who obeyed them, all friendship, and that they would maintain them against all those that should wrong them, of what place soever they were: but if they did not that which they commanded them, they threatned them that they would kill all their Cattle. The Inhabitants of the Countrey, knowing themselves unable to oppose them, obeyed them, and sent them the number of Cattle which they required; so that greater Forces daily joyned themselves with them, and they grew to that power, that they could make their excursions against those whom they intended to hurt. Every one respected them, and they were feared by all men, so that their renown came at last to the ears of the King of *Parthia*.

Asinæus and *Anilæus*, born in *Nearda*, retire into a certain place, and great Companies flock unto them.

The Governor of *Babylon* likewise intending to cut off this mischief before it grew to greater head, assembled as many men as he could possible, both Parthians and Babylonians, and marched forth against them; with an intent to root them out, before they should have any inkling thereof to prepare themselves for their defence. Having therefore prepared his Army, he lay in ambush near unto a Marish, and the next day following (which was the Sabbath, in which the Jews forbear all kind of work, he making his account that the Enemy durst not make head against him, but without fight he should lead them away captives) he march'd easily, thinking to charge them unaware. *Asinæus*, who at that time sate idlely with his fellows, having his Arms by him: Ye men (said he) methinks I hear the neighing of Horses, not such as when they are in their heat, but as when they are backt by men. Moreover, I hear the noise of their Bridles, and I fear lest the Enemies secretly stealing upon us, should circumvent us: let therefore some one of us go and discover what the matter is, and bring us word: I would I were found a lyar in that which I have told you. This said, one of them went out to espy what the noise intended; who running hastily back again, told him, that he had not falsly conjectured as touching the intent of the Enemy, for that they were at hand, and would not suffer themselves any longer to be out-braved by them. He also declared, that there was a mighty number of Horsemen, who were assembled like a drove of Beasts, sufficient and able utterly to overcome *Asinæus* and all his Company, forasmuch as they were not in a readiness to defend themselves: and our Law forbiddeth us to do any manner of work on the Sabbath. *Asinæus* resolved with himself not to do that which the Spy had said, but thought that it was better for them to behave themselves valiantly in their necessity wherein they were plunged, and that if they must needs die, it better became them to make breach of their Law, than to hearten their Enemies by their submission. He therefore presently betook himself to his weapons, and encouraged all those that were about him, to make it known in effect what their valour was. Whereupon all of them at once marched forth against the Enemy, and slaughtered a great many of them, for that they, despising *Asinæus* and his followers, marched as if they went to lay hold on men already vanquished; but in the end they were constrained to betake them to flight.

Asinæus and his Companions beset by the Governors and Princes of *Babylon*.

Asinæus, after he had encouraged his Souldiers, putteth his Enemies to flight.

When the news of this skirmish was brought to the King of *Parthia*, he was wholly astonished at the boldness of these two Brethren, and had a great desire to see them and to speak with them. He therefore sent one of the trustiest of his Guard, to let them understand, *that although King* Artabanus *had been injured by them, in that they had invaded his Countrey; notwithstanding*, said this Ambassador, *he making less*

Asinæus and *Anilæus* are sought unto by *Artabanus* for friendship.

leſs account of the diſpleaſure he hath conceived againſt you, than of your Virtue, hath ſent me unto you, to give you my hand and troth in his name, for a ſafe conduct and ſecurity in your Voyage, requiring you to be his friends; he treateth therefore with you without any Deceit or Fraud, promiſing you Gifts and Honours, and reſolveth to encreaſe your Dignity by his Power. *Aſinæus* refuſed to enterprize this Voyage, but ſent his Brother *Anilæus* with certain Preſents, ſuch as he could poſſibly find. He therefore departed with the Meſſenger, and preſented himſelf before *Artabanus*; who ſeeing *Anilæus* come alone, asked him how it happened that *Aſinæus* came not with him: And underſtanding that he ſtayed in his Mariſh, through the fear that he had of him; he ſwore by the Gods of his Anceſtors, that he would do him no wrong, wiſhing them to give credit to his promiſe, and he ſtretched out his hand, which is the greateſt ſign with which the Kings of that Country uſe to aſſure thoſe that parley with them. For after they have mutually given one another their hands, there is no ſiniſter practice to be feared, and they, from whom a man expecteth any harm, are no more to be feared, at ſuch time as they have given this teſtimony of aſſurance. This done, *Artabanus* ſent back *Anilæus*, to perſwade his Brother *Aſinæus* to come to Court, *Artabanus* did this, ſuppoſing that this his Amity with the two Brothers, would be a Bridle for the Jews, who otherwiſe might encroach upon his Governments. For he feared, leſt if any Rebellion ſhould happen, and he ſhould be troubled in that War, *Aſinæus* and they of *Babylon* ſhould grow more ſtrong, as well by the voluntary ſubmiſſion of the Jews, as by force; and thereby ſhould do him the more miſchief. Upon this deliberation he ſent *Anilæus*, who eaſily perſwaded his Brother, giving him to underſtand among other things, what good will the King bare him, and the Oath that he had ſworn; ſo that both of them reſorted to *Artabanus*, who received them very graciouſly, admiring *Aſinæus*'s Virtue, who had ſo great a courage in all his Enterpriſes; conſidering eſpecially, that he was a man of low ſtature, and who, to look on, ſeemed to be contemptible: and he told his Friends, that without compariſon, he had a greater heart, than his body.

The year of the World, 4003. after Chriſt's Nativity, 41.

And when in banqueting he had named *Aſinæus*, and ſhewed him to *Abdagaſis* the General of his Army, ſignifying unto him, with what valour theſe Brethren were endowed in Feats of Arms: *Abdagaſis* required that it might be lawful for him to kill *Aſinæus*, to the end he might puniſh the wrongs he had done to the Eſtate of the Parthians. *Never* (ſaid the King) *will I give my conſent to betray a man, who hath committed himſelf to my protection, and hath given me his hand, and who buildeth upon the Oath I have paſs'd unto him in the name of the Gods: But if thou be a valiant man in feats of Arms, thou haſt no need to make me forſwear my ſelf; but when his Brother and he ſhall depart from hence, aſſail him, and overcome him by thy valour, provided that I be not privy to thy attempt.* And afterwards, calling *Aſinæus* to him in the morning; *It is time* (ſaid he) *that thou return homeward, for fear thou provoke divers of the Captains of my Court, which, contrary to my will, will endeavour to kill thee. I commit the Country of* Babylon *to thy protection and guard; which by thy care and vigilancy, ſhall remain exempt from all Robberies, and other ſuch Calamities. Reaſon it is, that I procure thy good, becauſe I have engaged mine Honour and Faith irrevocably unto thee; not upon any light matter, but for things that importune thee as nearly as thy life.* This ſaid, he gave him certain Preſents, and preſently diſmiſſed him. Now, as ſoon as he returned home to his own Fortreſs, he fortified the places, both thoſe which were already ſecured, and the other, which as yet no man had attempted to fortifie: And in ſhort time he grew to that greatneſs, that no man, of ſo obſcure Fortune and Beginning, attained before him. Neither contented with the Honours of the *Babylonians*, he was alſo held in great account by the Captains of the *Parthians*, who were ſent to govern in the neighbouring Provinces; yea, ſo much increaſed his Authority with his Power, that all *Meſopotamia* was at his Command. In this Felicity and increaſing Glory of his, he continued for the ſpace of fifteen years; which never began to decay, until ſuch time as neglecting the ancient Study of Virtue, and contemning the Laws of his Fore-fathers, both he and his factious followers being drowned in pleaſure, yielded themſelves Captive to Foreign Luſt. It fortuned that a certain Governor of thoſe *Parthians* came into that Country, accompanied with his Wife, not only endowed with other Perfections; but alſo admired for her incomparable Comelineſs and Beauty; whom, without ever ſeeing her, only by report of her Beauty, *Anilæus*, *Aſinæus*'s Brother, loved entirely; and when as by no one of his allurements he could obtain her favour, neither had any other hope to enjoy the Lady, he could not bridle his unruly Luſt, but he made War againſt her Husband; and killing the *Parthian* in their firſt Conflict, his Wife became his, both in ſubjection and Bed-ſervice, which

Abdagaſis would have ſlain *Aſinæus*, but *Artabanus* will not permit him.

Artabanus committeth the Territories of *Babylon* to *Aſinæus*'s charge, and diſmiſſeth him with Gifts.

Anilæus killeth a Nobleman of the Parthians, and leadeth away his Wife.

The year of the World, 4008. after Christ's Nativity, 41.

which thing was the Original of many mighty Calamities, both to himself, and to his Brother. For when, having lost her former Husband, she was led away Captive, she carried with her the Images of the Gods of her Country, which she highly esteemed, according as it was the custom of those that inhabited that place, to have their Gods whom they adore in their houses, whom, when they travel into a Foreign Country, they carry about with them. She therefore brought them with her, and used them according to the fashion of her Country, at the first secretly; but after she was known for *Anilæus*'s Wife, then she adored them according to the custom, and with the same service which she used during her first Husband's days sacrificing to her Gods. H

Anilæus being reproved for his Wives Idolatry, killeth one of his Friends.

Their chiefest friends seeing this, first of all reproved them, for that *Anilæus* committed such things that were no ways used among the *Hebrews*, and altogether repugnant to their Laws, for that he had married a Woman of a foreign Nation, that contradicted and violated their accustomed Religion; for which cause they advised him to beware, lest, in submitting themselves too much to their unbridled pleasures, they should lose the honour and power they had received from God, even until that present. But seeing their perswasions profited nothing, and that *Anilæus* likewise had villainously killed one of his dearest Friends, who had somewhat too freely reproved him (who, at such time as he lay a dying, being touched with the Zeal of the Laws of his Ancestors, and with grief against his Murtherer, wished that *Asinæus* and *Anilæus*, and all their Associates might die the like death; they, for that they were transgressors of the Law; the other, for that they succoured not themselves in that oppression, which they suffered for the maintenance of their Laws.) They were sore displeased; yet notwithstanding they contained themselves, calling to their remembrance that their felicity proceeded from no other cause, but from the valour of those Brethren. I K

But when they understood that the Parthian Gods were adored by this Woman, they bethought them that it behoved them not any more to bear with *Anilæus* in contempt of their Laws; for which cause, addressing themselves to *Asinæus* in great Assemblies, they exclaimed against *Anilæus*; saying, that he ought, although at first he had no power to dispose of himself; yet now at last, to correct this error before it should redound to their publick Plague: For that both the Marriage was dis-allowed in all men's eyes, as altogether contrary to their Laws; and that the superstitious observance of the Gods, which the Woman presumed to use, was an apparent injury offered to the true God. But he, although he knew that his Brother's fault would breed some great inconvenience, both to himself and his followers; yet, being overcome with Brotherly affection, he easily pardoned his Brother, ascribing his error to the violence of his unbridled passion. But whereas daily more and more he was tired with exclaimations and greater reproofs, at length he admonished his Brother of the matter, chiding him for that which was past, and desiring him to amend the error hereafter, by sending home the Woman unto her Kindred. Yet this admonition of his took no effect with him; for the Woman perceiving that the rumour that was raised among the people was for her sake; and being afraid lest for her love sake, *Anilæus* should incur some danger, she poysoned *Asinæus*, to the end that her love being in Authority, she might more freely practise her impiety. Now when *Anilæus* had gotten the Government into his own hands, he drew out his Forces against certain Villages belonging to *Mithridates*, one of the chiefest among the Parthians, and *Artabanus*'s Son-in-Law; which Villages he spoiled, and carried away men, sheep and other riches. When *Mithridates*, who at that time was resident in those Quarters, understood of the spoil of his Villages, he was very much displeased, and the rather, for that without any occasion or proffer of injury, *Anilæus* had assailed him in contempt of his Estate, who was a chief Peer of the Country: For which cause he immediately assembled the greatest power of Horse and Foot he could gather, to set upon *Anilæus* and his Associates. Leading his Forces therefore against one of the Villages, he kept himself in covert, to the end he might fight the next day, which was the Sabbath day; on which the Jews attempted not any thing. Whereof when *Anilæus* was advertised by a certain *Syrian*, who dwelt in another Village, who had exactly told him all *Mithridates*'s intent, and the place where he intended to banquet with his Souldiers; after he had made his Souldiers take their refreshment, marched out by night, to the end he might charge the *Parthians* before they might be advertised of his coming. He therefore rushed in upon them about the fourth Watch of the night, and slew those whom he found asleep; and the rest being astonished thereat, were forced to save themselves by flight: He also took *Mithridates* Prisoner, and caused him to be carried away naked on an Ass, which is one of the greatest disgra-

Anilæus is accused before his Brother *Asinæus*, but he winketh at his fault.

Asinæus poysoned by the Parthian woman. M

Anilæus draweth his Forces into *Mithridates*'s Country, and spoileth his Villages, and taketh him Prisoner. N O

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A ces which the *Parthians* imagine may be offered them. Having after this diſgraceful manner carried him into a Forreſt, ſome of his familiars perſwaded him to kill him: but *Anilæus* told them, that they ought to deal with him far otherwiſe; for that it behoved them not to kill a man, who was one of the chief among the Nobility of the *Parthians*, and one that was moſt honoured in regard of that affinity and alliance he had with the King: that although all that which heretofore had been offered to *Mithridates*, were inſupportable; yet if they ſhould be inſtrumental to ſave his life, he would pardon the injuries, and reward them for their Mercy in ſaving his life; whereas if they ſhould deal ſeverely with him, the King would ſeek his revenge, and make a horrible ſlaughter of thoſe Jews that inhabited *Babylon*: whom they ought to have com-

The year of the World, 4003. after Chriſt's Nativity, 41.

B paſſion of, both for that they were of their blood, and for that if any miſchief ſhould befal them they knew not whither to retire themſelves; whereas they might be aſſiſted with the flower and ſelect men of their Nation. Having thus diſcuſſed and debated the matter to his Soldiers, his opinion was approved, and they were perſwaded; and ſo *Mithridates* was ſent back again.

Anilæus diſmiſſeth *Mithridates.*

But he no ſooner returned home unto his houſe, but his Wife hit him in the teeth, that he lived but by the mercy of his enemies, notwithſtanding he were the King's Son-in-law; that he had made no reckoning to puniſh thoſe, who had ſo much injured him; that he likewiſe contented himſelf to have his life ſaved, after he had been priſoner to the Jews: *For which cauſe* (ſaid ſhe) *recover thou thy former virtue and honour,*

C *which thou haſt heretofore loſt, or I ſwear by the Gods of the King my Father, that the bond of Marriage which is betwixt me and thee ſhall be diſſolved.*

Mithridates, unable to endure theſe uſual reproaches, and on the other ſide apprehending his Wives haughty courage, from whom he feared to be ſeparated, he aſſembled the greateſt power of men that he could poſſible, notwithſtanding it were againſt his will, and led them forth; ſuppoſing himſelf to be unworthy of life, if he, who by Nation was a *Parthian*, ſhould be put to the worſt by the Jews. When *Anilæus* underſtood that *Mithridates* came forth againſt him with a great force, he thought that it would redound greatly to his indignity, if he ſhould lie lurking amidſt his Marſhes, and hoping that he ſhould have no worſe fortune againſt his ene-

D mies, than he had at firſt, and building much upon his Souldiers, who were ever wont to get the upper hand in their encounters, he likewiſe drew forth his Army: to them alſo others adjoyned themſelves, who ſought nothing elſe but pillage, and hoped that with their only preſence they might diſcourage their enemy.

But after they had marched about ninety ſtades, and paſſed thorow a Country that was ſcant of water, and were about the heat of the mid day burned up with thirſt; *Mithridates* Army came in ſight, and charged them even at that time, when they fainted for want of drink, and through the extremity of heat, ſo as they could ſcarcely handle their weapons. At that time *Anilæus*'s Souldiers encountring with *Mithridates*'s freſh men, were ſhamefully put to flight: whereby it came to paſs that a great number

E of them were killed. But *Anilæus* himſelf, and all thoſe of his Company, retired themſelves in great haſte into a Forreſt, leaving *Mithridates* Lord and Maſter of the Field, whereof he was very joyful. Notwithſtanding this diſaſter, an infinite number of lawleſs men reſorted to *Anilæus*, who ſet little by their lives, provided there might no limit be propoſed to their unbridled licentiouſneſs; ſo that he gathered a greater number of men than thoſe he had loſt; yet they were far different in valour from the former: for they were wholly ignorant of warlike diſcipline. Notwithſtanding, he being accompanied with theſe men, went and ſet upon divers Boroughs of the Babylonians, which were totally deſtroyed by his rapine and violence. For which cauſe the Babylonians and his other enemies, ſent unto *Nearda* to the Jews that were there,

A great number of diſſolute perſons flock to *Anilæus*, with whom he ſpoileth certain Boroughs of the Babylonians.

F requiring that *Anilæus* might be delivered into their hands: whereunto condeſcending not (for although they had a will to perform their requeſt, yet it lay not in their power to deliver him) they required that they might live in peace. And to treat of the conditions of peace, the Babylonians ſent certain men to confer with *Anilæus*. They having ſurveyed the place wherein *Anilæus* kept, aſſailed both himſelf and his followers by night, and ſlew all thoſe they encountred with, without reſiſtance and amongſt the reſt *Anilæus*. When the Babylonians ſaw that they were delivered from the oppreſſion of *Anilæus*, who till that time had been as it were a bridle unto them, to reſtrain and curb the hatred they conceived againſt the Jews, with whom they had oftentimes been at odds, by reaſon of the contrariety of their Religi-

The Babylonians require *Anilæus*, that they may puniſh him: they aſſail and ſlay him.

G ons, whereby it happened that they oftentimes fell at debate upon every opportunity when they met.

Now when *Anilæus*'s men were defeated, the Babylonians ſet upon the Jews on all ſides;

The year of the World, 4003. after Christ's Nativity, 41.

The Jews afflicted by the Babylonians, repair to *Seleucia.*

sides; who seeing themselves in danger by reason of the insolence of the Babylonians, against whom they were too weak to make resistance, and on the other side, unable to live amongst them, they went and dwelt at *Seleucia*, a City famous in regard of *Seleucus* the Son of *Nicanor*, who builded it. In that City dwelt divers Macedonians, divers Greeks, and a great number of Syrians. The Jews fled thither, and continued there about five years, without any molestation: But in the sixth year, when the plague encreased in *Babylon*, the Jews that remained there, were enforced to seek them some new habitation; and that removing of theirs into the City of *Seleucia*, was the cause likewise, of their further mischief, as I will make manifest. The Greeks who dwelt in *Seleucia*, are ordinarily at debate with the Syrians, and have always the upper hand; but after that the Jews came to inhabit that place, in a certain Sedition that arose among them, the Syrians had the under hand, by the means of the Jews, who joyned their Forces with theirs, who of themselves were valiant and good Souldiers.

The Greeks being repulsed in this Tumult, and having no other means left them to maintain their former honour, but to break that League of Friendship, which was between the Syrians and the Jews; devised in private, each one with those Syrians with whom they were acquainted, promising to live in peace and amity with them; whereunto they condescended willingly. For the chiefest of these two Nations concluded the Peace, which presently after followed, to the end that on both parts they should joyn in hatred against the Jews: So that altogether charging them at unawares, they killed more than fifty thousand of them; they were all put to the Sword, except some few, who through the mercy of their Friends, and assistance of their Neighbours, were suffered to escape. These retired themselves to *Ctesiphon* a City of *Greece*, that was not far from *Seleucia*, where the King resideth every year, and keepeth the greatest part of his Moveables; hoping in that place, through the reverence of the King, they might remain in more safety and security. All the Nation of the Jews that were in these Quarters, stood in great fear: For the *Babylonians* and the *Seleucians*, with all the *Assyrians* of that Country, agreed amongst themselves to make a general War against the Jews; whereby it came to pass, that they assembled themselves at *Nearda* and *Nisibis* trusting themselves to the strength of these Fortresses, which were inhabited also by men who were expert in Arms. See here what the condition of the Jews was, who remained in *Babylon.*

Fifty thousand Jews slain in *Seleucia.*

The Jews that were saved, repair to *Ctesiphon.*

The Jews retire into *Nearda* and *Nisibis.*

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THE NINETEENTH BOOK OF THE ANTIQUITIES of the JEWS: Written by FLAVIUS JOSEPHUS.

B

The Contents of the Chapters of the Nineteenth Book.

1. *The Cruelties and Follies of the Emperor* Caius Caligula: *Several Conſpiracies againſt him.* Chæreas, *being aſſiſted by ſeveral others, killeth him: Some Germans of his Guard kill ſome of the Senators afterward. The Senate condemns the thoughts of his memory.*

2. *The Souldiers reſolve to promote* Claudius Caius's *Uncle, to the Imperial Dignity.* Saturninus's *Speech in the Senate, for Liberty.* Chæreas *ſends to kill the Empreſs* Ceſonia, Caius's *Wife, and her Daughter.* Caius's *good and evil Qualities The Souldiers carry* Claudius *into the Camp, to make him Emperor: The Senate ſends to him, to pray him to forbear.*

C

3. *King* Agrippa *encourageth* Claudius *to accept of the Empire. The Souldiers, who had been for the Senate, forſake it, whether* Chæreas *would or not; and joyn with thoſe that had ſworn to* Claudius. *So* Claudius *becometh Maſter, and condemns* Chæreas *to die: He ſuffers with a wonderful Conſtancy. And* Sabinus, *who had been one of the chiefeſt of the Conſpiracy, killeth himſelf.*

4. Claudius *the Emperor confirmeth* Agrippa *in the Kingdom, adding* Judæa *and* Samaria *thereunto: He giveth the Kingdom of* Chalcis *to* Herod, Agrippa's *Brother; and maketh Edicts in favour of the Jews.*

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5. *King* Agrippa *goeth to his Kingdom, and putteth his Chain, being a token of his Impriſonment, into the Sacred Treaſury of the Temple of* Jeruſalem. *He provideth for the Dignity of the High* Prieſthood: *He is highly diſpleaſed at the Dorites inſolence, who had cauſed* Cæſar's *Statue to be erected in the Jews Synagogue.*

6. Petronius, *Governor of* Syria's *Letters to the Dorites, concerning the Emperor's Statue, which they cauſed to be erected in the Jews Synagogue. King* Agrippa *beſtoweth the High Prieſthood on* Matthias. Marſius *is made Governor of* Syria.

7. Silas (*General of* Agrippa's *Forces*) *his great Imprudence, obligeth this Prince to put him in Priſon.* Agrippa *fortifieth* Jeruſalem, *but the Emperor* Claudius *commands him to forbear: His excellent Qualities; his ſtately Buildings: The cauſe of his falling out with* Marſius, *Governor of* Syria: *He beſtoweth the Great Prieſthood on* Ælioneus: *dieth after a terrible manner: Leaveth for his Succeſſor his Son* Agrippa *and three Daughters: The Inhabitants of* Cæſarea *and* Sebaſtes *prove extream ungrateful to his Memory.* Claudius *the Emperor ſends* Fadus *to be Governor of* Judæa, *becauſe of* Agrippa's *Minority.*

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CHAP. I.

F

The Cruelties and Follies of the Emperor Caius Caligula: *Several Conſpiracies againſt him.* Chæreas, *being aſſiſted by ſeveral others, killeth him: Some Germans of his Guard, kill ſome of the Senators afterward. The Senate condemns the thoughts of his Memory.*

The year of the World, 4004. after Chriſt's Nativity, 42.

CAius did not only expreſs and manifeſt his fury towards thoſe Jews that dwelt in *Jeruſalem*, and in other neighbouring places; but alſo thorow all the Countrys both by Land and Sea, which were ſubject to the Roman Empire, filling the whole World with an infinite number of miſchiefs; yea, ſuch, and ſo odious, that the like hitherto have never been heard of. But *Rome* eſpecially felt the force of his fury; but eſpecially the Senators, Patricians and Noblemen were plagued. They alſo that were called Roman Knights, who, in Wealth and Dignity, were next unto the Senators; for that out of their number, ſuch men were

Hedio & Ruffinus, chap. 1. Caius's Tyranny towards the Jews.

G

Caius's Tyranny towards the Senators and Patricians.

The year of the World, 4004. after Christ's Nativity, 42.

were choſen, who were to ſupply the Senate, were moſt perſecuted. For with ig- H
nominies they were abuſed, with baniſhments and confiſcations weakned, and by
ſlaughters wholly exterminated. He likewiſe uſurped the Name of God, command-
ing his Subjects to dignifie him with more than humane honours; and aſcending the
Capitol, which amongſt all the Temples in *Rome* is moſt religiouſly honoured, he
was ſo bold as to ſalute *Jupiter*, and to call him Brother. Many ſuch impieties were
committed by him, which ſhews that his unbridled and extravagant madneſs did never
forſake him. Amongſt other his mad pranks that he played, that is worthy of me-
mory: for on a time, thinking it to be too much trouble for him to croſs the Sea be-
tween *Puteol* a City in *Campania*, and *Miſenum* another Town ſeated by the Sea-ſhore,
in a Gally; and otherwiſe eſteeming it a thing correſpondent to his greatneſs, who I
was Emperor, to exact that ſuperiority on the Sea, which was anſwerable to his ſove-
reignty on the Land, betwixt one Cape of the Sea unto another, for the ſpace of thirty
furlongs or ſtades, betwixt which the Gulf had his courſe, he cauſed a Bridge to be
built, on which he commanded himſelf to be drawn in a Chariot, as if that way were
anſwerable to the dignity of his deity. He left not one Temple in *Greece* whatſoever, that
he ſpoiled not of thoſe excellent pictures that were in them; Giving a Commiſſion that
all Statues, and whatſoever ornaments or gifts, and preſents that were dedicated in
any Temple, ſhould be brought unto him; ſaying, that ſuch things as were admira-
ble, ſhould be reſerved for a place of admiration, ſuch as was the City of *Rome*:
with theſe ſpoils of the Temples he adorned his Palace and Gardens, and generally K
all his Houſes and Palaces that he had in *Italy*. He was ſo impudent alſo, as to give di-
rection, that *Jupiter Olympius* Statue, which the *Greeks* had in great eſtimation, and which
Phidias the Athenian Statuarian had made, ſhould be tranſported to *Rome*. But *Mem-
mius Regulus*, to whom he directed this Commiſſion, executed it not, becauſe the
Maſons informed him, that without ſpoiling it they could not remove it from the place.
It is reported alſo, that he was hindred from this execution by ſuch prodigies that are
almoſt incredible: which he aſſured *Caius* of, giving him to underſtand, what the
occaſion was, that had moved him to diſobey him therein: and whilſt he was in dan-
ger of death for his delay, the ſudden and ſucceſsful death of *Caius* warranted him
from the ſame. Yea, ſo far ſtretched his unbridled fury, that having a Daughter new- L
ly born, he cauſed her to be carried into the Capitol, and laid at the Feet of the Image
of *Jupiter*; ſaying, that the Child was common betwixt him and *Jupiter*, leaving the
judgment to all men, which of the two Parents was the greateſt. And notwithſtand-
ing all theſe his miſdemeanours, yet did men tollerate him.

Caius calleth himſelf *Jupiters* Brother.

Caius ſpoiled all the Temples of *Greece*.

Caius commandeth *Memmius Regulus* to tranſfer *Jupiter Olympus* to *Rome*.

Caius compareth himſelf with *Jupiter*.

He gave liberty to ſlaves alſo to accuſe their Maſters of whatſoever crimes they
would: which was ſo much the more hateful, becauſe all things were done by *Cæſars*
authority, and to his good liking: ſo that *Pollux*, who was *Claudius* bondman, durſt
accuſe him, and *Cajus* the Emperor was contented among the Judges to hear his
Uncle brought in queſtion for his life, hoping (although it fell out otherwiſe) to pick
out an occaſion to put him to death. For having filled all the Countries of his Empire M
with falſe accuſations, and all ſorts of miſchiefs, and giving ſlaves a prerogative above
their Maſters; their Lords deviſed many conſpiracies againſt him, ſome for ſpite, and
with an intent to be revenged of thoſe injuries they had received: others pretending
by his death to prevent thoſe inconveniences that threatned them. In a word, his
death concerned the ſecurity of the Laws, and the ſafety of all Men: and had he not
been ſpeedily cut off, our Nation had almoſt been utterly exterminated. For which
cauſe I thought good to make an exact and ample declaration of every occurrent;
namely, for that the knowledge thereof maketh very much towards the manifeſtation
of God's power and will, which brings conſolation unto thoſe who are in adverſity, and
keep them within the bounds of modeſty, who ſuppoſe that their proſperity ſhould
continue always firm, and although they neglect virtue, think that no evil may befal
them. Three ſeveral Conſpiracies were intended againſt him, to eaſe the World of this
burthenſome Tyrant, all of them were attempted by men of great account. For,
Æmilius Regulus, who was born in *Corduba* in *Spain*, was fully reſolved to kill him
himſelf, or to make him away by the means of his Confederates. *Chæreas Caſſius*, Co-
lonel over a thouſand men was the conductor of another Band; and *Annius Minucianus*
was in no leſs readineſs to do his uttermoſt herein. The cauſe that moved them to
combine thus altogether in hatred againſt *Caius*, was, that in reſpect of *Regulus*, he was
by nature a deteſter of all iniquity: for he was a very generous man, and ſo free, that he
diſſembled not any of his deſigns, but communicated them with many, who were either O
his friends, or valiant men fit for execution. And as touching *Minucianus*, he was in-
duced to ſee his revenge, through the deſire he had to do juſtice to *Lepidus*, who had
been

Caius gave ſlaves free liberty to accuſe their Maſters, and countenanced *Pollux* to accuſe his Maſter *Claudius*. Many conſpiracies againſt *Caius*.

Three conſpiracies againſt *Caius*. *Æmilius Regulus*. *Caſſius Chæreas*. *Annius Minucianus*.

A been one of his especial friends, and one of the rarest men that were ever found among the Roman Citizens (whom *Caius* had put to death through the fear he had conceived of him) knowing well that all they, against whom *Caius* was incensed could not escape with less punishment than loss of life. As for the third man *Chæreas*, he could not endure the shame and reproach of cowardise that *Caius* had objected against him, but feared besides, that his friendship and inward familiarity with *Caius* would draw him into manifest dangers: for which cause, and his own security and honours sake, he resolved to dispatch him. Generally all of them were resolved to rid the World of *Caius*, and bring an end to his pride and tyrannical power, for their hope was that their attempt having good success: their Country and Common weal should reap the fruits thereof, for whose security and safety, it became them to hazard themselves, B though it were with loss of their lives. But above all the rest *Chæreas* was egged on with a desire he had to grow famous, and through the facility and convenient means he had to do it, because his Colonels room gave him most secure access unto him. About that time the Circensian Games were solemnized, which is a kind of Pastime which the *Romans* very willingly behold, and to this intent they resort to the place of these exercises, and the common people is wont to demand somewhat from the Emperor, which they desire to obtain; and after having examined their requests, do never refuse them. Now they required with instant and importunate supplications, that *Caius* would discharge them of their taxations, and moderate the excessive tri- C butes which they payed: but he would give no ear unto them, and caused those to be apprehended, who called upon the matter most earnestly; sending his Guard, some of them one way, some of them another, to put them to the sword. After he had given this order, and they who received it had fully executed it, a great number of men were killed. The people seeing this, ceased to exclaim any more, preferring their lives to their goods. This horrid sight incited *Chæreas* the more to execute his enterprize, to the end he might finish his furious and tyrannical life, whose pleasure was all mens destruction. He had often resolved to kill him at Table yet he deferred to do it, not that he fainted in his resolution, but because he expected some better opportunity. He had been Captain of *Caius* Guard a long D time.

The year of the World 4004. *after Christ's Nativity* 42.

The Circensian Games. *Caius* causeth divers to be murthered, who request mitigation of their exactions.

Chæreas for many causes is incited against *Caius*.

Caius having appointed him to gather in his Tributes, in the execution whereof he followed his own nature, rather than *Cæsars* command, and spared those of whom he ought to have compassion for their poverty sake. *Caius* was so displeased herewith, that he objected against him, that the cause why he delayed the bringing in of his money, was his cowardise and negligence; And among other injuries that he offered him, as oft as he gave him the Watch-word, as he usually went to fetch it once a day upon his Watch day, he gave him the names of women, and others that were ignominious persons, notwithstanding that he himself was no less remarkable, for his effeminate daintiness. In those Ceremonies which he himself had established, he attired himself like a woman, and was disguised with certain veils, whereby he might the better E counterfeit that sex, and yet notwithstanding he could object this dishonour to *Chæreas*, whom he vexed constantly when he gave him the Watch-word, and so much the more because his companions jeared him with it. For when it was his turn to receive the word from *Cæsars* mouth, he ordinarily fitted him with such an one as might move laughter, which made him the bolder to conspire with his Confederates, in that he had just occasion to be displeased: among these was a Senator, called *Popedius*, and one that had pass'd through all honours and offices, otherwise an Epicure and lover of delights. *Timidius* accused him (in that he was his enemy) that he had uttered certain injurious speeches against *Caius*: and for proof hereof, he alledged *Quintilia* for his witness, F a woman among all Stage-players dearly beloved of many, but in especial, by *Popedius*, by reason of her incomparable beauty: and for that she refused to bear witness in a matter falsely objected against him, whom she entirely loved, *Timidius* required, that she might be examined by torture. *Caius* importuned herewith, commmanded *Chæreas* with all expedition and diligence to see *Quintilia* tortured: and the rather gave he *Chæreas* these Commissions to kill and torment those whom he pleased, for that he had conceived this opinion, that he would acquit himself with more cruelty, to the end he might exempt himself of that reproach of faint-heartedness which was wrongfully objected against him.

Popedius is accused of a crime by *Timidius* unto *Cæsar*.

Whilst thus *Quintilia* was led forth to be tortured, she trod upon the foot of one of those who were of the Confederacy, giving him to understand that he should be G of good courage, for that there was no fear that she would bewray any thing in torture, but would endure it with constancy: notwithstanding, *Chæreas* tormented her cruelly

Caius commandeth *Quintilia* to be tortured, who confesseth nothing.

The year of the World, 4004. after Christ's Nativity, 42.

which he rather performed by constraint, than of his own free will. And seeing he could enforce nothing out of her, he brought her back to *Caius* in so pitiful an estate, that all they that beheld her, had compassion on her. *Caius* likewise himself was moved, and bethinking him of those pains she endured, he desisted from the inquest and accusation which was prosecuted against *Popedius* and *Quintilia*, and gave her a certain sum of money, to comfort her against the indisposition that might follow by reason of her torments, which she had so couragiously endured.

Popedius is absolved.

Chæreas conferreth with *Clement* and *Papinius*.

This displeased *Chæreas* very much, as if he had been the cause of all those evils that had hapned to those two persons, whom the cruellest of men did bemoan. He consulted therefore with *Clement*, who was Captain of the Foot, and *Papinius* who had the Command of the Guard, and spake unto them to this effect. "We have (*said he*) O *Cle-* I "*ment*, employed our selves to the uttermost for the Emperors safety: for by our di- "ligence and care we have done so much, that of all those, who have conspired against "him, some of them have been killed: the rest in such sort tormented and martyred, "that *Caius* himself had compassion on them. But what reward or honour receive we "for all these services? *Clement* hearing these words, held his peace, giving manifest testimony by his looks, and the change of his colour, that he was greatly ashamed he had so long time obeyed the Emperors commands: and whilst he thought with himself that it was no policy for him to open his mouth against *Caius* cruelty, *Chæreas* emboldned himself to discover the calamities and dangers wherein both the City and the whole Empire were plunged; telling him, that the common Report was, that *Caius* was K the cause of them:

But (said he) *those that will narrowly examine the truth, will judge that I and* Papinius *that standeth by me, and you,* Clement, *more than we, have caused the Romans torment, and the World's misery, for that of our own will we have been Ministers of* Caius's *Commands; and although the means lieth in us to make an end of those Violences that are committed against the Citizens, and injuries to the whole World; yet we serve him for his Guard and Hang men, instead of Souldiers. And we bear Arms, not to maintain our Liberty, and the Roman Empire, but to preserve him who keep their bodies and minds in slavery: And every day are we soiled in their blood who are killed and tortured, until such time as some one serve us with the same sauce, to satisfie* Caius's *Cruelty. For it is not for* L *the good will he beareth us, that he maketh use of us; but that which is more, we are suspected by him, and he will cause us to be put to death, as he hath done others. For his displeasure is not limited by justice, but by his will: We also shall serve him for a mark to aim at. For which cause it behoveth us to provide for the security and liberty of all men; and especially, to warrant our selves against all those dangers that threaten us.*

Clement declared by apparent signs, that he thought well of *Chæreas* resolution, but he counselled him to make no words of it, for fear the Rumour thereof should be spread among the people, and the secrets should be discovered before the execution: and least that *Caius* getting an inkling thereof, they should all of them be drawn into danger of death; and in the mean while, it behoved them to hope that some good M fortune would fall out to their furtherance: and that for himself, his age had taken from him the necessary courage that belonged to such enterprizes. "It may be (*said* "*he*) that I may furnish you with some advice more secure than yours is, *Chæreas*, for "a more honester than it is, who is he that can propose? This said, *Clement* returned to his House, ruminating with himself upon those words which he had both heard and spoken. But *Chæreas* grew fearful, and conferred with the Colonel *Cornelius Sabinus*, whom he knew to be a man of reputation, a lover of liberty, and greatly discontented with the estate for the miseries of the Common-weal; and seeing it was necessary to attempt that with all expedition which he had intended, he thought good to impart the matter to him; fearing lest *Clement* should discover all the Conspiracy, N considering that delay and procrastination would be but an occasion to hinder the action. When therefore he perceiv'd him to give ear to all that which he intended, and that already he was confirmed with no less resolution than himself was; but in that he knew not with whom he might familiarly communicate the same, he said nothing: whereas otherwise he was ready, not only to conceal that which he had heard, but also declared that which he had in his heart, he was so much the more encouraged. For which cause, without further delay they went to *Minucianus*, who was conformable unto them in virtue, good affection, and great courage; and who besides that, was suspected by *Caius* by reason of *Lepidus* death. For, *Minucianus* and *Lepidus* were very great friends, and had been associates in the same dangers. For *Caius* was feared O by all those who had any publick Office, sparing none of them in particular or general, but made them all groan under the burthen of his fury.

Cornelius Sabinus.

Annius Minucianus.

Now

A Now they knew well one another, that all of them were diſpleaſed to ſee the Common-weal in that eſtate: but the apprehenſion of the danger ſuffered them not to manifeſt the hatred that each of them bear to *Caius*, although their ſecret conceit ingendred among them a certain Amity. For, before that time, as often as they met together, they were accuſtomed to eſteem *Minucianus* for the moſt honorable man of the Company, as in truth, among all the Citizens of *Rome* he was the moſt famous, valiant and beſt eſteemed among them: being therefore aſſembled at that time, he was firſt of all requeſted to ſpeak his opinion. For which cauſe he asked *Chæreas* what the watch word was he had received that day (for all the City knew very well what mockery *Caius* uſually uſed in giving *Chæreas* the Watch-word:) *Chæreas* not-
B withſtanding this diſgrace, failed not to anſwer him, relying on the wiſdom of *Minucianus*, and ſaid unto him;

The year of the World, 4004. after Chriſt's Nativity, 42

But give you me for the Watch word, Liberty; mean while I give you thanks for that you have awaked me more ſpeedily, than of my ſelf I have accuſtomed to be. You need not now any further enforce your ſelf to incite me by your words, ſith both you and I have undertaken the ſame Reſolution. Before we were aſſembled in this place, our thoughts were united. Behold here my ſword that is girt unto my ſide; this ſhall ſuffice for us both. And if you pleaſe you ſhall be my Captain, and I will march under your Command, and will follow you under aſſurance of your aſſiſtance and wiſdom. They, who have valiant hearts, ne-
C *ver want Arms: for it is a confident courage that makes the weapon do execution. That which kindleth me thus to this action, is not the conſideration of my particular intereſt: for I have not the leiſure to think on thoſe dangers that threaten me, through the grief that I conceive, to ſee the Liberty of my Country changed into ſlavery, and the force of the Laws wholly aboliſhed, and all ſorts of men condemned to death by* Caius *cruelty. It is I that deſerve to be truſted in this execution, and I make you my Judge, ſince you have the like intention that I have.*

Minucianus, perceiving with what affection *Chæreas* ſpake, embraced him with all love; and after he had praiſed him, he exhorted him to continue his conſtancy: then departed they one from the other, with prayers and wiſhes; and at that time there hapned a preſage that confirmed them the more. For as *Chæreas* entred into
D the Senate, ſome one among the people caſt out a word, that redoubled his courage; Diſpatch (ſaid he) that which thou haſt to do; for God will aſſiſt thee. *Chæreas* was ſomewhat afraid, leſt ſome one of his Aſſociates had betrayed him. But at laſt, he thought it was ſome one of thoſe, who, being privy to his reſolution, gave him a Watch word to animate him the more; or that it was God, who, governing and obſerving humane affairs, puſhed him forward. After he had imparted this his deliberation to divers; ſundry Senators, Knights, and Souldiers being advertiſed hereof were in Arms. For, there was not any one that ſuppoſed not that *Caius* death was the greateſt good hap the Common-wealth could expect. For which cauſe, all of them enforced themſelves as much as they could, to aſſiſt the execution with couragious and virtu-
E ous reſolution: and as forward were they in affection as in power; in words as in effect, deſiring each of them to be partakers in the diſpatch of a Tyrant. For *Caliſthus* alſo, who was *Caius* free-man and raiſed by him to great Authority, yea, ſuch as almoſt equall'd him, adjoyned himſelf to them for the fear he apprehended of all men, and for thoſe great riches which he had gathered together; for that he was a man of a corrupt conſcience, and eaſily won by bribes and preſents, doing wrong to all men, and abuſing the power he had, againſt whomſoever he pleas'd, contrary to all right and reaſon. Beſides, for that he knew the unbridled nature of *Caius*, who having once conceived an ill opinion of any man, could never afterwards be diſſwaded or reconciled. A-
F mongſt divers other dangers that he had to apprehend, the greatneſs of the danger of his riches was not the leaſt, which was the cauſe that made him ſerve *Claudius*, and ſecretly to follow him, under hope, that after *Caius* death, he ſhould be his Succeſſour in the Empire, and that at that time he ſhould by him be maintained in the ſame eſtate, which he enjoyed: and by this means he thought to obtain his amity and good liking, by giving him to underſtand how *Caius* had commanded him to poyſon him, and how he had invented infinite delays to defer this execution. As for mine own part, I think that *Caliſthus* forged this matter. For if *Caius* had pretended to kill *Claudius*, he had not been diſſwaded by *Caliſthus*'s allegations, who had preſently received his reward, if he had deferred to execute his Maſters command with all expedition in a matter ſo acceptable to him. So it is, that the Providence of God would not permit *Caius* to execute that rage againg *Claudius*; and *Caliſthus* was there-
G by thanked for the benefit which he no ways deſerved,

Chæreas with certain others intend to kill *Caius*.

Caliſthus, *Caius* free-man, certifies *Claudius* that *Caius* commanded him to poyſon him.

Thoſe that were about *Chæreas* day by day, followed the action very ſlowly, notwith-

The year of the World, 4005. after Christ's Nativity, 43.

Chæreas expecteth the occasion to assail *Caius*.

standing that he willingly delayed not, but thought on all occasions fit to finish his purpose in, for that he might assail him at such time as he ascended up into the Capitol, or even then when he solemnized those Ceremonies, which he had instituted in honour of his Daughter, or at such time as he stood in the Palace to scatter Gold and Silver among the people, by casting him from the top of the Palace into the Market-place, or at such time as he celebrated those Mysteries, that were introduced by him. For, no man suspected *Chæreas*, so discreetly had he behaved himself in all things: and he perswaded himself that no man would have thought that he should lay violent hands on *Caius*. And although he had done nothing to any effect; yet so it is, that the power of the Gods was sufficient to give him force, and to kill him without drawing weapon. *Chæreas* was sore displeased against his Companions, in respect that he feared that they would let slip their occasion; and although they perfectly knew that he intended it for the maintenance of the Laws, and for the good of them all: yet did they request him to delay a little, for fear lest in the execution he should in some sort miscarry, and for that cause the City might be brought in trouble by the informations that would be made of that act; and that at length when *Caius* should be so much the better provided against them, they should not know how to shew their virtue, when the time required that they should assault and set upon him. They therefore thought it good that the opportunity to set forward this business, should be the time in which the Games of the Palace were celebrated, which were solemnized in honour of *Cæsar*, who first of all disannulled the Peoples Authority, and appropriated it to himself. This Solemnity is celebrated in a Tent before the Palace, where the noble Citizens, with their Wives and Children remained to behold the sport, and *Cæsar* himself likewise. At that time they concluded that it would be an easie matter for them, when so many thousands of people should be shut up in so narrow a place; so that he, who would step formost to give the stroke, might very easily be succoured, for that he could have no assistance, although his Guard should have the courage and desire to defend him. *Chæreas* resolved upon this, and it was concluded that the first day of those sports that were next at hand, the deed should be done: but their adventure was greater than their conclusion. For the delay was such, as the third day was almost past, and hardly could they be drawn to attempt the matter on the third day. At which time *Chæreas* assembled all the Confederates, and told them that the opportunity of time had overslipt them, accused and reproached them of slackness in that execution, which had been so virtuously resolved among them: and that it was to be feared, lest if any should be discovered, the whole matter should be frustrate: by which means *Caius* might grow more cruel than he was before. *See we not* (said he) *that by how much liberty we take from our selves, by so much we augment* Caius *tyranny? whereas we ought first of all to obtain security for our selves, and afterwards purchase perpetual felicity to others, the greatest glory whereof shall redound unto our selves.* Now they having nothing to reply against so honorable a resolution; and yet notwithstanding no ways enforcing themselves towards the action, but remaining altogether amazed without one word speaking, *Chæreas* spake thus:

The final conclusion of the Confederates as touching *Caius* death.

Most noble and generous Gentlemen, what is the cause that we linger and delay in this manner? See you not that this day is the last day of the Games, and that Caius *is ready to go to Sea? for he hath determined to sail into* Alexandria, *and to see* Egypt; *truly it will be a small honour for us, if we suffer him to escape out of our hands, to the end that both by Land and Sea, he may triumph over the Romans negligence. How can we choose but condemn our selves justly, and challenge nothing but dishonour, if some Egyptian, supposing that men of free condition could not any longer endure his insolence, should put the matter in execution? For mine own part, I will dream no longer upon your consultations, but this very day will I hazard my self; and betide me what can, I will sustain all fortunes with pleasure and courage. For I am a man of that mind, that no danger can be so great or grievous to daunt me, or draw me from so worthy an enterprize which some other will put in execution if I delay, depriving me of the greatest honour and glory that the world can afford for its deliverance.* This said, he departed with an intent to attempt and end the matter, and encouraged the rest to do the like; so that all of them were desirous to set hand to the enterprize, without any further delay. The custom was, that the Captains of the Guard entred the Palace with their swords by their sides, and in such equipage they asked the Emperor the Watch-word. At that time it fortuned that it was *Chæreas* turn to fetch the Watch-word, a great number of people had flocked to the Palace, to take up their places to behold the Games with great press and noise; wherein *Caius* was greatly

A greatly delighted, for there was no diſtinction of place either for Senators or Knights, but each one ſate together confuſedly, Men and Women, Slaves and Free-men. *Caius* arriving there firſt, had offered ſacrifice in honour of *Cæſar Auguſtus*, in whoſe honour likewiſe thoſe ſports were ſolemnized. It came to paſs that whilſt thoſe Beaſts were embowelled, that were appointed for ſacrifice, *Aſprenas* Gown, who at that time was Senator, was beſprinkled with blood: whereat *Caius* began to laugh; yet notwithſtanding, this was a preſage for *Aſprenas*. For he was ſlain that very day that *Caius* was. It is reported that *Caius* at that time, contrary to his own nature, behaved himſelf moſt affably towards all men, ſo that all the aſſiſtance were aſtoniſhed to behold the courteſie that he uſed. After the ſacrifice was done, he ſate him
B down to behold the Paſtimes, and had about him the moſt noble of his friends and familiars. Now was there every year a Theatre builded, according to this form and faſhion that enſueth: It had two gates, the one towards the open yard; the other opening upon the porch, by which the actors had their egreſs and regreſs, without diſturbance of thoſe who ſate to behold the paſtime. There was within the ſame a certain room, ſeparated from the reſt, where the Players and Muſicians kept, when the people were ſeated, and *Chæreas*, with the Captains were near about *Cæſar*, who ſate on the right ſide of the Theatre: *Batibius* one of the Senators, a man very expert in feats of Arms, asked *Cluvitus* privily in his ear, who ſate by him, and had in like ſort been Conſul, whether he heard any news? who anſwering him, that he had heard
C nothing. *On this day (ſaid* Batibius*) ſhall the Tragedy be plaid of a Tyrants death. Cluvitus* made him this reply in *Homers* words.

Whiſt: leſt ſome Greek ſhould liſten to our talk.

Now whilſt ſome one darted certain Apples and rare and precious Birds at the People, *Caius* took great pleaſure to behold how they ſtrove one with another rounabout him, buffeting one another to ſee who ſhould get the ſame: but at that preſent there chanced two preſages: for the ſport that was repreſented, was of a Judge, who was apprehended and crucified, and in the Dance they repreſented *Cynera*, who
D was killed with *Myrrha* her Daughter: and there was a great quantity of blood gathered to counterfeit both the murther of the Judge that was crucified, as alſo of *Cenera*. It is affirmed likewiſe, that the day was the very ſame, whereon *Philip* the Son of *Amyntas* King of *Macedon*, had been killed by *Pauſanias* one of his familiars, at ſuch time as he entred the Theatre. Whilſt *Caius* was incertain with himſelf whether he ſhould remain until the ſports were finiſhed, that it was the laſt day of them, or rather ſhould reſort to the Bath, and after he had refreſhed himſelf, return back again thither as he had done before; *Minucianus* ſitting next unto him, fearing leſt the occaſion ſhould be overſlipt, becauſe he had ſeen *Chæreas* go out of doors, with an intent to go and encourage him. But *Caius* catcht him by the
E Gown, ſaying, Whither go you, my friend? At which time for the reverence ſake that he bare unto *Cæſar*, he ſate him down again: but the fear that he had, grew ſo forcible, that he aroſe again; ſo that *Caius* could not detain him, ſuppoſing that he had gone thence to diſpatch ſome important buſineſs. At that time did *Aſprenas* counſel *Cæſar* to repair to the Bath, telling him that after his refreſhment he might return thither again; all which he did, being deſirous that the reſolution might take effect. They that were with *Chæreas* were ready diſpoſed to take advantage of the Time, and were agreed each of them to ſtand prepared and in a readineſs, in a place appointed, to the Intent to act the Tragedy: and the delay ſeemed very tedious to them, for it was already three a clock afternoon. So that *Chæreas* ſeeing that *Caius*
F lingred ſo long, intended to go in unto him and aſſail him in his ſeat; but he conceived that he could not bring that to paſs without great loſs and murther of the Senators, and Knights that were preſent. Now although he had this apprehenſion, yet addreſſed he himſelf to the execution thereof, ſuppoſing that the loſs that might happen by the death of ſome one, would be well recompenſed by the ſecurity and liberty, that would redound unto all men. When as therefore they were in a readineſs to enter the Theatre, news was brought them, that *Caius* was riſen to come forth; by means whereof there aroſe ſome noiſe. For which cauſe the Confederates turned back into the Theatre, and appeaſed the people, telling them that they diſpleaſed and annoyed the Emperor: but the effect was, to draw him aſide from all thoſe,
G who might yield him any aſſiſtance; and ſo to ſet upon him. Before *Caius* marched *Claudius* his Uncle, and *M. Minucianus* his Siſters Husband, and *Valerius*, who at that time was Proconſul, who might not by any means be drawn from their place, al-

The year of the World, 4005. after Chriſt's Nativity, 43.

Caius ſacrificeth to *Auguſtus Cæſar*, *Aſprenas*.

The Theatre.

Batibius. *Cluvitus.*

The year of the World, 4005. *after Christ's Nativity*, 43.

though they had the will, by reason of the Place and Dignity which they held. *Caius* followed after them, accompanied with *Paulus Auruntius*. Now when he was entred into the Palace, he left the ready way where his Officers were, and *Claudius* and his Associates held: and turned aside by an unfrequented way to the Baths, on purpose to see certain young Boys, who were come out of *Asia*, and were sent him out of that Country, partly to sing in those Ceremonies that were instituted by him, and partly to dance in Arms about the Theatre; and in that place *Chæreas* came and encountred him, asking him the Watch-word: which *Caius* gave him very reproachfully according to his custom. For which cause without any further delay, *Chæreas* assailing him both in word and act, drew his sword and gave him a great wound, which notwithstanding was not mortal: some say that *Chæreas*, purposely wounded him after that manner, because he would not kill him at once, but to his greater torment increase the number of his wounds: but I cannot believe it, for that in such executions a man hath no leisure to determine how to strike. And if *Chæreas* had such an intention, I account him the veriest fool that might be, for he rather took pleasure to content his despite, than readily to deliver both himself and others, who, by his delay, in being of his Confederacy might be drawn into hazard. For, if *Caius* had not been suddenly killed, he could not have wanted rescue, and it should seem that *Chæreas* had not pretended to do so much mischief to *Caius*, as to himself and his Fellow-confederates. And being in this uncertainty, whether his enterprize should have fallen out happily or no, he had without reason both undone himself, and lost the occasion, whereas having happily hit home, he might without a word speaking secure himself against those who would offend him. But let every man think what best pleaseth him. *Caius* feeling the grief of the wound (for he was stricken between the shoulder and the neck, and his sword could not pierce further, by reason that it hit upon the first bone of the breast) he cried not at all, neither called for any of his friends whether it were that he distrusted them all, or that he had some other thoughts; and in lamenting himself he passed forward. But he was met by *Cornelius Sabinus* who was already prepared to encounter him, who thrust him down upon his knees: whereupon all of them environed him round about, and with mutual exhortations encouraged one another to do their utmost in murthering him. At length in all mens opinion they agreed on this, that it was *Aquilla* that gave him the deadly wound, that severed his soul from his body. But this act ought to be attributed to *Chæreas*: For though divers set to their hands in the action, yet was he the first who had bethought him of the action, having a long time before any of them premeditated the same, after what sort it should be attempted: and he also was the first that durst boldly impart it unto others, and who after they had allowed of his resolution, assembled them: and when every one was to speak his opinion, he concluded the same very discreetly, and had always done far more than the rest; so that by his earnest and honourable perswasions, he encouraged those that were faint-hearted, since at such time as the opportunity presented it self, to set hand to the execution, he was the first that attempted it, and who valiantly struck and made an easie way to the rest, who found *Caius* calm enough, for he was almost dead. For which cause, it is necessary that all which others have done, should be ascribed to *Chæreas* advice, vertue and diligence.

Caius slain.

Aquilla gave *Caius* his deaths wound; but *Chæreas* was the author and chief actor of the tragedy.

Thus died *Caius*, being struck with many mortal wounds. Now when *Chæreas* and his Companions had dispatched him, they perceived well that it would be impossible for them to save themselves, if so be they should return by the way that they came; so much were they ravished with that which they had done: For they drew themselves into no small danger by murthering an Emperor, who was cherished and beloved through the folly of the common people, and whose death the Souldiers would not leave unpunished. Now in that the ways were narrow where the murther was done, and they themselves also were hindred by reason of the great number of people, and Officers and Souldiers that gave their attendance that day, in guarding the Emperor; they took another way, and retired themselves into *Germanicus*'s lodging, who was *Caius*'s Father, whom they had lately killed. This house adjoyned unto the Palace. For although the Palace was but one, yet consisted it of divers lodgings which were builded by several Emperors; whose names, whether they had begun or finished the works, were imposed upon the same buildings. When therefore they had escaped from the press, they were in safety as long as the inconvenience that had befallen the Emperor was yet hidden. The first report of his death came to the *Germans* who were of his Guard, being a Company chosen out of that Nation named the Celtique Band, for the preservation of the Emperors Person. These men

Chæreas with his Confederates retireth into *Germanicus*'s house.

The Germans *Cæsar*'s Guard.

are

The year of the World, 4099. after Christ's Nativity, 43.

A are very prone unto wrath, and amongst all other *Barbarians*, it is a rare thing in them to examine the causes of their execution: otherwise they are men strong in body, and who in the Wars always give the first onset, yielding great advantage to those on whose side they fight. They having notice of *Caius* murther, were vehemently grieved thereat, for that it is their manner to censure all things not according to right, but as they were answerable to their own profits: *Caius* especially was dearly beloved by them, for he had obtained their favour by bestowing much mony upon them. Their Captain was one called *Sabinus*, who was not advanced to that dignity, either for his Virtue or for the Nobility of his Ancestors (for he was but a Fencer) but for his mighty strength and huge body. They therefore ran about with

Sabinus with his German Souldiers seeketh for those that slew *Caius*.

B their naked swords searching for *Cæsars* murtherers from house to house; and meeting with *Asprenas* at first, whose Gown (as we have said) was bebloodied with the blood of the Sacrifice, which was a presage that boded him but little good fortune, they hewed him in pieces. The second was *Norbanus* (who for his Nobility and Ancestors might derive his Titles from the noblest Citizens, amongst whom were divers Generals of Armies) who seeing they made no reckoning of his Dignity, and being of himself endowed with great force and strength, he took a Sword from one of them which first assailed him; with whom he grapled, and made them know that he intended they should buy his blood very dearly; and indeed so had he done,

Asprenas cut in pieces. *Norbanus*.

C but that, being environed by divers, who assailed him at once, he was beaten down, and struck with many deadly wounds. The third was *Anteius*, one of the number of the Senators, who with some others met not with these men by chance, as the two other had done; but to shew the hatred that he bare unto *Caius*, and the pleasure that he took to see him lye dead, was come out of his House, being egged on with envy to feed his eyes with that spectacle. For *Caius* had banished *Anteius* Father, whose name likewise was *Anteius*, and not content therewith, he had sent his Souldiers to kill him. He therefore with great pleasure beheld the Carcase of this Tyrant; but hearing the uproar that was raised in every part of the House, he thought good to hide himself: yet could he not avoid the narrow search of the *Germans*, who

Anteius.

D less of the Fact: Thus were these three made away.

But after the rumour of *Caius* death was heard in the Theatre, every one was amazed, and could scarcely believe it. For although divers of them were very glad that he was taken out of the World, perswading themselves that it would highly profit them; yet did their fear hinder their belief. On the other side, there were some, who desiring not that any such mishap should befal *Cæsar*, and conceiving in their thoughts, that it was impossible to be done, for that there was no men so bold, as to attempt it; they supposed the Report to be altogether false. Of this mind were certain Women and Children, Slaves and Souldiers. These by reason they received wages at his hand, tyrannized with him, being his ministers in all those abuses that he

What sort of people they were that lamented *Caius* death.

E offered to many good Citizens, in partaking the booty, and other advantages that *Caius* drew unto him. As for the Women and Children, they were of that opinion, by reason that such kind of people take delight in Plays, Jests, Donations of flesh, and other such Pastimes, which *Caius* in word pretendeth to do to gratifie the common people, but in effect it was to have means to satisfie his rage and cruelty. He was also gracious among the Servants and Slaves, for that by him they had liberty to accuse and contemn their Masters, and were therein countenanced by *Caius*. For when they falsly accused their Masters, they were easily believed; and when they discovered their Masters treasures, in recompence of their discovery they were not only made

F free by him, but also sent home with rich and ample rewards. For the reward that was assigned them, was the eighth part of those Goods that were confiscated. As for certain of the Nobility, although the matter seemed true to some of them, for that before they were privy to that which the rest intended, and notwithstanding they desired that the enterprize should be effected; yet kept they all things close, and gave no sign of joy, nor made any shew that they heard that which was reported. For some of them feared lest if they should be frustrated of their hope, they should bring themselves in danger of punishment, for having discovered their intent sooner than they should have done. They likewise who knew the enterprize and were Confederates with the Actors; yet did they more closely conceal it the one from the other, fearing lest if they should discover the matter to any one of

Divers rumors of *Cæsars* death.

G those, who drew any commodity from *Caius* tyranny, they might bewray them: whereby if *Caius* should be yet alive, they might incur the danger of punishment. For the Report was, that he had been wounded in certain places; yet that he was not killed;

The year of the World, 4003. after Christ's Nativity, 43.

killed; but as yet alive, and among his Physicians hands, who dressed his wounds. H
No man therefore durst freely discover the secrets of his heart to his Neighbour; for they that spread those Reports, were either friends (and for that cause were suspected as favourers of his Tyranny) or enemies, and by that means, in that they were but sinisterly affected towards *Caius*, there was no certainty to be gathered of that which they said. There arose also another Report, which daunted and beat down the hearts and hopes of the Nobility; namely, that *Caius* setting light by the danger wherein he was, and as little also by the wounds he had received, was come into the Market-place all bloody as he was, and after this manner declaimed before the people: *See here, how they that spread these rumours, preferred their conjectures, which were void of all reason*: which distracted those that heard it, according as they were affected. Notwithstanding all this, no man removed from his place, for fear lest they should be suddenly accused; knowing well that they should be accused, not according to their thoughts and affections, but according to the disposition of their Judges and Accusers. I

The Germain Souldiers resort to the Theatre.

But after that the Germans had environed the Theatre with their naked Swords, all that were present expected nothing but death; and as soon as any man entred, they were seized with such an amazement, as if they had already felt the strokes; so that they knew not what to do, having no heart to depart from thence; and otherwise perswading themselves, that if they stayed there any longer, it would breed them further danger. At length, when the Souldiers were entred into the Theatre by force, all the Assembly cryed out, protesting that whatsoever was done, it was besides their K knowledge, whether it were either attempted by Conspiracy, or any other means. They therefore most humbly entreated them, that they would spare them, and not inflict the penalty of the guilty on those that are innocent: For their own parts, they prayed them to search out those who had committed the act, if any such thing were committed. And thus spake they with tears, beating their breasts, and calling the Gods to witness; alledging that which the present danger suggested them with, and as much as such as pleaded for their lives could say. By these perswasions of theirs the Souldiers fury was abated, so that they began to repent for what they had executed in the Theatre; for this also was a cruelty, as they themselves (notwithstanding their barbarous incivility) supposed it to be, which was, that the heads of *Asprenas* and others that were L killed, were carried and set upon an Altar. Whereat all the Assistants were most grievously discontented, remembring themselves of the dignity of the men, and having compassion of that which had befallen them; considering also, that they themselves were not far off from dangers, being uncertain whether they should save themselves, whereby it came to pass, that some of those who had cause to hate *Caius*, durst not freely rejoyce at his death, because they were upon the point to lose their own lives, having as yet no appearance of any safety.

Aruntius entreth the Theatre, and signifieth the Emperour's death.

At length *Aruntius*, a man who was gracious among the people, and was one of the common Criers, who had a strong voice; and by crying such goods as were to be sold, had gathered so great substance, as that he was accounted one of the richest men in M *Rome*, and in great esteem amongst all men in that behalf, entred the Theatre in a mourning Habit, and after a lamentable manner: And although he inwardly hated *Caius*, yet for the fear he conceived lest he should lose his goods, and in consideration of the present danger, he dissembled his joy; wearing all those Garments of mourning, and using no less lamentation, than if he had bemoaned the death of his dearest friend. After this manner he came into the Theatre, publishing *Caius* death, to the intent that the people might not be ignorant of that which had hapned: After this, he began to repress the rage of the Germans, and commanded their Captains and Tribunes to put up their Swords, assuring them of the Emperor's death; which act of his did manifestly save the lives of all those who were assembled in the Theatre, and all them likewise, N whom they could have met with. For if they had but the least surmise, that *Caius* had as yet been alive, there was not any sort of cruelty which they had not committed: For they bare him so great love and affection, that to secure him from that misfortune, they would have redeemed him with the loss of their own lives. But as soon as they understood he was dead, they represted their furious rage, which egged them forward to revenge; knowing that it availeth them nothing to discover their affections towards him, in that he could yield them no requital. Besides, the fear they had lest, that in pursuit of their Tyrannous Murthers, the Senate should be incensed against them, if so be the Government of the Estate should be returned into their hands, made them contain themselves. Thus was the fury of those Germans appeased for the death O of *Caius*.

The Germans fury, awakened by the death of Caius, is pacified.

Mean while *Chærea* (who feared very much, lest *Minucianus* should fall into the Germans

A Germans hands, and in their fury be murthered by them) ſought for him among the Souldiers; enquiring of every one, whether they knew if he were killed or no. Whereupon *Minucianus* and *Clement* were brought unto him, who in his preſence commended *Chæreas*'s exploit, and gave him thanks in the name of the whole Senate; who witneſſed that it was to the general benefit, and good of the Common-weal, and that the greateſt perſons were beholden to him, for that he had neither wanted good advice in his deliberation, nor courage to execute his reſolution; alledging that the nature of Tyranny was ſuch, that being puffed up with a ſhort pleaſure of unjuſt and intollerable rule, it finally (as being hated by all good men) determined and ended in miſery, as manifeſtly appeared in that which had befallen *Caius*; who, before any thing was ei-
B ther deviſed, practiſed or executed againſt him, was already hateful to all men; and had in ſuch ſort violated all Laws, that his greateſt friends were reſolved to take Arms againſt him, who in appearance had deprived him of life, when both in truth and in effect it was he himſelf, who was the Author of his own ruine.

The year of the World, 4005. after Chriſt's Nativity, 43.

Chæreas, Minucianus and *Clement* conſult about *Caſar*'s death.

Hereupon all they aroſe who were in the Theatre, and raiſed great noiſe and trouble in ſeeking to ſave themſelves. The occaſion was, that a certain Phyſician called *Arcion*, being called out to go and dreſs certain men that were wounded; making a ſhew as if he went to go and prepare ſuch things as were neceſſary for thoſe that were wounded,
C made thoſe iſſue out with him, who ſate neareſt unto him; but the truth was, he did it to the end to draw them out of the preſent danger. Mean-while the Senate aſſembled themſelves in the Palace, and the people flocked together to make inquiry after thoſe who had murthered *Caius*: The people with an intire and ſimple intent, the Senate only to uſe ſome formal proceeding. For *Valerius Aſiaticus*, who had formerly been Conſul, came forth among the people, who were in an uproar; and ſuppoſing it a ſtrange matter that no man knew who had killed the Emperor, whilſt every one enquired who it was that had done the deed; *O*, ſaid he, *would it had been I that had done it.* But the Conſuls publiſhed an Edict, containing the Accuſations that were preſented againſt *Caius*; commanding the People and Souldiers, who were as yet in the Theatre, to retire themſelves to their Lodgings. And the people were put in great hope, that they ſhould be eaſed of thoſe Taxations, wherewith they had been burthened: And the
D Souldiers were promiſed Honours and Dignities, if they would contain themſelves in their accuſtomed order, and ſtir up no further trouble. For it was to be feared, leſt if they had been further fleſhed in Murthers, the City ſhould have fallen into ſome great danger, through Rapines and Spoils both of Houſes and Temples. But by this time all the whole Senate was aſſembled, eſpecially thoſe who were Confederates in *Caius*'s murther; who ſeemed to gather courage, and to ſpeak boldly, as if the Government of the Eſtate had been fallen into their hands.

Arcion a certain Phyſician diſmiſſeth ſome.

The Senate and people enquire after thoſe that ſlew *Caius*. *Valerius Aſiaticus* wiſheth he had been the Author.

CHAP. II.

E

The Souldiers reſolve to promote Claudius, Caius's *Unkle, to the Imperial Dignity.* Saturninus's *Speech in the Senate, for Liberty.* Chæreas *ſends to kill the Empreſs* Ceſonia, Caius's *Wife, and her Daughter.* Caius's *good and evil Qualities. The Souldiers carry* Claudius *into the Camp, to make him Emperor: The Senate ſends to him, to pray him to forbear.*

WHilſt the Eſtate of the Empire was thus diſtracted, *Claudius* was ſuddenly fetcht out of his Houſe: for the Souldiers aſſembling themſelves together, and conferring among themſelves what was requiſite to be done, perceived that it was impoſſible
F that ſo many, and ſo weighty affairs of the Commonweal, ſhould be well managed by a Popular Government; and grant it could be poſſible, that it would yield them little or no profit: On the other ſide, if it ſhould happen that one of the chiefeſt of the Senate were choſen, that he would prove their enemy, for not having contributed to his Election. Whilſt therefore, the Sovereign Authority remained as yet undiſpoſed of, they thought fit to elect *Claudius*, who was *Caius*'s Unkle, for their Emperor; who was a man of that reputation, that none of thoſe who were aſſembled in the Senate, was more capable than he was, both in regard of his Birth, and alſo of his good Education; who likewiſe being by them exalted to the Dignity of the Empire, would honour them and with all anſwerable bounty acknowledge their good deſerts. Wherefore they reſolved to
G go to his Lodging, and take him out to declare him Emperor; *Cnæus Sentius Saturninus*, hearing of it and conceiving that there was no time to be loſt, to witneſs both his worth and his courage; he got up (as if he had been compelled, but in effect, of his own accord)

Hedio & Ruſſinus, chap. 2. The Souldiers elect *Claudius* Emperor.

cord) and spoke after this manner with a confidence suitable to those brave men, who H
have made all the World admire the Glory of the Roman Generosity.

The year of the World, 4005. after Christ's Nativity, 43.

Cnaius Sentius Saturninus declaimeth in the Senate.

You Lords of Rome, *although it be incredible, that the Liberty which hath so long time been unexpected, should return and visit us; yet so it is, that we see the excellency thereof, although it be uncertain how long time the God's will bestow it on us; which is such, that it may rejoyce us for the present, what issue soever it may have hereafter. For to them that know what Virtue is, it is no small felicity to live one hour in freedom of mind, and in a free Country, and governed by such Laws, which in times past have made our Commonweal to flourish. For mine own part, I cannot remember our ancient Liberty, for that I was born after the subversion thereof: But I infinitely desire to have the happy fruition of that which we enjoy at this present. And I think them also very happy, who are born and brought up in virtuous Studies. I likwise suppose that a second honour next to the immortal Gods, is to be ascribed to them, by whose Virtue at last, though very late, even in this our Age, we have obtained the felicity to enjoy the same; which happiness would God, with our Inheritances, we might bequeath to our Posterity. For in regard of our selves, this day sufficeth us both, as well all those that are young, as they also who are old.: For the Aged shall forsake this life with more pleasure, in that they have had the knowledge of that Blessing, which is joyned to their Liberty: And the younger shall be furnished with a Royal Example, in admiring and knowing their Virtues, by whom we enjoy this benefit of Freedom.* I

Liberty a precious thing.

Liberty purchaseth by Virtue.

For in regard of the present time, there is not any thing that we ought more earnestly to affect, than to live virtuously: for only Virtue is the thing that confirmeth men in their Liberty. I cannot speak of the time past, but only by hear say; but for what I have seen with K

Tyrannies breed many mischiefs in Commonweals.

mine eyes, and perceived by my observation, I know how great mischiefs Tyrannies doth ordinarily breed in a Politick Estate: For they utterly extinguish all Virtue, and deprive Freemen of all that perfect magnanimity that may be in them; and teach both to flatter, and to fear, for that the Commonweal is abandoned, not to the wisdom of the Laws, but to the fury of intemperate Governors. For since Julius Cæsar *lent his thoughts to overthrow the Popular Government in* Rome, *and violated the happy course of Law, whereby our State flourished, the Commonweal hath been overthrown. For in subjecting the Law to his good liking, and himself to his particular desires, there is not any kind of misery and mischief, that hath not overthrown our City; so that his Successors have imployed themselves to the* L

Julius Cæsar.

uttermost, and with a certain emulation, to abolish the Laws of our Countrey; striving which of them might deprive our Commonweal of her Noblest Citizens: For that they have made their account, that their security consisted in communicating their secrets with such as were base and abject; abasing, not only the great Courages of those men, who were famous for their Nobility and Virtue; but also by murthering a great number of them by all sorts of Punishments: And whilst all of them endeavoured to be absolute in their Command, they made it their business to oppress the Commonwealth.

But amongst all the rest, Caius, *who this day hath lost the benefit of life, hath wrought greater mischiefs himself alone, than any other, by discharging his brutish and beastly wrath, not only against the Common Citizens, but also against his own Parents and Friends; demeaning himself alike towards all men; and manifesting his injustice, in that he pursued* M
them most, who were most innocent; and by this means grew hateful, not only to men, but also to the Immortal Gods. For it is not enough for Tyrants to satisfie their Concupiscence, to use all sorts of Injuries, to ravish both men's Wealth and their Wives; but also, they glory, when they may utterly ruine both their Fortunes and Families, who are their enemies. For all Liberty is opposed against Tyranny, and it is impossible (notwithstanding all the miseries that may be imagined or offered) that Freemen should agree with Tyrants, how little time soever it be that they have exercised their Tyranny. They also know too well, with how many mischiefs they have entangled their Subjects (although they have not the spirits to revenge themselves of those wrongs that are done unto them) and being well assured into N
what incumbrances they have drawn them, perswade themselves, that they have but one only means left them to secure themselves from suspitions, and to procure their own security;

An Exortation to maintain Liberty.

which is, to put them to death, if they may possibly do it. Since therefore at this time you are delivered from so many mischiefs, and are no more subject, except to one another (which is a Pledge of Concord for the present, and of security in time to come, and Glory unto him that hath redressed the Estate) you shall deal very well and wisely in my opinion, to provide for the Commonweal, foreseeing very diligently, all that which concerneth the good and profit thereof. It is free for any man to speak his opinion of that which displeaseth him, for that there is no Superiour to countermand their sayings, or that is exempt from reproof, if he offend against the Commonweal, or that may threaten with the Authority of O
an Emperor, for that shall be said. For what else, in these later times, hath encreased and furthered our over-topping Tyranny, than their slothful fear, who durst in no wise oppose themselves

A *themſelves againſt his Luſt? For being entangled by a certain kind of pleaſure of a quiet life, and accuſtumed to live after the manner of Slaves, and being afraid alſo to die virtuouſly, and deſirous to live with ſhame, we are fallen into theſe ſcarce ſufferable Calamities, and into ſuch miſchiefs as have concerned us too nearly. Firſt of all therefore you ought to honour thoſe who have killed the Tyrant, by dignifying them with as great honours as may be imagined, and eſpecially* Chæreas. *For he only had been the man, who by the power of the Gods, and through his great wiſdom and valour, hath given you your Liberty. Neither ought you to forget him, but to heap Honours on his head. yea, ſpecial favours, as to the man who firſt of all conſulted, and firſt of all hazarded himſelf againſt a Tyrant for your liberty. It is an honeſt, and well-beſeeming action of men of free hearts, to re-*
B *ſtore and repay ſuitable kindneſs for the benefits they have received: Such is this man in your behalf; not like to* Brutus *and* Caſſius, *who murthered* Cæſar; *for they were the Originals of Seditions and Civil Wars in this City: And this man, by the death of a Tyrant, hath not only at once delivered you of him, but alſo hath cut off thoſe miſchiefs that aroſe by him.*

The year of the World, 4005. after Chriſt's Nativity, 43.

Chæreas to be honoured for his noble Attempt.

Thus ſpake *Sentius*, and his advice was entertained with great applauſe, not only by the Senators, but the Knights alſo that were there preſent. Whereupon, a Senator, called *Trebellius Maximus* aroſe; and ſtepping to him, pulled off the Ring which *Sentius* had on his finger, wherein was inchaſed a Stone with *Caius*'s Picture in it, which *Sentius* had forgot to pull off; ſo intent was he about that which he both ſaid and did;
C and by this means the engraved Image was broken. Now, in regard it was late, *Chæreas* demanded the Watch-ward from the Conſul; who gave him the word, *Liberty*. They were all aſtoniſhed at his charge, and could ſcarcely believe that which happened For ſince the Popular Government had been aboliſhed, the Conſuls had never given the Watch-word, until that preſent time: For before the City was oppreſſed by Tyranny, the Conſuls commanded the Souldiers. After that *Chæreus* had received the Word, he gave it his Souldiers, who ſubſcribed to the Senates Authority: Of theſe there were about four Companies, which preferred the Lawful Government before a Tyranny; who alſo retired themſelves to their Officers. As for the People, they re-
D turned to their reſpective homes, full of joy, hope and courage, for that they had regained the Government of the State, which belonged unto them, and not to any particular Government. In a word, *Chæreas* was their only hope: He foreſeeing that there would ſome miſchief follow, if *Caius*'s Wife and Daughter ſhould remain alive; and that if all his Friends and Family ſhould not be utterly extinguiſhed, all thoſe who ſhould be ſpared, would ſerve to no other end, but to the Ruin of the Common-weal, and the Laws: And on the other ſide, deſiring to ſee an end of that which he had begun, and to ſatisfie that hatred he had conceived againſt *Caius*; he ſent *Julius Lupus*, one of the Captains of the Guard, to kill both his Wife and Daughter; which he did. And the cauſe why he gave this charge chiefly to *Lupus*, was, for that *Lupus* was *Clement*'s Kinſman, who was a Confederate in the Execution of *Caius*; to the end, that
E partaking after this manner in the death of the Tyrant he might be known to have dealt as forwardly for the Common-weal, as if, from the beginning, he had been a Counſeller and Agent in the Conſpiracy. Notwithſtanding there were ſome of his Companions of that opinion, that it ſhould be but a cruelty to deal with a Woman in that ſort, for that *Caius* had offended through the corruption of his own Nature, and not by the counſel of his Wife; and that all thoſe evils which he committed in the Commonweal, by deſolating the Flower thereof, was his own offence, not hers.

Chæreas requireth a Watch-word at the Conſuls hands.

Chæreas ſendeth *Julius Lupus* to kill *Caius*'s Wife and Daughter.

There were others that accuſed her to be the cauſe of all that which *Caius* had committed; alledging that ſhe had given him an Amorous Drink, by which he was tied and entangled in ſuch ſort unto her, and ſo led and tranſported by her love, that
F ſhe governed all that which concerned the Eſtate of *Rome*, and the World ſubject to *Rome*: But her Defenders prevailed nothing. For at length it was reſolved ſhe ſhould loſe her life.

To finiſh this Tragedy *Lupus* was diſpatcht, who loſt no time in the accompliſhment of their intent who had ſent him, for fear he might have been blamed, and accounted but coldly affectionate towards the good of the Common-weal. Therefore, as ſoon as he came into the Palace, he found *Cæſonia*, *Caius*'s Widow, lying by the body of her murthered Husband, deſtitute of all that which the Law gratifieth thoſe that are dead with; altogether bloody, and greatly afflicted; having her Daughter lying by her: being in this condition, ſhe was heard to utter no other words, but that ſhe blamed
G *Caius*, for that he had not given credit to that Counſel which ſhe had given him ſo often; which words of hers, were by ſome interpreted two ways; for ſome thought that ſhe meant, that ſhe had counſelled her Husband to give over his Cruelty, and

Cæſonia accuſeth *Caius*, for that he would not give credit to her Counſels.

Murthers

The year of the World, 4005. *after Christ's Nativity*, 43.

Murthers which he exerciſed againſt his Citizens: and that in his Government, he H
ſhould uſe a tempered meaſure with virtue, for fear, leſt his Subjects miſliking of his
manners, ſhould ſeek his deſtruction. Others took it, as if ſhe had encouraged *Caius*
to ſet upon the Conſpirators, and kill them without any delay; yea, before they had
committed any offence, and by that means provide for his ſecurity. They therefore
ſaid, that *Cæſonia* blamed *Caius*, for that he had behaved himſelf too careleſly, in that
wherein ſhe had counſelled him. Such were the words which *Cæſonia* ſpake, and ſuch
was the expoſition, as divers men interpreted them.

She ſeeing *Lupus* coming, ſhewed him *Caius* body, and prayed him with tears and
complaints to come nearer: But perceiving that he made no anſwer, then ſhe knew the
cauſe of his arrival, and offered her naked throat unto him with a great courage, uſing
ſuch expreſſions as they ordinarily do, who deſpair of their lives; ſhe deſiring him to I
defer no longer to finiſh that Tragedy which his Companions had begun; and ſo died
couragiouſly by the hand of *Lupus*: and after her, was her Daughter killed, which
was very young. This did *Lupus* aſſure *Chæreas* of with all expedition. This was *Caius*'s
Caius a wicked man. end, after he had reigned four years wanting four months. Before ſuch time as he ob-
tained the Empire, he was an intemperate and wicked man, and addicted to his plea-
ſure, a favourer of Tale-bearers, exceeding fearful; and for that cauſe, when he got
the upper hand of any man, he was ready to kill him. He eſteemed this the only fruit
of his power, to abuſe it againſt Innocents; and to gather and heap up great Spoils and
Booties, by wicked and unjuſt Murthers, Rapines and Oppreſſions; lifting himſelf a-
bove all Humane Authority, and affecting to be eſteemed as a God, ſuffering himſelf K
to be tranſported by the peoples Praiſes; All that which the Law condemned and
puniſhed as a thing moſt deteſtable, that made he uſe of to puniſh Virtue with. He ne-
ver remembred any friendſhip that had been done him, how great ſoever it either was
or had been, when he was in his paſſion; and was apt to inflict puniſhments in his rage,
Caius given over to luſt. on juſt and upright men. All that which was anſwerable to Virtue, was odious in his
eyes. In all things that pleaſed him, he had ſo violent appetites, that it was impoſſi-
ble to contradict him; ſo that he was not aſhamed to uſe the unlawful company of his
own Siſter: whereby it came to paſs, that the Citizens of *Rome* began to hate him ex-
treamly, for that the like had not been ſeen or heard of: of a long time men could not
believe it, notwithſtanding they ſufficiently expreſſed the hatred they bare againſt the L
fact he had committed. It cannot be ſaid of him, that he builded any work beſeeming
Caius builded a Heaven. his Royal Magnificence, worthy the mentioning, or profitable either to the preſent or
future World; except ſome Ports that he made near to *Rhegium* and *Sicilia*, for Har-
bour of ſuch Ships as came and went into *Egypt* for Corn; which doubtleſs, is a ſtately
work, and very profitable for ſuch as travel by Sea. True it is, that it was not brought
to perfection, but only half finiſhed, becauſe the Work-men wrought ſlowly. But the
chief cauſe thereof was, that he ſpent his ſtudy in unprofitable matters, and loved ra-
ther to conſume his Subſtance, to feed his own private Luſts, wherein he took great de-
light, than to erect and build any goodly and famous Work, which might have re-
Caius an excellent Orator. dounded to the profit of the Common-weal. Otherwiſe, he was an eloquent man, and M
very expert in the *Greek* and Vulgar *Roman* Tongues, apprehending preſently that
which others ſaid; and although they had been tedious in their expreſſions, yet he
anſwered them in an inſtant; and in Affairs of Conſequence, had ſuch a moving per-
ſwaſion and power, that no man could exceed him, both in regard of his quick Wit,
and eaſie apprehenſion, becauſe he had taken pains, and had exerciſed himſelf in Learn-
ing. For being *Tiberius*'s Brother's Son, whoſe Succeſſour he alſo was, he was enforced
to be ſtudious; ſeeing that *Tiberius*, who was of the ſame years, was in like manner ex-
cellently learned. *Caius* therefore enforced himſelf to imitate the Emperor *Tiberius*,
whoſe near Kinſ-man he was; and ſurpaſſed all thoſe that were in *Rome* at that time:
Yet, notwithſtanding all theſe great advantages, which his good inſtruction had bred N
in him, could not hinder the miſfortune that befell him, by the abuſe of his Authority.
So rare a thing it is to ſee them who have liberty, to do what they liſt without puniſh-
ment, to govern themſelves with modeſty. In the beginning he took delight in the
friendſhip of very honeſt men, to get credit and reputation, thinking to outſtrip the
moſt excellent: but after he was given over to licentiouſneſs, the affection that he bare
them was changed; and inſtead thereof, he grew more averſe from them daily; where-
by they were enforced to conſpire againſt him, and ſeek his ruine.

Hedio & Ruffinus, chap. 3. Now as I have heretofore declared, *Claudius* underſtanding of that which had be-
fallen *Caius* his Nephew, and ſeeing all his houſe wholly troubled for this occaſion, O
was in ſuch diſtreſs, that he knew not what to do to ſave himſelf; but went and hid
himſelf in a certain corner, where he was ſurprized, having no other cauſe to apprehend

his

A his danger, except his Nobility. For during the time that he lived a private man, he behaved himself modestly, kindly, and favourably unto all men, being well seen in the Sciences, and principally in the Greek tongue, shunning as much as in him lay, all tumult and train that might breed trouble. When as therefore the people at that time were wholly amazed at the trouble, and the Palace was full of fury and fear, and nothing reigned more in general than confusion and disorder; the Souldiers of the Guard, who were the most experienced and bold, consulted amongst themselves what course they were to take. Neither were they much discontented with *Caius* death, in that they supposed that upon just occasion he was put to death, for which cause they rather bethought themselves on that which concerned their fortunes, and how they B might assure themselves in those dangers, seeing the Germans were wholly bent against those who had killed *Caius*; rather incited thereunto of their own cruel natures, than of any good affections they had towards the welfare of the Common-weal. All which things troubled *Claudius*, and put him in fear of his life, the rather for that he saw *Asprenas* head, and the rest of the Nobility that were massacred, carried about to be seen; for this cause he kept himself in a certain place, which was only accessible by certain steps or stairs, and hid himself therein, because it was obscure. In that place one of the Souldiers of the Palace called *Gratus*, being unable to discern who he was, in regard of the obscurity of the place, and supposing him to be some one that desired to be concealed, he drew near unto him, to the intent he might the better know him: And C when *Claudius* besought him, that he would depart and leave him, he passed the more onwards, and laying hold of him, and drawing him into the light, knew him; crying out to those that followed him, This is *Germanicus*, let us take hold of him, and create him Emperor. *Claudius* perceiving that he was ready to be attach'd, and fearing lest they should put him to death as they had done *Caius*, besought them that they would pardon him, protesting unto them his innocency, and how he had no ways been either accessary or agent in that which had been done. Whereupon *Gratus* beginning to smile, took him by the hand, saying, that he had no cause to suspect his life: "For (said he) "it behoveth thee to rouse up thy spirits, and to bethink thee how to govern an Em- "pire, of which the gods (who have the care of the whole World) have deprived *Caius*, D "to reward thy virtue with. Arise therefore, and take possession of the Throne of thine Ancestors. This said, he lifted him on his shoulders, for that *Claudius* could not walk on foot, through the fear and joy that he had conceived of that which had been told him.

The Year of the World, 4005. *after Christ's Nativity*, 43.

Upon these speeches, divers of the Souldiers of the Guard assembled about *Gratus*, and perceiving that it was *Claudius*, whom they supposed to be dragged to his death, they had compassion of him as on an innocent, for that they knew him to be a man of a mild nature, who all the time of his life intermedled with nothing, and who in like sort had been often in great danger during *Caius* life. There were others of them that said, that the judgment of this matter belonged to the Consuls: Whereupon, E although a great number of Souldiers flocked about him, and the simple people that were unarmed fled from them; yet could not *Claudius* go on his way; so weak and feeble felt he himself in his whole body. It fortuned likewise, that they who carried his litter, perceiving his plight, fled away for fear, and left him, so little hope had they that their Master should escape with his life, whom they saw to be thus drawn by the Souldiers. Now when *Gratus* and his associates were arrived in the Court of the Palace, which (as it is reported) is the place which was first of all inhabited in *Rome*, they began to think upon that which was to be done: thither also there flocked a great number of other Souldiers unto them, who took pleasure to behold *Claudius*, enforcing themselves to place him in the Imperial Dignity, in regard of F that good affection which they bare to *Germanicus* his Brother, whose memory was much honoured among all those, who had conversed with him. Moreover, they ripped up how many avaricious acts the Senate had committed, and how great errors the chiefest Senators had been guilty of, before the Publick Government was changed. Moreover, they considered the danger and difficulty of their actions then in hand, for that the Government being administred by one only man, would be dangerous for them, if he should obtain the same by any other means; whereas if *Claudius* should enjoy the same by their permission and good will, he would have them in remembrance who had favoured him, and would recompence them according to their merits. This was the effect of their discourse, which they held among themselves, or when they met G with one another. All of them at length concluded upon this advice, and environed *Claudius*, and lifting him up upon their shoulders, they carried him into the Army, to the intent that no man might hinder them to finish that which they intended.

Claudius against his will drawn unto the Empire.

The cause that induceth the Army to make *Claudius* Emperor.

Claudius carried on mens shoulders into the Army.

The year of the World, 4005. after Christ's Nativity, 43.

There fell a debate also betwixt the Senators and Citizens: For, the Senate desirous H
to recover their former Dignity, and enforcing themselves to avoid the slavery that had befallen them by the wickedness of Tyrants, intending the maintenance of their present good fortune. Contrariwise, the people envied them that Dignity. And knowing that their Emperors should be as it were bridles to restrain the avarice of the Senate, and the refuge of the People, they were very glad to see that *Claudius* was advanced, making their account that if he were created Emperor, they should avoid a Civil War, like unto that which happened in *Pompeius* time.

Difference betwixt the Citizens and Senators.

The Senate perswade *Claudius* to resign the Dignity offered him.

"The Senate knowing that *Claudius* was carried into the Army by the Souldiers, "chose out some of their order, and sent them as Embassadours in their behalfs, to "signifie unto him, that he ought to use no violence in obtaining the Empire, but ra- I
"ther to remit the charge of the Commonweal to the Senate. That he both was and "should be one of the Senators, and have the conduct of the Commonweal, and dis- "pose it according to Law, perswading him to call unto his remembrance those grievous "mischiefs which the former Tyrants had wrought in the Commonweal, and what "dangers he himself had also suffered with them, during the reign of *Caius* their late "Emperor. That it should ill become him, who had detested the fury of others Ty- "ranny, now willingly to be drawn to oppose himself against his Countrey. That if "he would obey them, and continue to express the virtue and constancy of his Life, "which in times past he led with commendation, he should obtain those Honors which "free Citizens could afford him, and in suffering himself to be governed by Laws, to K
"the end he might have part in the command, and to be commanded in his turn, he "should obtain the praise of virtue. That if he would not be disswaded by the death "of *Caius*, which was fresh in memory, for their own parts they would hinder his "proceedings as much as in them lay. They also alledged, that they were "provided with Souldiers, and store of Armour, and a great number of domestick "servants, all which they would employ against him: But over and above these "things, they had far greater helps, namely, their hope, and good fortune, and "the gods, who were wont to fight for those who maintain virtue and goodness. "They solemnly protested also for their own parts, that they were of that mind, that "there was nothing more honest and just, than to fight for their Liberty and Countrey. L
The Embassadours that brought this message were *Veranius* and *Broceus*, who both of them were Tribunes of the People. They prostrating themselves on their knees before him, humbly besought him, that he would not engage the Commonweal in a Civil War. And seeing that *Claudius* was inclosed with a great number of Souldiers, in respect of whom the Consuls were of no force, they besought him, that it would please him to demand the Government at the Senates hands, and receive it from them if he were resolved to be Emperor; for that it would be an act more holy, and just, if he should obtain the same with their good will, and not in despight of those, who would vouchsafe it him willingly.

M

CHAP. V.

King Agrippa *encourageth* Claudius *to accept of the Empire. The Souldiers, who had been for the Senate, forsake it, whether* Chæreas *would or not, and joyn with those that had sworn to* Claudius. *So* Claudius *becometh Master, and condemns* Chæreas *to die: He suffers with a wonderful Constancy. And* Sabinus, *who had been one of the chiefest of the Conspiracy, killeth himself.*

Claudius denieth to give over the Dignity that was offered him. *Hedio & Ruffinus, chap. 4. al. 3.*

ALthough *Claudius* knew with what presumption the Senate had sent this N
Embassage, yet he modestly entertains the same for the present. But supposing that it stood very little with his security to commit himself to their trust, and being encouraged by the exhortation of the Souldiers, who promised him their utmost endeavour, and by the incitation of King *Agrippa*, he determined by no means to let the Sovereignty slip out of his hands, in that it was so willingly and freely bestowed on him when he thought least on it. After that *Agrippa* had performed all those duties unto *Caius* which were requisite for such an one as had been by him advanced to Honour, and having taken his body and laid it in a litter, he brought him out before the Souldiers of his Guard, and assured them that *Caius* was yet alive, and for that he found himself sick of those wounds that he had received, he sent to seek for Physicians. But afterwards understanding that *Claudius* was taken by the Souldiers, O
thrust so much, that he got himself passage unto him, whom he found altogether daunted,

and

A and ready to ſurrender all things into the Senates hands; and encouraged him, to take upon him the Government of the Empire, which the Souldiers had offered him. Which done he departed, and was ſuddenly ſent for by the Senate, whither he reſorted altogether perfumed, as if he were returned from ſome Banquet, and had known nothing of that which had happened: He therefore asked the Senators, what was become of *Claudius*, who told him of the truth; and beſides that, required him to give them his opinion and counſel, touching the preſent Affairs: "His anſwer was, That he "was ready to adventure his life in the behalf of the Senate: Yet, by the way he told "them, that they ought to have an eſpecial regard of the Common-weal, rather than "all the pleaſure they could pretend; and that they who would be Lords of an Em-
B "pire, had need of Arms and men to maintain themſelves, leſt being weak and un-"provided, they ſhould be deceived in their expectations. The Senate replied, That "they had great ſtore of Furniture, and that they would contribute money; that "they had good ſtore of *Souldiers*, to whom they would add their Slaves, and give "them liberty. But *Agrippa* replied, Would God, Grave Fathers, that you were a-"ble to perform the matters you intend; yet will I not fear to diſcover that unto "you, which concerneth you nearly. You know well, that the Army that is with "*Claudius*, conſiſteth of ſuch men, who have been long time trained up in Feats of "Arms, and that thoſe that are to fight on your ſide, are but men gathered together; "and ſuch as you joyn with, are the very ſcum of your Slaves, who are both
C "untractable and untrained. We ſhall therefore enter fight againſt expert Souldiers, and "commit our Fortunes to ſuch men as ſcarcely know how to draw their Swords: Ra-"ther think it fit that we ſend unto *Claudius* ſuch men, as may perſwade him to give "over the Empire. And to perform this Meſſage, behold my ſelf in a readineſs to be "commanded by you.

The Year of the World, 4005. *after Chriſt's Nativity*, 43.

Claudius confirmed in his reſolutions by *Agrippa*.

Agrippa telleth the Senate his opinion.

To this effect ſpake *Agrippa*; and hereunto the Senators agreed, and ſent him to *Claudius*, appointing him others to accompany him. As ſoon as he came to *Claudius*, he ſecretly diſcovered unto him in what perplexity the Senate was, and gave him inſtructions to anſwer and carry himſelf like an Emperour, and to ſhew his Dignity and Power. Whereupon *Claudius* gave the Ambaſſadours this anſwer; "That he won-
D "dred not that the Senate were ſo unwilling to be commanded by a Sovereign, in "regard of that cruelty which the fore-paſſed Emperours had uſed to their deſtructi-"on. But for the preſent they ſhould taſte of his mercy, and feel his moderate "Rule; and they ſhould live under the Government of ſuch an one, who although in "name he had the Imperial Authority, yet that in effect he would govern all things "by their diſpoſition. For which cauſe, he wiſhed them in no ſort to diſtruſt him, "whom, as they themſelves could witneſs, they had ſeen and known to have dealt "virtuouſly and juſtly in many Affairs, although the ſtate of times had been far "different. Thoſe that were ſent from the Senate hearing theſe words, returned back again. But *Claudius* inſtantly aſſembled his Army, and exacted an Oath of Fidelity
E from them; beſtowing on every one of them who were of his Guard in way of Largeſs, five thouſand Drachma's, amounting to ſome twenty five Pound a man, of our ſterling money. He preſented their Captains alſo with Preſents anſwerable to their Qualities, promiſing to perform no leſs bounty to all the reſt, in what place ſoever they were. Hereupon the Conſuls aſſembled the Senate in the Temple of *Jupiter* the Victorious, before day, and ſome of them hid themſelves through the fear they had of that which ſhould be ſpoken: Others departed out of the City, and reſorted to their Countrey Farms, foreſeeing with themſelves the iſſue of all theſe things; and perceiving that their hope of Liberty was loſt, they thought it far better for them to be exempt from danger, and to paſs their life in quietneſs, though it were with Subjection, than to be
F altogether uncertain of their ſecurity and ſafety, by maintaining the Dignity of the Senators: Yet, about a hundred of them drew themſelves together, and no more. Now whilſt they were conſulting upon that which they were to do, they ſuddenly heard a ſhout of Souldiers that were aſſembled round about them, requiring the Senate to chuſe them an Emperour, and not to ſuffer their State to be loſt through a multitude of Governours; and to this effect ſpake they, leſt the Government ſhould be given to divers, and not to one. This courſe of theirs gave little content to the Senators, both in regard of the loſs of that liberty which they expected, as through the good liking they had of *Claudius*; notwithſtanding, there were ſome that pretended ſome hope to be
G advanced, both in reſpect of the Nobility of their Race, as in regard of their Alliance that they had by Marriage with the *Cæſars*. For, *Marcus Minucianus*, a man of himſelf of Noble deſcent, and who had married *Julia*, *Caius*'s Siſter, ſtood up to demand the Sovereign Government; but the Conſuls reſtrained him, alledging excuſe upon excuſe.

Agrippa with ſome others, is ſent to *Claudius*.

Claudius's anſwer to the Ambaſſadors.

The Souldiers Oath taken.

The Souldiers require a Monarch at the Senates hands.

Some affect the Empire.

The year of the World, 4085. *after Christ's Nativity*, 43.

Another, *Minutianus* alſo, one of *Caius*'s Tutors, withdrew *Valerius Aſiaticus* from thinking on thoſe things: And there had happened as great a ſlaughter as had ever been heard of, had any of theſe had the liberty to deſire the Empire, or oppoſe themſelves againſt *Claudius*. For amongſt others, the Fencers, who were of no ſmall number, they of the Watch, and the Saylers, joined themſelves together with the Army. They therefore, that pretended to demand the Empire, gave over their Suit, partly in the Cities behalf, partly from their own private ſecurity. H

About break of day *Chæreas* and his Companions went forth to debate the matter with the Souldiers; and made ſigns to them, that he would ſpeak with them, but they made a great noiſe to cut them off from proceeding any farther, for all of them were earneſtly bent to have an Emperour and Sovereign Lord; and required with all expedition, that they might have one proclaimed and known. So the Senate underſtood, by the Souldiers diſdaining its Authority, that it was impoſſible to re-eſtabliſh the Republick; and on the other ſide, the Souldiers miſregarding ſo worthy an Aſſembly, was unſufferable to *Chæreas* and his Confederates againſt *Caius*. At length, *Chæreas* being unable to conceal his Paſſion, and hearing that they asked for a Monarch, promiſed that he would give them one, if they would bring him a Token from *Eutychus*, who was the Wagoner to the Green Band, whom *Caius* had loved extreamly; inſomuch as he employed his Souldiers in ſervile Labours, as to build him Stables for his Horſes, beſides ſeveral other reproaches, threatning them that he would bring them *Claudius*'s head; and told them that it was a ſhame, after having taken the Empire from a Fool and a Mad-man, to give it to a Block-head. Yet none of theſe words could divert them from their purpoſe; but all of them drew their Swords, and with diſplayed Colours, marched towards *Claudius*, to unite themſelves with thoſe, who had already bound themſelves by an Oath, to ſerve him faithfully. So that the Senate was abandoned, and deſtitute of all defence; and there was no difference betwixt private men and Conſuls. All of them were aſtoniſhed and confuſed, not knowing what to do, becauſe they had thus provoked *Claudius*'s diſpleaſure againſt them. And now fell they to reviling one another, in teſtimony of the repentance they conceived for their proceedings. Whereupon *Sabinus*, one of thoſe who had murthered *Caius*, aroſe, and proteſted, that he would ſooner cut his own throat, than conſent to the eſtabliſhment of *Claudius*, or behold with his eyes, the miſery and thraldom of his Countrey: He likewiſe encouraged *Chæreas*; telling him that he deſerved very little by cutting off *Caius*, if he thought to live without the liberty of his Countrey. To which he anſwered, That he made no account of his life; yet that he intended to ſound *Claudius*'s mind, and with this reſolution they concluded. Mean while ſome of the Senators thought on every ſide to break through the midſt and thickeſt of the Souldiers, to go and do reverence and homage to *Claudius*: Amongſt whom was *Q. Pompeius* one of the Conſuls, whom the Souldiers accuſed to be one of the principal Actors to incite the Senate to recover their Liberty; and they drew their Swords againſt him; and if *Claudius* had not reſtrained them, they had ſurely diſpatched him: But he made him ſit down by him, and by that means delivered him from the danger. The other Senators, who accompanied him, were not entertained thus honourably; but ſome of them were wounded, even then when they preſſed forth to ſalute *Claudius*: *Apomus* retired himſelf ſore wounded, and the reſt were in great danger to loſe their lives. But King *Agrippa* drawing near unto *Claudius*, deſired him to uſe as much lenity as was poſſible in him towards the Senators; for that if any miſchief ſhould betide them, he ſhould have no other perſons to command. To the which Counſel of his *Claudius* gave place, and aſſembled the Senate in the Palace, cauſing himſelf to be carried thorough the City in the company of his Souldiers, who marched before him, keeping back the common people. But amongſt thoſe that killed *Caius*, *Chæreas* and *Sabinus* were come out into the ſtreets, notwithſtanding they were forbidden by *Pollio*, whom not long before *Claudus* had made Captain of his Guard. And as ſoon as *Claudius* came into the Palace, whither he aſſembled his friends, he pronounced ſentence againſt *Chæreas*. For although his action was accounted both generous and noble, yet he was condemned for this, becauſe he was perfidious; whereupon he was adjudged to die, to give example to others, to the end that Princes and Emperours may hereafter live in ſafety. He was therefore led to his death with *Lupus*, and divers other Romans. It is ſaid of *Chæreas*, that he endured this accident with a great courage, which he expreſſed, not only in that he changed not his countenance, but alſo by the reproaches which he gave *Lupus*, who wept. For when *Lupus* was putting off his Cloaths, and complained of the cold that he felt, he taunted him thus, alluding to his name, which was *Lupus*; That never any cold did

I K L M N O

The Souldiers withdiſplayed Enſigns repair to *Claudius*.

Sabinus rather chuſeth death than to allow of *Claudius*.

Q. Pompeius. the Conſul, with others, reſort to *Claudius*.

Claudius is perſwaded by *Agrippa*, to uſe the Senators more mildly.

Thoſe that murthered *Caius* are executed.

A did harm to a Wolf. Furthermore, when he came to the place of Execution, where a great number of people were gathered together to behold the ſpectacle, he asked the Souldier that was appointed to behead him, if he were a cunning headſman, and whether he had a new Sword; wiſhing him to uſe that wherewith he murthered *Caius*. His death was happy, for he received but one ſtroke; whereas *Lupus* was faint-hearted and received divers, becauſe he ſtretched not out his neck freely. Some few days after, at ſuch time as the Romans ſolemnized their Expiations, and that every one honoured the memory of his dear Friend, they gave *Chæreas* a part of that honour, and caſt his portion into the fire; ſaying, That was to deface and purge their ingratitude whereof they were guilty towards him. Thus ended *Chæreas* his Life. But for *Sabinus*, B although *Claudius* had not only abſolved him, but alſo ſuffered him to exerciſe his Office, as he had done before; yet he thought that he ſhould do amiſs, and againſt Juſtice, if he falſified his Faith to his Aſſociates and Confederates; for which cauſe he ſhortned his own days, thruſting his Sword through his own body, to the very hilts.

The Year of the World, 4005. *after Chriſt's Nativity*, 43.

Sabinus killeth himſelf.

CHAP. IV.

C Claudius *the Emperor confirmeth* Agrippa *in his Kingdom, adding* Judæa *and* Samaria *thereunto: He giveth the Kingdom of* Chalcis *to* Herod, Agrippa's *Brother; and maketh Edicts in favour of the Jews.*

ONe of the firſt things that *Claudius* did after his eſtabliſhment in the Empire, was to disband thoſe Souldiers whom he ſuſpected; and publiſhed an Edict, by which he confirmed the Kingdom to *Agrippa*, that *Caius* had given him, accompanying his bounty with many Praiſes; adding moreover unto his Government all that which his Grandfather had poſſeſſed; to wit, *Judea* and *Samaria*, which in that they were as one Lawful Inheritance, appertaining unto him. He gave himalſo out of his own Dominions, *Abela*, and all the Country about *Libanus*, that in times paſt appertained to *Lyſanias*. And D he cauſed the Alliance that was paſs'd betwixt them, to be engraven and regiſtred in an open place of the City of *Rome*. He took from *Antiochus* the Kingdom that he had, and gave him in exchange a portion of *Celicia* and *Comagena*. He ſet *Alexander Lyſimachus Alebarcha* at liberty, who had been his old Friend, and ſometimes Governour in *Arabia*, and once his Mother *Antonia*'s Steward; who had been committed Priſoner through *Caius*'s diſpleaſure, and eſpouſed *Bernice*, *Agrippa*'s Daughter, to his Son *Marcus*; which after the death of *Marcus*, who died before he was married, was afterwards married with her Father *Agrippa*'s allowance, to *Herod* his Brother, for whom *Agrippa* begg'd of *Claudius* the Kingdom of *Chalcis*. At that very time, the Jews that were in the City of *Alexandria*, mutined againſt the Greeks: For after *Caius*'s death, E the Nation of the Jews which had been oppreſſed during his Reign, and injuriouſly dealt withal by the Alexandrines, recovered their former courage. For which cauſe *Claudius* gave Commiſſion to the Governour of *Ægypt*, to pacifie and appeaſe that Uproar. He ſent alſo his Letters Patents into *Alexandria* and *Syria*, at the requeſt of the two Kings, *Agrippa* and *Herod*, to this effect:

Herodio & Ruffinus, chap. 5. Alias, 4. Claudius giveth *Agrippa, Judea, Samaria*, and *Iſaurias*'s Countrey.

Antiochus King of *Comagena.*

Alexander Lyſimachus Alebarcha.

Herod, Agrippa's Brother created King of *Chalcis.*

Sedition in *Alexandria*, betwixt the Greeks and Jews.

Claudius's Edict in favour of the Jews in *Alexandria.*

Tiberius Claudius Cæſar Auguſtus Germanicus, *Father of the people, ſignifieth this that followeth: Underſtanding that the Jews, Inhabitants in* Alexandria, *and for that cauſe called Alexandrines, have at all times enjoyed the ſelf-ſame Priviledges of the City, which the ancient and firſt Alexandrines have had: Which Favours they have obtained by the Leave of thoſe Princes that were our Predeceſſors, as it hath been plainly made known* F *unto us, as well by Letters which have been written unto us, as by confirmed Decrees: And that ſince* Alexandria *hath been united to our Empire by* Cæſar Auguſtus, *their Priviledges have continued in force during the ſeveral ſucceſſions of many of our Governours; which Rights of theirs have never been called in queſtion, no not in that time when* Aquila *was Governour in* Alexandria: *Since in like ſort* Cæſar Auguſtus *hath not letted them, but when the Governour of their Nation was dead, they might eſtabliſh other Subſtitutes and Governours in his place; commanding that all of them ſhould yield him obedience in obſervation of their Laws and Cuſtoms, without conſtraint or impulſion to do any thing contrary to their Religion. Yet notwithſtanding, the Alexandrines have mutined againſt the Jews, being in the City of* Alexandria, *in the time of the Emperour* Caius, *by reaſon of the* G *folly and frenzy of* Caius, *who diſgraced and oppreſſed the Nation of the Jews, becauſe they would not violate their Religion, nor acknowledge the ſaid* Caius *for a God. Our Will and Pleaſure is, That no one of the Priviledges of the Nation of the Jews be aboliſhed by*

The year of the World, 4005. *after Christ's Nativity*, 43.

reason of Caius's *frenzy; but my mind is to maintain those which heretofore have been* H *given them, to the end they may continue and live according to their ancient Laws and Customs: Commanding you and every one of you very carefully to provide, that after the publication of this our Ordinance, they be no ways troubled.* This was the Tenour of that Ordinance which was made in favour of the Jews in *Alexandria*.

Claudius's Edict in the behalf of the Jews scattered thorough the whole Empire.

But that which was generally made in favour of those, who were dispersed thorough the whole World, was to this effect: Tiberius Claudius Cæsar Augustus Germanicus, *High Priest, Father of the people, elected Consul the second time, signifieth that which ensueth. Our well-beloved Friends, the Kings,* Agrippa *and* Herod, *have required us, that we will permit all those Jews that live under the Roman Empire, to use the same Laws and Privileges which they have used heretofore, as we have granted to the Jews that dwell in* I Alexandria. *Which suit of theirs we have willingly granted; not only in favour of those that require the same, but also for that I think them worthy of such a favour; for whom I have been intreated, in regard of the fidelity and friendship they have always expressed towards the Romans. My pleasure therefore is, that no City, either Grecian or otherwise, shall deny any priviledge, from whence they shall be excluded; for that since the Emperour* Augustus, *they have never been exempted from them. It standeth with reason therefore, that henceforth the Jews that live under our Empire, of what place soever they be, may observe their ancient Customs without any contradiction: giving them to understand, that hereafter they use our Clemency so much the more moderately, without neglecting the Religion of other Nations, in retaining their own. And our will is, That this present Ordinance be published by the Magistrates of Cities, Colonies and Countreys of* Italy, *and be sent unto Kings and Foreign Princes, by fit Ambassadours, within thirty days at the least, to the end that they should be in such sort set up, that they may be seen and read by all those that pass by.* K

CHAP. V.

King Agrippa *goeth to his Kingdom, and putteth his Chain, being a token of his Imprisonment, into the Sacred Treasury of the Temple of* Jerusalem. *He provideth for the Dignity of the High Priesthood: He is highly displeased at the* Dorites *insolence, who had caused* Cæsar's *Statue to be erected in the Jews Synagogue.* L

Claudius sendeth *Agrippa* into his Kingdom.

BY these Edicts of *Claudius Cæsar*, which he sent both to *Alexandria*, and other parts of the World, it plainly appeareth how well affected he was towards the Nation of the Jews. And presently after this, after he had dignified *Agrippa* with all kinds of Honour, he sent him back into his Kingdom, to govern the same; commanding all his Presidents and Lieutenants in his Provinces, through which he was to pass, to give him a friendly and honourable Convoy. But he, having wisely and happily dispatched his Affairs, returned in all haste. As soon as he came to *Jerusalem*, he of- M fered his Sacrifices of thanksgiving which he had vowed, without omitting any thing that was commanded by the Law. He caused also divers Nazarites to cut off their hair, and offered in Gift that Chain of Gold that *Caius* had given him; which was of the same weight the Iron Chain was of, wherewith his Royal hands were manacled, in memory of the Adversity he had past, and the Testimony of the exchange thereof into better Fortune; commanding that it should be hanged up in the Temple, and over the Chamber of the Treasury, to testifie unto those that should behold it, that the highest Estates are subject to alterations; and that God can raise men again, from Obscurity, to happy Fortune. For this Chain that hanged in the Temple, being consecrated to God, manifestly expressed unto all men, that King *Agrippa* was upon a very N small occasion deprived of his former Dignity, and made Prisoner, and then a little while after that, he being delivered from his Bonds, was raised and exalted to a famous Kingdom; to signifie thereby, that Humane Affairs are of that nature, that that which is the greatest, may be easily overthrown; and that which is declining, may recover again its ancient Honour and Dignity. When therefore *Agrippa* had duely and devoutly acknowledged God's mercies, he deposed the High Priest *Theophilus* the Son of *Ananus*; and bestowed that Honour on *Simon* surnamed *Cantharas*, the Son of *Boethus*. This *Simon* had two Brothers, and *Boethus* was their Father, whose Daughter had been married to King *Herod*, as heretofore it hath been mentioned. *Simon* held the Priesthood with his Brethren and his Father, as the three Sons of *Simon*, O High Priest, Son of *Onias* had done, during the Empire of the Macedonians as we have declared in our former Books. After the King had given order for the Priesthood, he

Agrippa hangeth up his Golden Chain over the Treasury Chamber in the Temple.

Simon the Son of *Boethus* placed in *Theophilus*'s room. *Hedio & Ruffinus, Chap.* 6.

A he thought good to recompence the good affection that they of *Jerusalem* had born unto him; for which cause, he acquitted them of those Tributes that every Family paid, knowing that it became him to shew kindness unto them, who had been faithful and well affected towards him. He created *Silas*, who had been his Companion in many dangers, General of all his Army. Not long after, certain young men that were Dorites, under the colour of constancy in case of Religion, who also had daily expressed the same in their actions and unbridled rashness, brought the Image of *Cæsar* into the Temple of the Jews, and erected it in that place: which insolence of theirs highly offended *Agrippa*, who construed it as an Act that tended to the abolition of the Religion of their Countrey: For which cause, with all expedition he repaired to *Petronius*, who was
B Governour of *Syria*; and complained against those Dorites, who was no less displeased with the action, than he himself. For he supposed that such breach of Religion, was the means to further Impiety, and for that cause he wrote to those which had attempted this Innovation, somewhat sharply, to this effect following.

The year of the World, 4003. *after Christ's Nativity*, 43.

Agrippa releaseth the Tributes to those of *Jerusalem*.

Silas.

The Dorites place *Cæsar*'s Statue in the Synagogue of the Jews, and thereby vehemently offend both *Agrippa* and *Petronius*.

CHAP. VI.

Petronius, *Governour of* Syria's *Letter to the Dorites, concerning the Emperour's*
C *Statue, which they caused to be erected in the Jews Synagogue. King* Agrippa *bestoweth the high Priesthood on* Matthias. Marsius *is made Governour of* Syria.

PUblius Petronius, *Lieutenant to* Tiberius Claudius Cæsar Augustus Germanicus, *to the Magistrates of the Countrey of* Doria, *health: Whereas* Cæsar *hath published an Edict, by which he permitteth the Jews to live according to their Laws and Customs, some one amongst you have been so presumptuous as to contradict the same in effect (although in words you protest that you obey him) and do all that which you can, to hinder the Jews from enjoying their Synagogue, insomuch as in the same you have set up* Cæsar's *Image; not only thereby opposing your selves against the Jews, but also against the Emperour himself; whose*
D *Image might have been better placed in his own Temple, than in a Foreign Temple: And you have placed it in their Synagogue, whereas by right, every one ought to be master of his place, according to* Cæsar's *Judgment: For it should be very ridiculous in me to alledge mine own judgement after that of* Cæsar's, *who hath granted the Jews the liberty to live according to their own Laws and Customs, and hath commanded that they should converse in equal freedom among the Greeks. For these causes I command you, That they who have been so bold as to contemn* Augustus's *Decree (against whom their own Magistrates have been displeased; excusing themselves that this accident happened not by their motion, but by the fury of the common people) be brought before me by the Captain* Proculus Vitellius, *to yield a reason of that which they have done; exhorting the Magistrates, that if they*
E *will not be accounted Parties in this Contempt, they endeavour to discover those that are guilty to* Proculus, *and give order that no Sedition or Violence be offered thereupon. Which notwithstanding it seemeth that they effect, although we and the most honoured King* Agrippa, *whom I take for my good and special Friend, endeavour nothing more, than that the Nation of the Jews should not assemble, and take Arms, under colour of their defence. And to the end, that whatsoever* Augustus *hath ordained concerning this matter, may be the better known unto all men, I have added this Edict which he published in* Alexandria. *And although they are sufficiently known unto all men, yet hath the most honoured King* Agrippa *read them unto me, when I sate in my Tribunal Seat; concluding, according to right, that the Jews ought not to be excluded nor hindred from enjoying those benefits,*
F *which are granted unto them by* Cæsar: *I therefore charge all men, that henceforward they take heed lest they seek any occasion of Mutiny or Sedition, and that every one live according to his religion.* See here how *Petronius* proceeded in this matter, both to amend that which was past, and also to prevent that which was to come, that none should be so bold to attempt the like. After this, *Agrippa* took the Priesthood from *Simon Cantharа*, and gave it again to *Jonathan* the Son of *Ananus*, whom he esteemed to be more worthy than the other. But *Jonathan* declared that he was not desirous of this Dig-
G nity, for in effect he refused it; saying, *O King, I most willingly acknowledge the honour which it pleaseth you to bestow upon me; and know well, that it is a Dignity, which of your own free will you bestow upon me; notwithstanding that, God judgeth me unworthy. It suffiseth me, that I have once been invested with the Sacred Habit: For at that time I wore it with more holiness, than I can now receive it at this present; yet notwithstanding, if it please you to know one that is more worthy of this honour than my self, I will*

Alias, chap. 5. P. Petronius writeth to the Dorites to send them to him, who have broken *Cæsar's* Edict.

Jonathan the Son of *Ananus* is restored to the Priesthood, and refuseth it, and prayeth that his Brother *Matthias* may minister therein.

The year of the World, 4005. *after Christ's Nativity*, 43.

will inform you of one. My Liege, I have a Brother, who towards God and you, is H *pure and innocent, whom I dare commend unto you for a most fit man for that Dignity.* The King took great pleasure in these his words, and leaving *Jonathan*, he bestowed the Priesthood on *Matthias* his Brother, according as *Jonathan* advised him: And not long after this, *Marsus* succeeded in *Petronius*'s room, and took upon him the Government of *Syria*.

Marsus Prefect of *Syria*.

CHAP. VII.

Silas (*General of* Agrippa's *Forces*) *his great Imprudence, obligeth this Prince to put him in Prison.* Agrippa *fortifieth Jerusalem, but the Emperour* Claudius *commands him to forbear: His excellent Qualities; his stately Buildings: The cause of his falling out with* Marsus, *Governour of* Syria: *He bestoweth the Great Priesthood on* Ælioneus: *dieth after a terrible manner: Leaveth for his Successor his Son* Agrippa, *and three Daughters: The Inhabitants of* Cæsarea *and* Sebaste *prove extream ungrateful to his Memory.* Claudius *the Emperour sends* Fadus *to be Governour of* Judea, *because of* Agrippa's *Minority.* I

Silas being made General over the King's Army, and for that he had always been faithful unto him, and had never forsaken him in any danger that was offered, K without partaking the utmost extremity; but had always adventured on the greatest dangers, in respect of his entire and constant resolution; he made this account, that being so firm a friend to the King, he should also be partaker and Companion with him in the Honour: Therefore he submitted not himself to the King, but challenged to himself a liberty to speak what he pleased. For this cause he grew hateful in the King's sight, for that in particular he boasted of himself beyond measure, and oftentimes refreshed the memory of those Adversities the King had pass'd, the rather to express how affectionate he had been towards him; and his continual talk was nothing else, but of the hardships he had endured. Now, for that he observed no measure in this his discourse, the King took it as an injury done to his Honour, and was offended with the unbridled Licente of this man's prattle: For nothing soundeth more harsh in a man's L ear, than the memory of his fore-passed misery; and it is but the part of a fool to rip up the Courtesies he hath employed on another man. At length, *Silas* grievously provoked the King's displeasure against himself, that rather subscribing to his wrath, than his wit, he not only dispossessed *Silas* of his Generals Place, but also sent him bound into his Countrey, there to be held Prisoner. Yet notwithstanding, time asswaged this displeasure; and the King taking it into better consideration, and remembring what *Silas* had endured in his behalf, he revoked the Sentence that he pronounced. And as he was ready to celebrate the Festival day of his Birth, and all his Subjects were to take their pleasure; he speedily sent for *Silas*, to the end he might be partaker thereof, and feast with them. But *Silas*. who was of a free nature, supposing that he had M just cause to be displeased, concealed it not from those who were sent unto him, but spake unto them after this manner: "To what honour doth the King invite me at this "present, purposely to deprive me of it again? For he hath not only deprived me of "those Honours which he bestowed upon me, in acknowledgment of the affection I "have always shewed unto him: But he hath altogether abused me; if he thinks that "he can restrain me from speaking freely, he deceiveth himself. For my Conscience "knoweth how many hazards I have delivered him from; and as long as I breathe, I "will ring in all mens ears, how much I have endured for his Conservation and Ho- "nour, in recompence whereof I am this day in Bonds, and shut up in an obscure Pri- N "son, which I will never forget. Yea, and when my Soul shall depart out of this Bo- "dy, she shall bear with her the remembrance of those benefits I have employed on "him. These words spake he with a loud voice, desiring them to relate the same unto King *Agrippa*; who seeing that he was grounded in an incurable folly, left him in Prison.

Hedio & Russinus, chap. 7. *Silas*, by too much reviving the King's miseries and misfortunes, and ripping up his own deserts, groweth into the Kings hatred, and is sent Prisoner into his Countrey.

Agrippa sendeth for *Silas* out of Prison; who, dissembling not his displeasure, is left still in Prison.

After this, the King began to fortifie the Walls of *Jerusalem*, on the side of the new Town, upon the common charge, encreasing them both in length and breadth: Which if he might have thoroughly finished, it had been invincible Fort. But *Marsus* the Governour of *Syria*, acquainted *Cæsar* what the work was, and *Claudius* suspecting some Commotion, wrote expressly to *Agrippa*, commanding him thence-forward to desist from O further building of the Walls, according to that form wherein he began; whereunto he would not disobey. This King *Agrippa* was of nature so ready to exercise Liberality, and

Agrippa fortifieth the Walls of *Jerusalem*. *Claudius* commandeth *Agrippa* to desist from building the Walls.

A and took ſo great pleaſure to uſe his magnificence towards all ſorts of Nations, that the great expences he was at, obtained him great reputation. So that his whole pleaſure and delight was, to ſhew courteſie unto all men, and to purchaſe good eſteem, being every way different in nature and diſpoſition from King *Herod* his Predeceſſor. For *Herod* was naturally malicious, extream in puniſhing, and irreconcileable to thoſe with whom he was diſpleaſed, manifeſtly expreſſing that he loved the Grecians better than the Jews. For he beautified thoſe Cities that belonged to ſtrangers, and gave them money, and erected them Baths, and ſumptuous Theatres, and Temples, and in ſome of them Galleries: But as for the Cities of the Jews, he beſtowed not this bounty on any of them, no not the leaſt reparation or gift that was worthy the ſpeaking
B of. Contrariwiſe King *Agrippa* was very courteous and affable, and equally imparted his bounty unto all men. He was courteous unto ſtrangers, and teſtified no leſs by the bounty he beſtowed on them. To his Countrey-men he behaved himſelf affably, and eſpecially he was merciful to all thoſe that were in miſery. For which cauſe his ordinary Court, and the place he took moſt pleaſure in, was *Jeruſalem*. He was a diligent obſerver of the Laws of his Countrey, and lived religiouſly, and with as great piety as was poſſible: Neither paſſed there one day, wherein he offered not Sacrifice. It happened at one time, that a certain cunning Lawyer, who was called *Simon*, and dwelt in *Jeruſalem*; had aſſembled the people by reaſon of the King's abſence, who for the preſent was in *Cæſarea*: In which Aſſembly he alledged many things againſt
C him, that he was a prophane man, and that upon juſt cauſe he was forbidden to enter the Temple, in that it was not lawful nor decent for thoſe that were unclean to enter thereinto. Theſe words of *Simon*'s, thus wrongfully ſpoke againſt him, were ſignified to the King by Letters ſent by the Governour of the City: When therefore he ſate him down in the Theatre, he commanded that very *Simon* to ſit next him; and in peaceable and kind manner, he ſpake thus unto him: *Tell me, I pray thee, what ſeeſt thou worthy of reprehenſion, or done contrary to Law, in that which is done here?* *Simon* not having any thing to reply, beſought him to pardon him. The King grew friends with him far ſooner than it could be imagined; reſolving with himſelf, that mercy doth far better become a King than wrath, and that moderation is more requiſite,
D than cruelty; ſo that after he had beſtowed certain Preſents on *Simon*, he diſmiſſed him. Now, although he had many reparations in divers places, yet he honoured thoſe of *Berith* above all the reſt, and builded them a Theatre ſurpaſſing all other in ſumptuouſneſs and beauty: And beſides that, he made them a ſumptuous Amphitheatre, and Baths, and Porches no way inferiour. The Dedication alſo of theſe things were celebrated with great pomp and magnificence; he alſo made great Shows and Playes in the Theatre, in which there were all ſorts of Muſick and Recreations; expreſſing in all things the greatneſs of his Magnificence; and being deſirous to delight the people with a Combat, he gathered all the Malefactors he could get, and made two ſeveral Companies of ſeven hundred a piece, and brought them together to fight, to the end
E that in skirmiſhing they might receive their puniſhment; and beſides, that by this Warlike Exerciſe, he might preſent the people with a Paſs-time, concluded with the puniſhment of wicked men; for they fought ſo deſparately, that not one of them came off alive.

After that he had finiſhed theſe above-named Buildings in *Berith*, he reſorted to *Tiberias*, a City of *Galilee*, and was admired of all the other Kings, ſo that *Antiochus* King of *Comagena* came to viſit him: The like did *Samſigeran*, King of the *Emeſenians*, *Cotys* King of *Armenia* the leſs, and *Polemon* Lord of *Pontus*: And beſides all theſe, *Herod* Prince of *Chalcis*, aad his Brother: All whom he received and entertained moſt magnificently and amiably, to ſhew his greatneſs; to the end, that all men might perceive
F that he was deſervedly honoured with the preſence of ſo many Kings. And whilſt theſe Princes were with him, *Marſus* the Governour of *Syria* viſited him likewiſe, whom, to the end he might expreſs the reverence he bare to the Romans, he met with, ſeven furlongs off from the City. This interview of ſo many Kings, was the original of that diſcontent that grew betwixt him and *Marſus*; who ſeeing all thoſe Kings that came to ſee *Agrippa*, ſitting in the ſame Chariot with him, ſuſpected ſuch Concord, and ſo great Amity; ſuppoſing that this agreement of ſo many Kings, would be no ways profitable or beneficial to the Romans. For which cauſe he preſently ſent unto them, charging them with all expedition, to return each of them into their own Countreys: Which ſtrict Commiſſion, *Agrippa* took ſo ill, that he never had any kindneſs for *Marſus* after-
G wards. He took the Prieſthood from *Matthias*, and gave it to *Elionæus* the Son of *Citheus*. After he had reigned three whole years over *Judæa*, he came to *Cæſarea*, which in times paſt, was called the Tower of *Straton*; and there he made Sports in honour

The year of the World, 4005. *after Chriſt's Nativity*, 43.

Agrippa favoured the Jews more than *Herod*.

Simon the Lawyer backbiteth the King; who craving pardon, is reconciled unto him

Alias, cap. 20. *Agrippa* honoureth *Berith* with good Ornaments.

Hegeſ. & Ruffinus, chap. 8.

Agrippa is diſpleaſed with *Marſus*, for ſending away the Kings.

Alias, chap. 7. *Ælionæus* the Son of *Citheus* made High-Prieſt.

The year of the World, 4005. *after Christ's Nativity*, 43.

nour of *Cæsar*, where all the Nobility of the Countrey was present. On the second day H of this Solemnity, he being apparalled in a Robe of Silver, made with admirable Workmanship, came into the Theatre in the morning: Where at the first reflex of the rising Sun beating upon his Robe, he shined so bright, that all those that beheld him were seized with reverence and fear. Whereupon, a company of base Sycophants (whose flatteries do usually poyson the hearts of Princes) cried out thus, *Be merciful unto us; hitherto we have feared thee as a man, but henceforward we will confess and acknowledge thee to be of a Nature more excellent than mortal Frailty can attain unto.* *Agrippa* reproved them not for using these words; neither rejected he their palpable and detestable Flattery as he ought to have done. But not long after, he looking upwards, perceived an Owl over his head, pearched upon a cord, and knew presently, that he was but I a messenger of his misfortune; whereas formerly he had denounced unto him his felicity, and conceived thereupon a most hearty and inward grief: And suddenly he was seized with a terrible griping in his belly, which began with very great vehemency: For which cause, turning his eyes towards his friends, he spake unto them after this manner: *Behold him* (said he) *whom you esteem for a God, condemned to die; and destiny shall apparently convince you of those flattering and false speeches, which you have lately used in my behalf: For I, who by you have been adored as one immortal, am under the hands of death. But I must willingly entertain that which God pleaseth to send me: For I have not lived in obscurity, but in so great and wonderful felicity, that each of you have held me happy.* K

Agrippa is saluted in the Theatre for a God, and spieth the Owl which the German foretold him of that five days after he should die.

Whilst he spake thus, his griefs augmented in such sort, that he was brought almost to his last; for which cause, he was with all expedition conveyed into his Royal Palace, and the rumour was spread in every place, that very shortly he would be dead. For which cause the people, with their Wives and Children, put on Sack-cloth, according to the custom of the Countrey, to the end they might solicit God's Mercy on the King's behalf; and all the City was filled with tears and lamentations. The King that lay in an upper Chamber, and looking down into the Court, saw them lying thus on the earth, could not refrain from tears. And after he had, for the space of five days without ceasing, been tormented with griping in his belly, he gave up the Ghost, in the fifty fourth year of his Age, and the seventh year of his Reign: For he had reigned four years under the Empire of *Caius Cæsar* (having first of all governed *Philip*'s Tetrarchy three years, to which was added the Seigniory of *Herod* in the fourth year) and three years under the Empire of *Claudius Cæsar*; during which time he governed over the above-named Countreys; and moreover, over *Judæa*, *Samaria* and *Cæsarea*. His Revenue amounted to twelve hundred Myriades; besides which, he made many Loans. For in regard he was very liberal in giving, he spent far more than his Revenue; and spared not any thing to shew himself magnificent. Before the people knew of his death, *Herod* his Brother Prince of *Chalcis*, and *Chelcias* the King's Lieutenant and Friend, agreed between themselves to send *Aristo*, one of their trustiest Servants, to kill *Silas*, who was their enemy, as if they had been commanded by the King. L

The year of the World, 4009. *after Christ's Nativity*, 47.

1200 Myriades amount to 15 Tuns of Gold.

Herod the Prince of *Chalcis*, and *Chelcias* kill *Silas*.

Hedio & Ruffinus, chap. 8. *alias, chap.* 9.

Thus died King *Agrippa*, leaving behind him a Son called *Agrippa*, seventeen years M old; and three Daughters, one of which, that was called *Bernice*, was married to *Herod*, his Father's Brother, when she was sixteen years old: The two other were *Mariamne* and *Drusilla*; this *Mariamne* being of the age of ten years, was promised in marriage by her Father, to *Julius Archelaus*, *Chelcias*'s Son; and *Drusilla*, which was six years old, was promised also to *Epiphanes*, Son to the King of *Comagena*.

Agrippa's Children alive.

After *Agrippa*'s death, they of *Cæsarea* and *Sebaste* forgot those benefits they had received from him; and used him no less despitefully, than as if he had been their utter enemy: For they reproachfully abused him after his death, and reviled him in such sort, that it is unseemly to report the same. Moreover, all the Souldiers, who were at N that time many in number; went into the King's Lodging, and with one accord seized the Statues of the King's Daughters, and carried them to the Brothel-house; where, after they had placed them, they uttered all the indignities they could possibly; practising such shameful matters, as they may not be expressed. Besides this, resting themselves in the publick places, they banquetted in the open Street, wearing Chaplets of Flowers on their heads, and perfuming themselves with Odours, to sacrifice to *Charon*, drinking to one another for joy that the King was dead. Thus they expressed their ingratitude, not only towards their King *Agrippa*, who had bestowed so many Liberalities on them; but also towards *Herod*, his Grand-father, who had builded their Cities, and to his extream charge, erected their Ports and Temples. At that time *Agrippa*, the O deceased *Agrippa*'s Son, was at *Rome*, and was brought up under the Emperor *Claudius*. When *Cæsar* understood how those of *Cæsarea* and *Sebaste* had injuriously dealt with

The Cæsareans and Sebastians revile *Agrippa* being dead.

Agrippa, *Agrippa*'s Son.

Agrippa,

A *Agrippa*, he was highly diſpleaſed, and moved with their ingratitude: And his purpoſe was, to ſend the younger *Agrippa* with all expedition, to take poſſeſſion of the Kingdom of his Father, and therewithal to diſcharge him of his Oath; but divers of his Free men and Friends, who were in great credit with him, diſſwaded him from it; alledging that it would be a dangerous thing to commit the greatneſs of ſuch a Kingdom to a young man, who ſcarcely had as yet attained to the age of eighteen years; and for whom it was impoſſible to ſupport the care of ſo great a Kingdom, conſidering that if he were at man's eſtate, he ſhould find himſelf over-burthened with the charge of a Kingdom. This advice of theirs was approved by *Cæſar*, and for this cauſe he ſent *Cuſpius Fadus* to govern *Judæa*, and the whole Realm; honouring his dead Friend in
B this, in that he would not ſuffer *Marſus*, who had been his Enemy, to enter into his Kingdom. He gave eſpecial Commiſſion alſo, that *Fadus* ſhould ſharply puniſh thoſe of *Cæſarea* and *Sebaſte*, for the injuries they offered to his deceaſed Friend, and the exceſs that was committed againſt his Daughters who were yet living; commanding him to tranſport the Companies of the Cæſareans and Sebaſtens, and the five Roman Legions into the Countrey of *Pontus* to ſerve in that place, and to take thoſe Roman Souldiers that bare Arms in *Syria*, to ſerve there: Yet, notwithſtanding this Command, they were not diſpleaſed; for they ſent Ambaſſadors to *Claudius* to appeaſe him, and by this means they obtained the favour to remain in *Judæa*. After this, they gave beginning to thoſe moſt grievous miſchiefs and calamities that befel the Jews; for they
C ſpread the ſeed of the War which was awakened under *Florus*'s Government. And for that cauſe, after that *Veſpatian* had obtained the Victory, as it ſhall be hereafter declared, he cauſed them to depart out of that Province, and made them ſeek their Habitation elſewhere.

The year of the World, 4005. *after Chriſt's Nativity*, 47.

Claudius intendeth to ſend young *Agrippa* into his Father's Kingdom, but is diſſwaded; and ſendeth *Cuſpius Fadus* for Preſident, into *Judæa* and thoſe parts.

The Jews themſelves were the cauſe of thoſe Wars which began under *Florus*.

THE

H

THE TWENTIETH BOOK OF THE ANTIQUITIES of the JEWS: I

Written by FLAVIUS JOSEPHUS.

K

The Contents of the Chapters of the Twentieth Book.

1. *The Emperor* Claudius *taketh the Government of* Syria *from* Marſus, *and giveth it to* Longinus. Fadus, *Governor of* Judæa, *puniſheth ſome ſeditious People, and Robbers, who diſturbed the Province: He commands the Jews to carry back the High Prieſt's Veſtment, to the Fort* Antonia; *but the Emperor giveth them leave to keep them at young* Agrippa's *requeſt: He was King* Agrippa *the Great's Son, and was then at* Rome.
2. Izates, *King of* Andiabena, *and Queen* Helena *his Mother, embrace the Religion of the Jews: Their ſingular Piety; and the great Actions of this Prince, whom* God *protects viſibly.* Fadus, *Governour of* Judæa, *puniſheth a man and his followers, who deceived the Jews.* L
3. Tiberius Alexander *ſucceeds* Fadus *in the Government of* Judæa; *and* Cumanus *ſucceeds* Alexander. Herod *King of* Chalcis's *death; his Children:* Claudius *the Emperor giveth his Dominions to* Agrippa.
4. *The horrid Inſolence of a Roman Souldier, cauſeth the death of twenty thouſand Jews: Another Souldiers Inſolence.*
5. *A great Quarrel between the Jews of* Galilee, *and the* Samaritans, *who bribe* Cumanus, *Governour of* Judæa: Quadratus *Governour of* Syria *ſends him to* Rome M *with* Ananias *the High Prieſt, and ſeveral others, to clear themſelves before the Emperor; who put ſome of them to death. The Emperor condemns the Samaritans, and baniſheth* Cumanus; *maketh* Fœlix *Governour of* Judæa, *giveth* Agrippa *the Tetrarchy that* Philip *had,* viz. Bathanæa, Trachonit *and* Abila; *and taketh* Chalcis *from him. The Marriage of* Agrippa's *Siſters. The death of the Emperor* Claudius. Nero *ſucceeds after him: He giveth the Leſſer* Armenia *to* Ariſtobulus, Herod's *Son, King of* Chalcis; *and to* Agrippa *ſome part of* Galilee, *viz.* Tiberiades, Tarichee, *and* Juliad.
6. Fœlix, *Governour of* Judæa, *cauſeth* Eleazar *the High-Prieſt to be murthered; and his* N *Murtherers commit other Murthers, even in the Temple. Robbers and falſe Prophets are puniſhed. A great debate betwixt the Jews, and the other Inhabitants of* Cæſarea. *King* Agrippa *eſtabliſheth* Iſhmael *High-Prieſt. Violences committed by the High-Prieſts.*
7. Fœſtus *ſucceeds* Fœlix in the *Government of* Judæa. *The Inhabitants of* Cæſarea *obtain of* Nero *to have the Jews freedom recalled. King* Agrippa *cauſeth an Apartment to be built, from whence all that was done about the Temple might be ſeen; the people of* Jeruſalem *cauſe a high Wall to be built to hinder it, by the Emperor's Authority.*
8. Albinus *ſucceeds* Fœſtus *in the Government of* Judæa; *and King* Agrippa *giveth* O *and taketh away often the High Prieſthood.* Ananus *the High Prieſt cauſeth Saint* James *to be put to death.* Agrippa *enlargeth the City of* Cæſarea, *and calleth it* Neronias.

A Neronias. *The Favours he granted to the Levites. The Liſt of the High Prieſts ſince* Aaron.

9. *How* Florus, Albinus's *Succeſſor, offered many injuries to the Jews, which conſtrained them to take Arms againſt the Romans.*

CHAP. I.

The Emperor Claudius *taketh the Government of* Syria *from* Marſus, *and giveth it*
B *to* Longinus. Fadus, *Governor of* Judæa, *puniſheth ſome ſeditious People, and Robbers, who diſturbed the Province: He commands the Jews to carry back the High Prieſt's Veſtment, to the Fort* Antonia; *but the Emperor giveth them leave to keep them at young* Agrippa's *requeſt: He was King* Agrippa *the Great's Son, and was then at* Rome.

The year of the World, 4009. *after Chriſt's Nativity*, 47. *Hedio & Ruffinus, chap.* 1. *Caſſius Longinus* Prefect of *Syria.*

C AFter King *Agrippa*'s deceaſe (as we have heretofore declared in our former Book) the Emperour *Claudius* ſent *Caſſius Longinus* to ſucceed *Marſus* in the Government of *Syria*, whom he deprived of that honour in memory of *Agrippa*; who, during his life time, had oftentimes required by Letters that he ſhould not ſuffer *Marſus* to govern the State of *Syria*. As ſoon as *Cuſpius Fadus* came into *Jewry*, to take charge of that Countrey, which he was to govern under *Cæſar*; he found the Jews that dwelt on the other ſide of *Jordan* in an uproar, who had taken Arms againſt the Philadelphians, about the limits of a certain Village, called *Mia*, which was ſtored with valiant men. Thoſe who inhabit beyond *Jordan*, had armed themſelves in this manner, without the conſent of their Governours; and had killed a great number of the Philadelphians: Which when *Fadus* underſtood, he was much diſpleaſed, for that they had not reſerved the cauſe to his hearing, and complained to him of the Philadelphians; but were ſo bold of their own Authority, and with-
D out fear, as to take up Arms. Having therefore apprehended ſome three of them, who had been Authors of the Sedition, he commanded them to Priſon, and executed one of them called *Annibas*; and baniſhed the other two, whoſe names were *Amram* and *Eleazar*.

Fadus puniſheth the Jews for their Inſurrection againſt the Philadelphians. *Annibas* executed, *Amaramus* and *Eleazar* baniſhed.

Not long after this, *Tholomæus* the Captain of the Thieves, was alſo taken, and brought unto him, who commanded him to be executed, for having committed many Robberies in *Idumæa* and *Arabia*; and by this means all the Countrey of *Judæa* was cleared of all Thieves, by the care and providence of *Fadus*. After this he ſent for the High Prieſts, and the Governours of *Jeruſalem*, commanding them, according to the Emperour's direction, to deliver up into the Caſtle of *Antonia* the Sacred Robe,
E which the High Prieſt only was accuſtomed to wear; to the end, that it might be at the Romans diſpoſal, as in times paſt it had been. They durſt not contradict his Command, yet notwithſtanding, they required *Fadus* and *Longinus* (who at that time was come to *Jeruſalem* with a great power, for fear the Jews, by reaſon of this Injunction, ſhould raiſe a Rebellion) firſt that it might be lawful for them to ſend their Ambaſſadours unto *Cæſar*, to beſeech him that the Sacred Robe might remain in their cuſtody. Secondly, that it might pleaſe them to expect the anſwer which *Cæſar* would return to their requeſt. *Fadus* gave them this anſwer, that he permitted them to ſend their Ambaſſadours to *Rome*, provided, that before-hand they delivered him their Children for Hoſtages; which when they had readily performed, the Ambaſſadours were ſent a-
F way. Now, when they came to *Rome*, the younger *Agrippa* (who was his Son that lately died) knowing the cauſe of their coming, and being ordinarily accuſtomed to attend upon *Cæſar* (according as we have heretofore declared) beſought *Cæſar* that he would grant the Jews their requeſt, concerning the Sacred Robe; and that it might pleaſe him to ſignifie no leſs unto *Fadus*. On this his Petition *Claudius* gave the Ambaſſadours Audience, and told them that he favoured their ſuit; deſiring them to be thankful to *Agrippa*, upon whoſe ſuit he reſpected them, and granted their Demands: And beſides this Anſwer, he delivered them a Letter to this effect.

Tholomæus the Arch-thief. *Fadus* requireth that the High Prieſt's Garment ſhould be delivered into the power of the Romans, and kept in the Caſtle of *Antonia*. *Alias, chap.* 2. The Jews deliver Pledges, to the intent they might be permitted to ſend Letters to *Cæſar*.

Claudius Cæſar Germanicus, Conſerver of the people, Conſul created the fifth time,
G Emperour the fourth time, Father of the Countrey the tenth time; to the Magiſtrates of *Jeruſalem*, the Senate, People, and all the Nation of the Jews.

Being required by our well beloved Agrippa, *whom I both have, and at this preſent do bring*

The year of the World, 4009. *after Christ's Nativity*, 47.

Claudius upon the younger *Agrippa*'s motion, granteth the Jews liberty to have the custody of the High Priests Vestments. *alias, chap* 2. *Claudius*'s Epistle to the Jews. *Alias, chap.* 9. *Herod* Prince of *Chalcis* hath Authority granted him to create the High Priest.

up with me; I have heard your Ambassadours, who were admitted to my Presence by his H *means; and have received their thanks for the benefits I have bestowed on your Nation: I have also willingly inclined to that instant and expres's request you have made unto me, and it is my pleasure, that the Sacred Robe of the High Priest, and the Holy Miter, remain in your custody, in such manner, as our most dear and right honoured Friend* Vitellius *heretofore ordained: To which demand of yours, I vouchsafe my allowance: first in regard of mine own Piety, and that I desire that every one should serve God according to his own Religion. Moreover, in so doing, I shall gratifie King* Herod *and young* Aristobulus, *whose affection towards me I am privy to, and whose good inclination towards you I can witness; for whom I have a particular kindness, by reason of their singular Virtue. I have also written to this effect to* Cuspius Fadus *mine Agent: the names of those who have received my* I *Letters, are* Cornelius *the Son of* Ceron, Triphon *the Son of* Theudeon, Dorothæus *the Son of* Nathanael, *and* John *the Son of* John. *Given the eight and twentieth of* June, *in the year wherein* Rufus *and* Pompeius Silvanus *were Consuls.* At the same time *Herod*, who was *Agrippa*'s Brother that had lately deceased, to whose hands in times past the Governour of *Chalcis* had been committed; required the Emperour *Claudius* to grant him the power over the Temple, and the Sacred Vestments, and the Authority of chusing the High Priest; all which he obtained: And from that time forward, until the end of the War of the Jews, this power remained in all his Successors. According to this Authority, *Herod* deposed *Cantharа* from the Priesthood, and gave the Succession thereof to *Joseph* the Son of *Caneus*. K

CHAP. II.

Izates, *King of* Adiabena, *and Queen* Helena *his Mother, embrace the Religion of the Jews: Their singular Piety; and the great Actions of this Prince, whom God protects visibly.* Fadus, *Governour of* Judæa, *punisheth a man and his followers, who deceived the Jews.*

Hedio & Ruffinus, chap. 2. *Alias,* 5. *Monobazus* the King of *Adiabena* begetteth two Sons on *Helena* his Sister, *Monobazus* and *Izates.*

L AT that time *Helena* Queen of *Adiabena*, and her Son *Izates*, conformed themselves to the Religion of the Jews, upon this occasion that ensueth: *Monobazus* King of *Adiabena*, who was also called *Bazeos*, having fallen deeply in love with his Sister *Helena*, married her, and got her with Child. Upon a time it hapned, that sleeping with her, he laid his hand on her belly, whilst she lay asleep; and he thought that he heard a voice that commanded him to take away his hand from off her belly, lest he should crush the Fruit that was therein, which by God's Providence should have a happy beginning, and no less fortunate ending. *Monobazus* was much troubled at this voice, and as soon as he awoke, he told it to his Wife; and afterwards, when the Child was born, he called him *Izates*. Besides, he had another elder Son by the M same Wife, who was called *Monobazus*, according to his own name. And he had also other Sons by his other Wives; yet notwithstanding, *Izates* was most manifestly his best beloved, and so cherished by him, as if he had been his only begotten Son; for which cause, his other Brothers envied him. The Father manifestly perceived all this, yet he pardoned them; knowing that they did it not for malice, but for the desire that every one of them had to be best esteemed by his Father. Notwithstanding, being afraid lest some mis-hap should betide *Izates*, by reason of the hatred his Brethren bare unto him, he gave him many great Gifts, and sent him to *Abemerigus*, who reigned at that time in a Fort called *Spasinus*; committing his Son's life into his hands. *Abemerigus* also, entertained him very kindly; and loved him so, that in process of N time he gave him *Samacha* his Daughter to Wife; and for her Dowry, he gave him a Countrey of great revenue.

Izates sent to *Abemerigus*, marrieth his Daughter *Samacha.*

Caron very fruitful in *Amamum*, in which the Reliques of *Noahs* Ark are to be seen.

Monobazus being old, and seeing he had not long time to live, desired before his death, that his Son might come and visit him; he therefore sent for him, and received him very lovingly, giving him a Countrey which he called *Caron*, which bringeth forth great abundance of Odoriferous Plants. In this Place was the remainder of the Ark, in which *Noah* was saved, during the Deluge; which remnants are to be seen at this day, if any man have a desire to behold the same. *Izates* remained in that place, until his Father's decease. But on the very day of his death, *Helena* sent for all the Lords and Governours of the Kingdom, and Captains of all the Army, and upon their O assembly, she spake unto them after this manner:

I suppose (said she) *that you are not ignorant of my Husband's mind, who hath desired that*

Izates

A Izates *might be King in his ſtead, and hath eſteemed him moſt worthy of ſuch an honour: yet I expect your judgment in this point. For he that receiveth the Sovereignty, not from one mans hand, but from many, and hath the ſame confirmed unto him by their conſent, is happy. She uſed this diſcourſe unto them to try what their intent was, who were there aſſembled. They underſtanding her mind, proſtrated themſelves firſt of all upon the earth before the Queen, according to the cuſtom of their Country, and afterwards anſwered her, that they approved the King's election, and took pleaſure to obey* Izates, *whom his Father deſervedly, and to all their contents and the deſire of the common people, had preferred above the reſt of his Brethren: alledging moreover, that they would put his Brethren and Kinſmen to death before his coming, to the end that he might enjoy the King-*
B *dom with all ſecurity: for by their deaths all the fear that might grow by their hatred and envy, might be extinguiſhed. Hereunto the Queen anſwered; That ſhe gave them thanks for the favour they bare unto her and her Son* Izates: *notwithſtanding ſhe required them to ſuſpend their judgments touching the death of his Brethren, until ſuch time as* Izates *himſelf ſhould give his conſent thereunto.*

The year of the World, 4009. after Chriſt's Nativity, 47.

Izates was made King by his Mother *Helena* and the Nobility, and *Monobazus* governeth the Kingdom till his coming.

They ſeeing they might not obtain the liberty to put them to death, were of opinion that they ſhould be kept Priſoners until his coming, to the end that they might do him no harm in his abſence; and that moreover, until his coming, there might one be appointed to govern the State, whom ſhe ſhould eſteem moſt truſty and faithful unto him. Whereunto *Helena* condeſcended, and made his elder Brother *Monobazus*
C King, and ſet the Diadem on his head, and gave him his Father's Seal-ring, with that Robe which they call *Sampſera*; exhorting him to govern the Kingdom until his Brothers arrival. *Izates* having certain notice of his Father's death, reſorted thither ſpeedily, and receiving his Brother *Monobazus*'s willing ſurrender, took upon him the Government of the Kingdom.

Whilſt *Izates* was in the Fortreſs of *Spaſinus*, a certain Merchant who was a Jew, called *Ananias*, having acceſs to the Kings wives, taught them the manner how to ſerve God according to the Religion of the Jews: And *Ananias* by their means growing acquainted with *Izates*, taught him the like, and accompanied him into *Adiabena*; being drawn thereunto by his earneſt intreaties, when *Izates* reſorted thither upon his
D Fathers ſending for. It chanced alſo that *Helena* was in like manner inſtructed by another Jew, and retained the Rites and Religion of the Jews.

Izates and his mother *Helena* learn the true ſervice of God according to the manner of the Jews.

After that *Izates* came into his Kingdom, and knew that his Brethren and Kinſfolk were impriſoned, he was much grieved. Conceiving therefore with himſelf that it would be a great impiety in him to ſuffer them to be put to death, or kept in priſon; and that on the other ſide, it were a dangerous matter for him, if being at liberty they ſhould remember the evil they had endured: For this cauſe he ſent ſome of them to *Rome* for Hoſtages, with their Children, unto the Emperour *Claudius*, and the reſt unto *Artabanus* King of *Parthia*. Afterwards when he was thoroughly aſſured that his Mother was wholly addicted to the Religion of the Jews, he endeavoured the more to
E ſhew himſelf zealous therein: and ſuppoſing that he could not be a perfect Jew, except he were circumciſed, he prepared himſelf to be circumciſed. Which when his Mother underſtood, ſhe endeavoured to her uttermoſt to hinder his reſolution, aſſuring him that in ſo doing he ſhould bring himſelf in great danger; for that in being King, he would draw himſelf into the diſlike of his ſubjects, if they ſhould have notice that he was addicted to a new Religion, and to ſtrange Ceremonies, and that they would not endure, that being a Jew, he ſhould be their King: ſo ſhe for a while by her diſſwaſion reſtrained him from his deſire. But the King required of *Ananias*, who, according with *Helena* in the courſe of her diſlike, threatned *Izates*, that if he would not obey his Mother, he would forſake him, and depart from him, for that he fear-
F ed, leſt if the matter ſhould be publickly known, he ſhould ſuffer ſome puniſhment, as being the only Author and Inſtructer of the King in undecent matters; that otherwiſe he might ſerve God, although he were not circumciſed, ſince he had reſolved to live according to the Inſtitution and Laws of the Jews, and that God would pardon him: for in this, true Religion conſiſteth more, than in circumciſion of the body, though he were not actually circumciſed, ſince the neceſſity and fear of his Subjects over-ruled him. By which words the King for that time was perſwaded to proceed no further. But a little after (for he was not wholly altered in that affection which he had) another Jew called *Eleazar*, coming from *Galilee*, and accounted a Learned man in the Doctrine of our Religion, perſwaded him to be circumciſed. For coming
G one day unto him, to ſalute him, he found him reading of the Books of *Moſes*, and ſaid unto him; *O King, contrary to your knowledge you offend the Law, and God likewiſe; for it ſufficeth you not, that you underſtand the ſame, but the*

Izates ſendeth his Brothers to *Claudius Cæſar* and *Artabanus*. *Izates* is diſſwaded by *Helena* his Mother and *Ananias* from circumciſion.

Eleazar perſwadeth *Izates* to be circumciſed.

The year of the World, 4009. *after Christ's Nativity*, 47.

chiefeſt matter you are tied unto, is to do that which the Law commandeth; how long there- H
fore will you remain uncircumciſed? And if as yet you have not peruſed the Law as touch-
ing this point, read it now, to the end you may know what great impiety it is to omit it.

After the King had heard this, he would no longer defer his Circumciſion: for which cauſe withdrawing himſelf into another chamber, he called a Chirurgeon unto him, who acted that which he required; and afterwards calling his Mother and Maſter *Ananias* unto him, he told them what had paſs'd: Whereupon they grew ſtrangely amazed, fearing the King ſhould be in danger to loſe his Kingdom, if this action of his ſhould come to light; for that his Subjects would not endure, that ſuch a man that followed a contrary Religion, ſhould be their King: They feared alſo, leſt they themſelves ſhould be in danger, foraſmuch as the cauſe of all this matter would be imputed to them. But God by his Providence prevented, leſt any of thoſe things which they feared ſhould come to paſs: for he delivered *Izates* himſelf and his Children likewiſe out of many dangers, yielding them his aſſiſtance in their doubtful and deſperate conditions; declaring in effect, that thoſe that only put their truſt in him, and depend upon his Providence, are never deprived of the fruit of their Piety. But of theſe things we will ſpeak hereafter.

They that rely on God, and put their confidence in him, do always reap the reward of their Piety.

I

When *Helena* the Kings Mother perceived that the ſtate of the Kingdom was in peace, and that by all mens opinion, both home-bred and ſtrangers, her Son was reputed happy by the good will of God, ſhe was ſeized with a deſire to go and viſit the City of *Jeruſalem*, and adore God in the Temple, which was ſo much renowned through the whole world, and offer Sacrifice of Thanksgiving therein; for which cauſe ſhe beſought her Son, that he would ſuffer her to perform her Vows; who willingly condeſcended to her deſire, and furniſhed her Royally with all things that were neceſſary for ſuch a Voyage; giving her a great Sum of Money with her, and bringing her on her way many days journey: So that at length ſhe arrived in *Jeruſalem*, to the great advantage of the Inhabitants of that City. For at that time the City was oppreſſed with a grievous Famine, ſo that many died for want of food; for which cauſe Queen *Helena* ſent her ſervants, ſome into *Alexandria* to buy a great quantity of Corn, the reſt into *Cyprus* to buy dried Figs, who returned with all expedition they might; whereupon *Helena* diſtributed the Victuals amongſt the poor, leaving a ſingular memory of her Liberality to the whole Nation. Her Son *Izates* alſo underſtanding of this Famine, ſent a great ſum of Money to the Governour of *Jeruſalem*. But hereafter I will declare what other benefits the King and Queen have beſtowed upon our Nation.

Helena the Queen of *Adiabena* reſorteth to *Jeruſalem*. *Alias, cap.* 6.

K

L

Now *Artabanus* King of *Parthia*, perceiving that the Princes of the Kingdom had conſpired againſt him, reſolved with himſelf to go to *Izates*, for the ſecurity of his perſon, hoping by that means, if it were poſſible, to recover his Kingdom. He therefore retired thither, and brought with him about one thouſand men of his Kinsfolk and domeſtick ſervants. And by the way he met with *Izates*, whom he knew very well by his Royal Train, notwithſtanding he was unknown unto him by countenance. Drawing therefore near unto him, he firſt of all humbled himſelf on his knees, according to the cuſtom of the Countrey, and afterwards ſpake unto him after this manner:

Artabanus retireth himſelf to *Izates*, and requireth his aſſiſtance.

M

Dread King, forſake me not who am thy ſervant, neither reject thou my prayers. For being dejected by means of my misfortunes, and of a King become a private man, I have need of thy ſuccour. Conſider therefore the inconſtancy of fortune, and think with thy ſelf, that by providing for me, thou ſhalt provide for thy ſelf. For if thou makeſt no reckoning of the wrong that is done unto me, divers men will grow audacious to enterprize upon other Kings.

Theſe words he pronounced with tears, and with looks fixed upon the ground: When *Izates* had heard *Artabanus*'s name, and ſaw his humble and ſubmiſſive condition, he leapt immediately from his Horſe, and ſaid unto him, King, be of good courage, and let not thy preſent and perplexed condition diſhearten thee, as if thy misfortunes were irrecoverable. For this ſorrow of thine ſhall be ſuddenly changed, and thou ſhalt find a better Friend and Ally, than thou hopeſt for at this time: For either I will repoſſeſs thee of thy Kingdom of *Parthia*, or I will loſe my own. This ſaid, he cauſed *Artabanus* to get on Horſeback, and walked by him on foot, yielding him this honour, as to a greater King than himſelf. Which when *Artabanus* ſaw, he was diſcontented, and ſware by his Honour and Fortune to come, that he would ſet foot on ground, if he would not get up on Horſeback and ride before him; whereunto he obeyed, and mounting upon his Horſe again, he conducted him to his Palace; yielding him all the honour that was poſſible, both in his Banquets and in his Aſſemblies, not regarding his preſent condition, but his former Dignity: conſidering with himſelf, that ſuch caſual misfortunes

Izates comforteth *Artabanus* and promiſeth him his aſſiſtance.

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misfortunes and changes are incident to all men. Moreover he wrote unto the Parthians, perſwading them to receive their King *Artabanus*, aſſuring them on his Faith and Oath, that he would obtain a free pardon for all that which was paſt, and to that intent he offered himſelf to be an Arbitrator between them. The Parthians gave him this anſwer, That they would not refuſe to entertain him, but that they could not: For that one who was called *Cinnamus* was advanced in his Place and Dignity, and that they feared leſt a Sedition ſhould happen amongſt them. *Cinnamus*, who was a noble and honourable minded man, knowing that their intent was ſuch, wrote himſelf unto *Artabanus*, who had nouriſhed and brought him up, exhorting him to return upon his Faith, and to receive again his own Kingdom. *Artabanus* upon this Motion gave credit to his words, and returned back again. Whereupon *Cinnamus* came forth and met him, and proſtrating himſelf before his feet, called him King; and afterwards taking the Diadem from off his own head, he ſet it upon *Artabanus* head; who by this means was reſtored to his former eſtate by *Izates* mediation, after he had been driven out of his Kingdom by his chieſeſt Nobility. And he did not forget the favours which he had received at *Izates* hands, but did him all the honour that poſſibly he could imagine: for he permitted him to wear the ſtrait *Tiara*, and to ſleep upon a gilded Bed, which is a Priviledge which belongeth only to the Kings of *Parthia*. He gave him alſo a plentiful and great Country which he had taken from the King of *Armenia*. This Country was called *Niſibis*, where in times paſt the Macedonians had builded the City of *Antioch*, by them called *Mygdonia*.

The year of the World, 4009. *after Chriſt's Nativity*, 47.

Izates writeth to the Parthians, and perſwadeth them to receive their King. *Cinnamus* reſtoreth the Kingdom to *Artabanus*.

Izates receiveth great honours and gifts at *Artabanus* hands. *Antiochia* and *Mygdonia* builded by the Macedonians.

Preſently after *Izates* was thus honoured, *Artabanus* died, leaving his Kingdom to his Son *Vardanes*; who repaired to *Izates*, praying him to joyn with him in that War which he intended to make againſt the Romans; but he prevailed not with him. For *Izates* knowing the Romans force and good fortunes, imagined that he undertook a matter beyond his power. Beſides, he had ſent five of his young Sons to *Jeruſalem* to learn our tongue and diſcipline, and his Mother likewiſe to adore in the Temple, for which cauſe he the rather held back and diſſwaded *Vardanes* from going againſt the Romans, whoſe power and conqueſts he ordinarily reckoned up unto him, to the end he might diſcourage him, and by theſe aſſertions cauſed him to give over his purpoſed intent of War againſt them. But the Parthian was diſpleaſed with his perſwaſion, and for that cauſe denounced a preſent War againſt *Izates*. But his enterprize had but a fruitleſs iſſue; for God cut off all his hopes. For the Parthians underſtanding what *Vardanes* intent was, and how he was reſolved to make a War againſt the Romans, killed him, and gave the Kingdom to his Brother *Gotarza*, whom not long after this, his Brother *Vologeſus* killed by treaſon, reſtoring to his two Brothers by the Mothers ſide theſe Provinces, that is to ſay, the Kingdom of *Media* to *Pacorus* who was the eldeſt, and *Armenia* to *Tiridates* who was the younger.

Vardanes, after his fathers death, laboureth to perſwade *Izates* to make War againſt the Romans, but he prevaileth not.

After *Vardanes* was ſlain, the Kingdom is committed to *Gotarza*. *Vologeſus* King of *Parthia*.

When *Manobazus* King *Izates*'s Brother and the reſt of his Kinſfolk ſaw how happily all things ſucceeded to *Izates*, and how in reſpect of his Piety towards God, he was honoured and reverenced by all men, they alſo reſolved themſelves to forſake their Religion, and to ſerve God after the manner of the Jews. But this intent of theirs was diſcovered. Whereupon the chieſeſt among them grew diſpleaſed; yet they did not manifeſt their deſpite, but kept it hidden in their hearts, expecting ſome fit occaſion to revenge themſelves as ſoon as they might. They wrote alſo to *Abias* King of *Arabia*, and promiſed him great ſums of Money, if he would take Arms againſt their King, promiſing him upon the firſt charge, they would forſake him, for that they deſired to be revenged on him for having forſaken their Religion. Having therefore confirmed their promiſe with an Oath, they incited him to make haſte; the King of *Arabia* performed that which they required, and marched forth againſt *Izates* with a great power. And when the firſt charge was ready to be given, and before they came to blows, all *Izates* Soldiers forſook him; and turning their backs to their enemies, fled in great diſorder, as if they had been ſurprized with a panick fear; yet was *Izates* no way daunted; but having diſcovered that it was treaſon and conſpiracy of his greateſt Peers, he retired alſo into his Camp, where he enquired of the Cauſe that they pretended. After he knew that they had plotted with the Arabian, he cauſed the Conſpirators to be put to death: And the next day after went out to fight, and killed a great number of his enemies, and conſtrained the reſt to betake them to flight. He purſued their King alſo into a Fort called *Arſam*, which he battered and aſſaulted with ſuch vigour and diligence, that he took the ſame with a great quantity of booty that was therein, and returned to *Adiabena* with great triumph: But he took not *Abias* alive, for he himſelf had prevented his captivity with his death. The Lords of *Adiabena* ſeeing themſelves fruſtrated of their former hopes, in

Monobazus and his Kindred think to receive the Jews Religion.

The Adiabenians conſpire with the King of *Arabia* againſt *Izates*.

The year of the World, 4009. after Christ's Nativity, 47.

The Lords of *Adiabena* perswade *Vologesus* to kill *Izates*.

that by God's hand they were delivered into the hands of their King, could not con- H
tain their displeasure, but practised further mischief: for they wrote their Letters to *Vologesus*, King of *Parthia*, desiring him to kill *Izates*, and to bestow another King upon them, who was a Parthian, for that they hated their King who had abolished their Religion, and had embraced a strange Law. The Parthian understanding hereof, prepared himself for War; and having no just colour or pretext to authorise it, he sent a messenger unto him to redemand those honours which his Father had given him, which if he refused, he denounced War against him. *Izates* was not a little troubled in his mind, when he understood this message: For he thought that if he should restore the gifts, he should do himself great prejudice, for that it would be imagined that he did it for fear; knowing on the other side that if the Parthian should recover I
that which he redemanded, yet he would not be quiet; he therefore commended his cause to God, trusting that he would take care of him. And building upon this, that the greatest good he might have, was to have God to help, he shut his Wives and Children into a strong Castle, and his Corn in his strongest Tower; and afterwards burned all the Hay and Forrage: and having after this manner provided for all things, he expected the approach of his Enemy. The Parthian came forward sooner than he was expected, with a great power of Horse and Foot. For he marched forward in all haste, and encamped near unto the River that separateth *Adiabena* from *Media*. *Izates* likewise encamped not far from thence, having with him about six thousand Horse. To whom the Parthian sent a Messenger to give him to understand how great his power K
was, which extended from the River *Euphrates* as far as *Bactria*, shewing him what Kings he had under his subjection, threatning him to punish him very severely, in that he behaved himself so ungratefully towards his Benefactors; yea, that the God whom he adored, could not deliver him out of the King's hands. Hereunto *Izates* answered, that he knew well that the Parthian far exceeded him in power, but that he was far better assured that God's power extended beyond all mens contradiction. And having returned them this answer, he betook himself to his Prayers, and prostrating himself upon the earth, and casting ashes on his head, and fasting, himself, his Wives and Children, he called upon God, and prayed after this manner: O Lord Almighty, if I have not vainly submitted my self to thy protection, but have intirely chosen thee L
for my only and true God, be thou my help and assistance, and not only deliver me from mine enemies, but also abate and controul their pride, who have not been afraid in their blasphemous Language, to prophane thy holy and sacred Name, and utter blasphemous Speeches against thy Power. Thus prayed he with sighs and tears, and God heard him; for the very same night *Vologesus* received Letters by which he was certified that a great number of Dahans and Sacans taking opportunity by his absence, were entred into the Kingdom of *Parthia*, and spoiled the whole Countrey. For which cause he returned back into his Countrey, without any further trouble. And thus *Izates* by God's providence was delivered from the *Parthian* threats.

Izates calleth upon God, who sendeth the Dahans and Sacans into *Parthia*, upon whose arrival *Vologesus* returneth.

Not long after this, after he had lived fifty five years, and reigned four and twenty, M
and left behind him four and twenty Sons, he died, and appointed his Brother *Monobazus* to succeed him in the Kingdom, requiting hereby his Faith and Loyalty, in that during the time of his absence, and after the death of his Father, he had faithfully ruled and governed the Kingdom to his use. His Mother *Helena* hearing news of his death, lamented very grievously that she being his mother, was deprived of a Son that so zealously honoured and feared God, yet notwithstanding she was comforted, when she understood that her eldest Son was to succeed him in the Kingdom, and hasted with all diligence to go and meet him. As soon as she arrived in *Adiabena*, she lived not long time after her Son *Izates*. Whereupon *Monobazus* took both her body and his Brother's Bones, and sent them to *Jerusalem*, commanding that they should be buN
ried in three Pyramids which *Helena* had builded, some three stades or furlogs from *Jerusalem*. But hereafter we will recite the acts and gests of *Monobazus* during his reign.

Izates delivereth up the Kingdom to his Brother *Monobazus*, and dieth

Hegio & Ruffinus, chap. 5. Alias, 8.

But during *Fadus* Government in *Judea*, a certain Magician called *Theudas* perswaded a great number of the people to take all their goods and substance, and to follow him to the River of *Jordan*; for he said he was a Prophet, and told them that the River should divide it self into two parts upon his Commandment, and yield them free passage. By these words of his, he deceived divers of them. But *Fadus* sent some Troops of Horse, who charged them on the sudden, and killed a great number of them, and took divers of them Prisoners alive; amongst whom was *Theudas*, O
whose head was stricken off, and was afterwards carried to *Jerusalem*. This is that which befel the *Jews* under *Fadus*'s Government.

Theudas perswadeth the people that with a word he will cause *Jordan* to divide it self, and yield them passage: He with his followers are slain

CHAP.

CHAP. III.

The Year of the World, 4010. after Christ's Nativity, 48.

3. Tiberius Alexander *succeeds* Fadus *in the Government of* Judæa; *and* Cumanus *succeeds* Alexander. Herod *King of* Chalcis's *death*; *his Children*: Claudius *the Emperor giveth his Dominions to* Agrippa.

AFter *Fadus*, succeeded *Tiberius Alexander*, the Son of that *Alexander* who had been Governour of *Alexandria*; a man of as great Riches as any one of his time and place, who surpassed likewise his Son *Alexander* in piety, who forsook the Religion of his Forefathers. At that time there happened a great Famine in *Jewry*, during which, Queen *Helena* sent huge Sums of Money into *Ægypt*, and bought Corn, and distributed the same to those that were in want, according as I have said before. At the same time *James* and *Simon*, the Sons of *Judas* of *Galilee*, who had busied themselves to incite the people to resist the Government of the Romans, were put to death at such time as *Cyrenius* valued each mans Goods, as we have heretofore declared. These did *Alexander* command to be crucified. *Herod* King of *Chalcis* took away the Sovereign Priesthood from *Joseph* the Son of *Camydus*, and transferred it to *Ananias*, the Son of *Nebedæus*. After *Tiberius Alexander*, succeeded *Cumanus*. Then died *Herod*, who was Brother to King *Agrippa* the Great, in the eighth year of *Claudius Cæsar*. He left behind him three Sons; *Aristobulus*, whom he had by his first Wife *Bernicianus*; and *Hircanus* by *Bernice*, his Brother's Daughter. *Claudius Cæsar* gave his Kingdom to *Agrippa* the younger. During the time that *Cumanus* governed, there happened a Sedition in *Judea*, whereby divers *Jews* miscarried. The cause of all which Accidents I will rip up from the Original.

Hedio & Ruffinus, chap. 5. alias, chap 8. Tiberius Alexander Governour of *Judea*. *James* and *Simon*, the Sons of *Judas* of *Galilee* crucified.

The year of the World, 4011. after Christ's Nativity, 49.

CHAP. IV.

4. *The horrid Insolence of a Roman Souldier, causeth the death of twenty thousand Jews: Another Souldier's Insolence.*

AT the time of the Feast of *Pascha* (during which time the *Jews* are accustomed to feed on unleavened Bread) a great number of people assembled themselves from all parts, to the City of *Jerusalem*. Whereupon *Cumanus* fearing left by this occasion there should arise some Commotion, he gave order that a Company of his Souldiers should be armed, and should keep their Guard in the Porches of the Temple, to the end, if any trouble should happen, they might repress it. Those Governours, who had been his Predecessors, had done the like in such manner of Assemblies. It came to pass, on the fourth day of the Feast, that a certain Soldier discovering those Privities which were undecent to be seen, shewed them before the people; wherewith they that beheld the same were much displeased and provoked, saying, that the dishonour was not done to them, but to God. And some of the boldest of them uttered certain Speeches against *Cumanus*, saying, That the Soldier was set on by him; which when *Cumanus* understood, he was in like manner grievously offended, in regard of those Injuries; yet exhorted those, whom he saw too forward, to keep the Peace, for fear left a Sedition should arise during the time of the Feast: And seeing they would no ways obey him, but contrariwise they ceased not to injure and revile him, he commanded that all the Forces he had should be in Arms, and retire themselves into the Fort of *Antonia*, that was near unto the Temple, as we have heretofore declared. The people seeing the armed Soldiers, were afraid, and began to fly; and because the places thorough which they issued, were but narrow, they imagined that they were pursued by their enemies; so that they thrust on one another in their flight, and divers of them were thronged to death. In this mutiny there died twenty thousand men; and after this, instead of a Feast, there was nothing but mourning; and without bethinking themselves of their Prayers and Sacrifices, all of them began to weep and lament. So great a mischief sprung from the insolence of one Soldier. This first Lamentation was scarcely finished, before a second succeeded the same. For some of those who had a part in this Mutiny, being about a hundred stades from the City, robbed one *Stephen*, that was *Cæsar*'s Servant, in the High-way, and took from him all that which he had: Which when *Cumanus* understood, he presently sent some of his Soldiers to spoil those Villages, which were neareſt to the place where the Fact was committed, and to bring the chiefest Inhabitants thereof in Bonds unto him. In this pillage a cer-

Hedio & Ruffinus, chap. 9. Alias 10.

In the Feast of *Pascha*, a certain Souldier shewing his Privy Members, moveth a Sedition among the people, whereby twenty thousand *Jews* lost their lives.

Stephen, Cæsar's Servant robbed in his Journey; for which cause, *Cumanus* spoileth the Villages near to the place where the Robbery was done.

The year of the World, 4011. *after Christ's Nativity*, 49.

A certain Soldier teareth the Books of *Moses*'s Law, and therefore is beheaded by *Cumanus*'s commandment.

a certain Soldier found a Book of the Law of *Moses* in one of those Villages, which he took and brought, and before them all tore it in pieces, with horrid Blasphemies and vile speeches against the Law and whole Nation. The Jews understanding hereof, suddenly assembled themselves in great numbers, and ran to *Cæsarea*, where *Cumanus* kept for that present, requiring him that he would revenge, not their cause, but God's, whose Law was on that sort dishonoured; signifying unto him, that it was impossible for them to live, so long as their Law was thus contemned. *Cumanus* fearing lest a second mutiny and uproar should be raised among the people, by counsel of his Friends, cut off the Souldiers head, who had committed that Crime against the Law; and by this means appeased the Sedition that was ready to take head.

CHAP. V.

5. *A great Quarrel between the Jews of* Galilee, *and the* Samaritans, *who bribe* Cumanus, *Governour of* Judæa: Quadratus *Governour of* Syria *sends him to* Rome *with* Ananias *the High Priest, and several others, to clear themselves before the Emperor; who put some of them to death. The Emperor condemns the Samaritans, and banisheth* Cumanus; *maketh* Fœlix *Governour of* Judæa, *giveth* Agrippa *the Tetrarchy that* Philip *had*, viz. Bathanæa, Trachonit *and* Abila; *and taketh* Chalcis *from him. The Marriage of* Agrippa's *Sisters. The death of the Emperor* Claudius. Nero *succeeds after him: He giveth the Lesser* Armenia *to* Aristobulus, Herod's *Son, King of* Chalcis; *and to* Agrippa *some part of* Galilee, *viz.* Tiberiades, Tarichee, *and* Juliad.

Hegesippus & Ruffinus, chap. 10. *alias*, 12. Certain Samaritans kill divers Galileans in their way to *Jerusalem*.

THere happened also a quarrel betwixt the Samaritans and the Jews, upon this occasion: They of *Galilee*, who resorted to the City of *Jerusalem* at the times of our solemn Feasts, were accustomed to pass thorough the Country of the Samaritans. And at that time it happened, that their way lay thorough a Burrough called *Nais*, scituate in a great Champain Field: where a Quarrel arising betwixt divers Inhabitants of that place, and some Passengers, a great number of the Galileans were murthered. Which when the Magistrates of *Galilee* understood, they resorted to *Cumanus*, requiring him to execute Justice on those that had murthered their Countrey-men; but he being corrupted with money by the Samaritans, made no account of their complaint. The Galileans being provoked by this Contempt of his, perswaded the common people of the Jews to betake them to their Weapons, and maintain their Liberty; telling them that slavery is of it self very harsh; but that when it is accompanied with injuries, it is intolerable. But their Magistrates endeavoured to pacifie them, promising them to deal so effectually with *Cumanus*, that he should punish the Murtherers; but they gave them no Audience, but fell to Arms, requiring *Eleazar* the Son of *Dinæus*, to be their Leader. This *Eleazar* was a Thief, who for many years made his abode in the Mountains; they therefore spoiled and burnt certain Villages of the Samaritans. After that the report of all that which had passed, came to *Cumanus*'s ears, he took some Troops out of *Sebaste*, with four Companies of Foot, and armed the Samaritans likewise to go and fight against the Jews; whereof they killed many, and led more of them away Prisoners. When the chiefest Magistrates of *Jerusalem* saw into what a number of miseries they were fallen, they cloathed themselves in Sackcloth, and cast ashes on their heads, exhorting those that were mutinous, to consider, that if they did not lay down Arms, and return peaceably to their own homes, they would be the cause of their Countrey's utter ruine; that they should see the Temple burnt before their eyes, and themselves, their Wives and Children, made Slaves. By which words, in the end, they being perswaded, returned home, and betook them to their business. The Thieves also retired again into their strong Holds, and from that time, all *Judæa* was full of Robberies. The Governours of *Samaria* resorted to *Numidius Quadratus*, Governour of *Syria*, who dwelt at that time in *Tyre*; to accuse the Jews, for that they had fired their Villages, and plundered them; telling him, that their loss did not so much trouble them, as for that they saw the Romans were contemned by the Jews; who notwithstanding, ought to appear before them as their competent Judges; yet, nevertheless, that they assembled themselves, as if the Romans were not their Superiors. For which cause they addressed themselves to him, to the end, they might have redress of those wrongs which they had received by them. This is that wherewith the Samaritans charged the Jews, who answered to the contrary,

The year of the World, 4014. *after Christ's Nativity*, 52.

The Galileans in revenge of their injuries, burn certain Villages of the Samaritans, and spoil the same.

Hegesippus & Ruffinus, chap. 9. *alias*, 11. The Samaritans accuse the Jews before *Numidius Quadratus*.

A trary, alledging that the Samaritans themſelves had been the Authors of that mutiny and uproar; and that *Cumanus* being wholly corrupted by their money, had ſmothered the matter, and done no juſtice on the murtherers. When *Quadratus* heard this, he reſerved the judgment till another time, telling them that he would give ſentence in the matter when he came into *Judea*, and had examined the truth on both ſides; ſo that they returned without doing any thing.

The Year of the World, 4014. *after Chriſt's Nativity*, 52.

The Jews lay the burthen of the Wars on the Samaritans and *Cumanus*.

Shortly after, *Quadratus* came into *Samaria*, where he heard that the Samaritans had been the Authors of the trouble; and on the other ſide knowing that ſome Jews likewiſe intended ſome inſurrection, he cauſed them to be crucified, whom *Cumanus* had left in priſon. From thence he tranſported himſelf to *Lydda*, which is a Burrough of
B no leſs bigneſs than a City; in which place he ſitting on his tribunal Seat, heard the Samaritans the ſecond time, and diſcovered by the report of a certain Samaritan, that one *Dortus*, one of the chiefeſt among the Jews, and four other his Confederates, induced the people to rebel againſt the Romans. *Quadratus* cauſed them to be executed. As for *Ananias*, who was the High-Prieſt, and the Captain *Ananus*, he ſent them bound to *Rome*, to render an account to the Emperour *Claudius* of that which they had done. Moreover, he commanded the chief Governours both of the Samaritans and Jews, that they ſhould ſpeedily repair to *Rome*; whither *Cumanus* and Captain *Celer* ſhould conduct them, to the end they might be judged by *Cæſar* himſelf, upon the information taken on both ſides. And fearing leſt the common people of the Jews
C ſhould break out into ſome Rebellion, he repaired to the City of *Jeruſalem*, to give order that the Jews ſhould attempt to raiſe no new ſtirs; but when he came thither, he found all in peace, and buſied in the celebration of the Feaſt, and offering Sacrifices to God, according to their accuſtomed Ceremonies. Being therefore aſſured that no man would rebel in that place, he left them to their ſolemnities, and repaired to *Antioch*.

Dortus with four others are crucified. *Ananias*, *Ananus*, *Cumanus*, *Celer*, and ſome others are ſent to *Rome*.

But the Jews that were ſent to *Rome* with *Cumanus* and the principal Samaritans, had a day aſſigned them by the Emperour to decide the differences that were between them. *Cumanus* and the Samaritans endeavoured all that they might by the mediation of *Cæſar*'s friends and free-men, to have the upper hand of the Jews; and indeed
D the day had been theirs if young *Agrippa* had not been at *Rome*. For he ſeeing that the matter was handled to the diſadvantage of the Jews, beſought *Agrippina* the Emperour's Wife, that ſhe would prevail ſo with her husband, that he would be pleaſed to take full knowledge of that which was done; and that afterwards he ſhould execute due juſtice on thoſe whom he found guilty of that ſedition. *Claudius* favourably gave ear to this requeſt: and hearing the whole matter, he found that the Samaritans were the firſt Authors of all thoſe miſchiefs, and cauſed them to be put to death who came before him to plead, and baniſhed *Cumanus*: He gave order alſo that Captain *Celer* ſhould be ſent back to *Jeruſalem*, and that there in ſight of all the people he ſhould be dragged about the City, until he died. He ſent *Claudius*
E *Fœlix*, *Pallas* Brother, to govern *Judæa*.

Alias cap. 13.

Agrippa moveth *Agrippina* to intreat *Cæſar* to hear the cauſe of the Jews.

In the twelfth year of his Reign, he gave *Agrippa*, *Philip*'s Tetrarchy, with *Batanæa*; and beſides that, added thereunto *Trachonitis* and *Abila*, which in time paſt appertained to *Lyſanias* Tetrarchy; taking from this, the Province of *Chalcis*, which he had governed for the ſpace of four years. After that *Agrippa* had obtained this gift at *Cæſar*'s hands, he married his ſiſter *Druſilla* to *Azizus* King of the Emeſſenians, who conſented to be circumciſed, becauſe *Epiphanes*, King of *Antiochus* Son would not give ear unto the marriage, for that he refuſed to entertain the Religion of the Jews, although in times paſt he had promiſed his Father no leſs. He gave *Mariamne* to *Archelaus*, *Cheleias* Son, who by her Fathers conſent was formerly promiſed him, on whom he begat a
F Daughter called *Bernice*. A little after this, the Marriage of *Azizus* and *Druſilla* was broken off on this occaſion following: When *Fœlix* governed Jewry, he ſaw *Druſilla* and fell in love with her, ſhe ſurpaſſing all other women in Beauty. He therefore ſent a certain Magician called *Simon*, who was born in *Cyprus*, and one of his greateſt friends among the Jews, who perſwaded her to forſake her firſt Husband, and to marry *Fœlix*, giving her to underſtand that ſhe ſhould be happy, if ſhe refuſed not this match. She unadviſed, and reſolved to rid her ſelf from the hatred which her Siſter *Bernice* bare towards her (who hated her in regard of her beauty, and for this cauſe ceaſed not to injure her) condeſcended to forſake the Religion of the Jews, and to marry *Fœlix*, by whom ſhe had a Son called *Agrippa*; whoſe death hereafter I will
G declare, and how in the Emperour *Titus*'s his time he died, and was burned in the fire of the Mountain *Veſuvius* with his Wife. *Bernice* remained a Widow, very long after *Herod*'s death, who was both her Uncle and her Husband, and the report

Hedio & Ruffinus, *chap.* 2. *alias* 13. *Claudius Fœlix* Governour of *Judæa*. *Druſilla*.

Mariamne.

Fœlix getteth *Druſilla* from her husband.

was

The year of the World, 4018. *after Christ's Nativity*, 56.

was that she had the company of her Brother. At length she wrought so much, that *Polemon* King of *Cilicia* caused himself to be circumcised, to the end he might marry her, purposing by that means to make it known how falsly she had been accused. Whereunto *Polemon* gave ear, because she was rich. But this Marriage continued not any long time: For *Bernice* through her impudency, as it is reported, abandoned *Polemon*, who giving over that Marriage, forsook also the Religion of the Jews. At the same time *Mariamne* having forsaken *Archelaus* her Husband, married *Demetrius*, one of the chiefest Jews that were in *Alexandria*, both in regard of his descent, as also his riches; who at that time also exercised the office of *Alubarcha*, that is to say, the Governour of *Arabia*. She caused the Son she had by him to be called *Agrippinus*. But of all this I will speak more exactly hereafter. H

Polemon King of *Cilicia* marrieth *Bernice*.

Mariamne scorning *Archelaus*, marrieth *Demetrius*.

The Emperour *Claudius* died after he had reigned thirteen years, eight months and twenty days. Some say that he was poysoned by *Agrippina* his wife, the daughter of *Germanicus*, *Claudius*'s Brother. She was first married to *Domitius Ænobarbus*, one of the greatest men of *Rome*; after whose death, and long Widowhood, she was at length married to *Claudius*, into whose house she brought her Son, called *Domitius*, by his own Fathers name. *Claudius* had put *Messalina* his Wife to death, for the jealousie he had of her; although he had had children by her, namely *Britannicus* and *Octavia*: And for his daughter *Antonia*, who was the eldest of all his children, and begotten on *Petina* one of his former Wives, she was married to *Nero*, whom *Claudius* so named and adopted for his Son. *Agrippina*, feared lest *Britannicus*, growing to mans estate, should succeed his Father in the Empire, and desirous to make her own Son Emperour, as is reported; she left nothing unattempted that might bring her Husband to his death; and presently sent *Burrus*, who was General of the Army, with some other Captains, and those of the greatest power among other his free-men, to bring *Nero* into the field, and proclaim him Emperour. He being thus established in the Empire, caused *Britannicus* to be secretly poysoned; and not long after this, he openly caused his Mother to be put to death, yielding her this recompence, not only for that she had born him in her womb, but also because by her means he had obtained the Empire. He likewise murthered *Octavia* his wife, the Emperour *Claudius*'s daughter, and divers other Noblemen, under colour of some Conspiracy intended against him. But I will not prosecute this matter, for that there are divers who have writ *Nero*'s History; of whom some have no regard of the truth, but have spoken at their pleasure, for that he had been their Benefactor: Others transported with hatred and despite against him, having not been ashamed to publish such impudent lies against his renown, that they deserve to be condemned. Neither do I wonder that they have invented so many lies against *Nero*, considering that in those Histories which they wrote of the former Emperours, they have not studied to speak truth, although they had not any occasion to hate them, considering that they lived a long time after their death. For my own part, I am resolved never to deviate from the truth, contenting my self to touch only by the way those things that concern my purpose; neither will I treat in particular, but of what relateth to my Country, without dissembling our own faults, any more than the afflictions that they brought upon us. I will therefore return to the discovery of our Affairs. *Azizus* King of *Emesene* being dead the first year of the Emperour *Nero*'s reign, his Brother obtained the Kingdom: *Aristobulus* the son of *Herod* King of *Chalcis*, had the Government of the lesser *Armenia* from *Nero*, who gave *Agrippa* a certain portion of *Galilee*, commanding those of *Tiberias* and *Tarichæa* to live under him. Besides this, he gave him *Julias*, situate beyond *Jordan*, with fourteen Burroughs near adjoyning thereunto. I K L M

Hedio & Rufinus, chap. 10, *alias* 15.

Agrippina, *Messalina*, and *Petina Claudius*'s Wives.

Nero Emperor,

The year of the World, 4019. *after Christ's Nativity*, 57.

Nero a tyrant. *Nero*'s tyranny.

CHAP. VI. N

Fœlix, *Governour of* Judæa, *causeth* Eleazar *the High-Priest to be murthered; and his Murtherers commit other Murthers, even in the Temple. Robbers and false Prophets are punished. A great debate betwixt the Jews, and the other Inhabitants of* Cæsarea. *King* Agrippa *establisheth* Ishmael *High-Priest. Violences committed by the High-Priests.*

Alias cap. 16. *Fœlix* punisheth the thieves and Magicians and other seducers of the people. *Eleazar* the son of *Dinæus* sent to *Rome*.

But the affairs of *Judæa* grew daily worse and worse: For the Country was stored again with Thieves and Inchanters, who deceived the common People. *Fœlix* apprehended many of them daily, and caused them to be executed. He took *Eleazar* also the Son of *Dinæus*, who was Captain of those Outlaws and Thieves that ranged O

in

A in the Countrey. *Fælix* had given him his word, that he ſhould no ways be endangered; whereupon he came and ſubmitted himſelf, and was preſently fettered and ſent to *Rome*. Whereas the Governour hated extreamly *Jonathan* the High Prieſt, becauſe he uſed to find fault with him for his miſ-behaviours, leſt he ſhould be blamed for him, becauſe it was through his means that the Emperour had made him Governour; he reſolved to make an end of him; there being nothing more unſufferable to the wicked, than to be rebuked. To compaſs his deſign, he bribed a man called *Dora*, who was born in *Jeruſalem*, and was one of thoſe in whom *Jonathan* repoſed his greateſt truſt; to bring in certain Thieves to murther *Jonathan*; who willingly liſtened to his demands: and deſirous to gratifie the Governour, by this means that enſueth, brought that to effect which he had intended. There were certain Thieves that came up to *Jeruſalem*, under Colour of Devotion; who carrying their Swords cloſe hidden under their Garments, accoſted *Jonathan*, and killed him. Now, for that this Murther was let ſlip, and not puniſhed; from that day forward, the Thieves reſorted boldly to ſolemn Feaſts, having their weapons hidden under their garments, and thronging in among the people, killed ſome of thoſe who were their Adverſaries and others, to pleaſure thoſe who had hired them with ready money to rid them of thoſe they miſ-liked. And they did ſo, not only up and down the City, but in the Temple likewiſe; where they killed ſome who little ſuſpected that any impiety ſhould be committed in that place. For my own part, I think that God hath deſtroyed our City, in C deteſtation of that Impiety: and for that he accounted the Temple impure, he hath ſent us the Romans, who hath ſet it on fire to purge the City, and make us ſlaves, with our Wives and Children; intending thereby to teach us Wiſdom by our own miſeries. Thus was the City filled with theſe Thefts and Murthers. And as for the Enchanters and deceivers, they perſwaded the common people to follow them into the Deſart, promiſing them to ſhew them ſigns and miracles done by the power of God; whereunto divers gave ear, and at laſt ſuffered the penalty of their folly: For *Fælix* recalling them back again, puniſhed them.

The Year of the World, 4019. *after Chriſt's Nativity*, 57.

Fælix conſpireth againſt *Jonathan*.

The deceitful Magician.

At the ſame time there came a certain man from *Egypt* to *Jeruſalem*, who termed himſelf a Prophet; who incited the common people to follow him to the Mount called D *Olivet*, ſituate not far off from *Jeruſalem*, and only diſtant ſome five furlongs from thence; telling them, that from thence he would make them ſee the Walls of the City fall unto the ground, by which way he promiſed to give them entry: Which being reported to *Fælix*, he cauſed the Soldiers to arm themſelves; and departing out of *Jeruſalem* with great ſtore of Horſe and Foot, he ſet upon them, and killed four hundred of them, and took two hundred alive; as for the Egyptian, he eſcaped out of the skirmiſh, and no man knew what became of him. The Thieves alſo, incited the people anew to make War againſt the Romans, telling them that they ought not to yield them obedience; and they burned and ſpoiled divers of thoſe Boroughs which oppoſed themſelves againſt them. It chanced alſo, that the Jews that inhabited *Ceſarea*, mutined againſt the Syrians that were in the ſame City, in that they ſtrove to E have an equal Authority in the Government of the State as well as they. The Jews pretended the Title of Superiority, becauſe that *Herod*, who was a Jew, had builded the City of *Cæſarea*; on the other ſide, the Syrians owned the Jews ſayings to be true? but they replied alſo, that *Cæſarea* was formerly called the Tower of *Straton*, and that at that time there was not one Jew that inhabited the ſame. Which when the Governours of that Countrey heard, they laid hands on the Authors of this Sedition, as well of the one, as of the other party, and gave them the Baſtinado; pacifying by this means, the trouble for a little ſpace. For the Jews once more being puffed up with their Riches, and contemning the Syrians, injuriouſly reviled and provoked them: On F the other ſide, the Syrians being weaker in ſubſtance, but as great in heart (by reaſon the greateſt number of thoſe that bare Arms with the Romans, were Cæſareans and Sebaſtens) at ſome times break out into opprobious ſpeeches againſt the Jews; and at length the quarrel grew to that heat, that they caſt ſtones at one another, ſo that on both ſides divers of them were both killed and hurt; yet the Jews had the upper hand. *Fælix* perceiving that this debate might breed a War, came in between them, requiring the Jews to deſiſt from further violence, and commanding his Souldiers to beat down thoſe who would refuſe to obey him; by which means a great number were killed, and divers taken Priſoners. Moreover, he gave his Soldiers liberty to ſpoil, and rob divers very rich houſes. The other Jews, who, beſides their Authority, were renowned for their moderation, fearing leſt the like miſery ſhould befall them, beſought G *Fælix* to ſound a retreat, and to call in his Soldiers, and to ſpare that which as yet remained, being ſore grieved at that which had happened; to which *Fælix* condeſcended

Hegeſ. & Ruffinus, chap. 12. *alias, chap.* 17. A falſe Prophet draweth the Jews to the Mount *Olivet*.

Hegeſ. & Ruffinus, chap. 13. *alias*, 18. A broil in *Cæſarea* between the Syrians and the Jews.

The year of the World, 4020. *after Chriſt's Nativity*, 58.

The year of the World, 4020. *after Christ's Nativity*, 58.

Ishmael the son of *Phabeus* High Priest.

The strife between the High Priests and the Priests.

scended. At the same time King *Agrippa* gave the Priesthood to *Ishmael*, the Son of *Phabeus*. There arose also a dissention betwixt the High Priest, and the other Priests and Governours of *Jerusalem*; and each Faction walked forth, accompanied with a Troop of proud and mutinous persons, who decided their debates with bitter words, and flinging of stones, so that no man might pacifie them; For all things were so out of order, as if there had been no Magistrates in the City; and the impudency and audaciousness of the High Priest permitted so much, that they sent their Servants to the Barns to seize the Tenths that were due unto the Priests; whereby it came to pass, that some poor Priests died for want: so much did the violence of the Seditious at that time prevail above all right. H I

CHAP. VII.

Fœstus *succeeds* Fœlix *in the Government of* Judæa. *The Inhabitants of* Cæsarea *obtain of* Nero *to have the Jews freedom recalled.* *King* Agrippa *causeth an Apartment to be built, from whence all that was done about the Temple might be seen; the people of* Jerusalem *cause a high Wall to be built to hinder it, by the Emperor's Authority.*

Alias, 19. *Fœlix* accused.

Hedio & Ruffinus, chap. 14.

AFter that *Portius Fœstus* had been sent by *Nero* to succeed *Fœlix* in the Govern- K ment of *Judæa*, the chiefest of those Jews that inhabited *Cæsarea*, repaired to *Rome* to accuse *Fœlix*; and without all doubt he had been punished for the injuries he had committed against the Jews, if *Nero* had not pardoned him upon his Brother *Palas*'s submission and entreaty, who importuned him, and was at that time in great reputation with him. Furthermore two of the chiefest among the Syrians wrought *Berillus*, who had sometimes been *Nero*'s Master, and at that time was Secretary of Estate in the Greek Tongue, by mighty Bribes, to beg of *Nero* the revocation of the Right and Title which the Jews enjoyed in the Government and Administration of the Commonweal. For which cause *Berillus* solicited the Emperour, and obtained a Letter from him, which was the cause of those mischiefs that afterwards happened L in our Nation; for the Jews of *Cæsarea*, understanding what Commission the Syrians had gotten, were so much the more encouraged to make War.

The Cut-throats among the Jews.

Therefore, as soon as *Fœstus* was arrived in *Judæa*, he found the Countrey grievously afflicted with Robberies, and the whole Countrey was ruined with Fire and Sword. The Thieves likewise at that time encreased mightily; they used short Swords after the manner of a Persian Cymetre, and crooked like the Roman Falchion; with which they killed divers: For, thrusting themselves into the press of the people that came in great multitudes on the Festival days to celebrate God's service, they killed those very easily whom they pleased; and oftentimes repairing to their enemies Villages, they spoiled and burnt them. But *Fœstus* sent divers Forces, M

Fœstus discomfitteth a great deceiver, with all his followers. *Hedio & Ruffinus, chap.* 15. *alias, chap.* 10.

both of Horse and Foot, against certain Jews that were seduced by an Enchanter, who had promised them to free them from all their troubles, if they would follow him into the Desart; they killed both the deceiver and the deceived that followed him. At that time King *Agrippa* erected a stately Building within the Palace at *Jerusalem*, near unto the Porch. This Palace in times past appertained to the Asmoneans, and was scituate in a high place, with a fine Prospect, from whence they might with pleasure behold the City of *Jerusalem*, wherein the King took great delight, and beheld from thence that which was done in the Temple. The chiefest men of *Jerusalem*, seeing this building, were very much displeased; for neither doth our Custom or Law permit that any one should look on that which is done in the Temple, and especially forbiddeth that any man should behold the Sacrifices and Oblations: They N therefore builded a high Wall upon the Gallery, which was within the Temple on the West side, which did not only hinder the sight of the Royal Chamber, but also that of the Gallery without the Temple on the West side, where the Romans kept Guard near unto the Temple, on the Festival days. Herewith was King *Agrippa* highly displeased, and the Governour *Fœstus* far more than he, who commanded them to pull down the Wall: But they besought him that he would give them License to send their Ambassadours to *Nero*, to this intent; alledging that it was impossible for them to live, if any part of their Temple should be beaten down. Which being granted them, they sent ten of their chiefest Nobility, and with them *Ishmael* the High Priest, and *Chelcias*, the Treasurer of the Temple, unto *Nero*; who no sooner heard O their suit, but he pardoned them, not only for that they had done, but he commanded

The chiefest men of *Jerusalem* stop up the Prospect of *Agrippa*'s house.

that

A that the building ſhould remain as it was. All which he did in favour of his Wife *Poppea*, who was entreated by the Jews, ſhe being a devout Princeſs, to ſue for them. She therefore commanded the ten Ambaſſadours to return, and kept *Chelcias* and *Iſhmael* for Pledges with her. The King underſtanding how all things had paſt, gave the High Prieſthood to *Joſeph*, ſurnamed *Cabi*, which was the Son of *Simon*, who in times paſt had been High Prieſt.

The year of the World, 4020. *after Chriſt's Nativity*, 58.

Joſeph Cabi the Son of *Simon* made High Prieſt.

CHAP. VIII.

B Albinus *ſucceeds* Feſtus *in the Government of* Judæa; *and King* Agrippa *giveth and taketh away often the High Prieſthood.* Ananus *the High Prieſt cauſeth Saint* James *to be put to death.* Agrippa *enlargeth the City of* Cæſarea, *and calleth it* Neronias. *The Favours he granted to the Levites. The Liſt of the High Prieſts ſince* Aaron.

Albinus Governour of *Judea.*

Ananus, the Son of *Ananus* High Prieſt.

Hegeſippus & Ruffinus, chap. 16. *alias* 21.

Ananus had five Sons that ſucceeded him in the Prieſthood.

CÆſar being advertiſed of *Feſtus*'s death, ſent *Albinus* to govern *Judea*. But King *Agrippa* commanded *Joſeph* to lead a private life, and advanced in his ſtead a certain man called *Ananus*, the Son of *Ananus*, who was reported to have been moſt happy; for he had five Sons, all which ſupplied the place of the High Prieſt, after him-
C ſelf had long time before them enjoyed it; the like whereof hath never happened to any of our Prieſts. The younger *Ananus*, who, as we ſaid, was advanced to this place, was a raſh and head-ſtrong man, that followed the Sect of the Sadduces, who (as we have already declared) were amongſt all other the Jews, the moſt ſevere in executing Juſtice: Whereas therefore, *Ananus* was of this diſpoſition, he thought that he had a fit occaſion offered him to do what he pleaſed after *Feſtus*'s death, and whilſt *Albinus* was as yet upon his way. He therefore aſcended and ſate down in the Tribunal, aſſiſted by the Judges; and cauſed *James*, the Brother of JESUS, who was called CHRIST, to appear before him, with certain others, and accuſed them for tranſgreſſing the Law, and blaſphemy againſt God, and cauſed him to be ſtoned to death. They
D that were men of upright Conſcience within the City, and diligent obſervers of the Law, were very much diſpleaſed with this Act; and ſent ſecretly to the King, beſeeching him to prohibit *Ananus*, that hereafter he ſhould commit no ſuch like offence: For that his firſt action was not allowable. Some of them alſo went to meet *Albinus*, being on his way to *Alexandria*, to inform him that it was unlawful for *Ananus* to aſſemble the Council without his Licenſe. *Albinus* perſwaded by theſe words, wrote a cholerick Letter to *Ananus*, wherein he threatned to puniſh him. And for the ſame cauſe, King *Agrippa* diſpoſſeſſed him of the Prieſthood, after he had held the ſame for the ſpace of three months; and in his ſtead he eſtabliſh'd *Jeſus* the Son of *Damnæus*. After that *Albinus* was arrived in *Jeruſalem*, he employed all his care and ſtudy to pacifie the
E Country by executing divers of the Thieves.

The year of the World, 4025. *after Chriſt's Nativity*, 63.

James the Brother of our Lord ſtoned.

Ananus accuſed before *Albinus*.

Jeſus the Son of *Damnæus* poſſeſſeth *Ananus*'s place.

But the High Prieſt *Ananias* daily encreaſed in honour and credit, and purchaſed the good will of the Citizens, by his liberality and great gifts. But he had ſome miſchievous Servants about him, who converſed with thoſe that were moſt intemperate and audacious; who repaired from Barn to Barn, and took up many Tithes that belonged to the Prieſts, and beat thoſe that refuſed to render them. The Prieſts uſed no leſs violence than their ſervants, having no man that might reſtrain them; whereby it came to paſs, that the Prieſts, who were formerly maintained by the Tenth, died at that time for want of Victuals. And the Thieves renewing their entrance into the City by night, during the Feaſt that was celebrated at that time, took the Secretary of Captain *Elea-*
F *zar* alive, who was *Ananias*'s Son, who was the High Prieſt: And having bound him, led him out of the City; ſending *Ananias* word, That they would deliver his Secretary, if he would prevail ſo much with *Albinus*, as to deliver them their ten Companions then Priſoners, who were taken by him; to the performance whereof, *Ananius* perſwaded *Albinus* by manifeſt reaſons: And by obtaining his demand, encreaſed and begat a number of miſeries. For the Thieves uſed all the cunning means they could deviſe, in apprehending ſome one of *Ananias*'s houſe; and when they had taken any one of them alive, they would not deliver him, except before, they might have one of their own delivered. So that encreaſing both in courage and number, they became more and more inſolent to afflict the Countrey.

Some forcibly gather the Tenths of the Prieſts.

The Thieves apprehend *Ananias*'s Kindred and Servants.

Cæſarea Philippi new builded by *Agrippa*, and called *Neronias*.

G At that time King *Agrippa* enlarged the City of *Cæſarea*, ſurnamed *Philippi*; and in honour of *Nero*, called it *Neronias*. He builded alſo to his great charge, a Theatre in favour of the Berytians: he diſtributed Oyl and Corn for every one of the people, and

The Berithians receive much kindneſs at *Agrippa*'s hands.

The year of the World, 4026. *after Christ's Nativity*, 64.

adorned all the City with moſt antick and fine Portraitures upon the Porches. In H ſhort, he tranſported into that City almoſt all the Ornaments of the reſt of the Kingdom: For which cauſe his Subjects began to hate him, ſeeing he deprived them of their rare Ornaments, to adorn one ſtrange City. *Jeſus* the Son of *Gamaliel* ſucceeded in the Prieſthood, which the King had given him, and taken away from *Jeſus* the Son of *Damnæus*; who reſigned his place againſt his will. Whereupon, there aroſe a diſcord between them; for having aſſembled their reſoluteſt followers, they came from bitter words to blows and ſtones. But amongſt all the reſt, *Ananias* was the richeſt in wealth, and by his bounty reconciled the more unto him. *Coſtobarus* alſo, and *Saul*, gathered each of them a Band of Raſcals, and deſperate men These two were of the Blood-Royal; and by reaſon of their affinity and alliance with *Agrippa*, they were well be- I loved: For which cauſe they were inſolent and violent, oppreſſing always the weaker ſort. From this time forward the eſtate of our City grew deſperate, encreaſing daily more and more in wickedneſs.

Ananias Coſtobarus, and *Saul* prepared to ſpoil the weaker.

Hedio & Ruffinus, chap. 17. *Alias cap.* 22. *Albinus* executeth the hainous Malefactors.

When *Albinus* underſtood that *Geſſius Florus* came to ſucceed him, deſiring that they of *Jeruſalem* ſhould acknowledge ſome of his good deeds, he called before him all thoſe Priſoners that were notoriouſly guilty of Murther, and cauſed them to be executed. As for thoſe that were impriſoned upon any ſmall or ſlight cauſe, upon payment of their Fines, he delivered them; and in ſo doing, the Priſon was cleanſed of Malefactors; and from that time, the Country remained full of Thieves and Robbers.

Agrippa giveth them of the Tribe of *Levi* leave to wear the Linnen Garments. *Agrippa* permitteth the Miniſters of the Temple to ſing the Sacred Hymns.

The Levites who were ordained to ſing Hymns to God, ſolicited the King to aſſem- K ble the Council, and thereby to permit them to wear the Linnen Robe, which the Prieſts were accuſtomed to uſe; telling him that ſuch an Ordinance would dignifie his Eſtate very much, in that he would be always famous in memory of this new Eſtabliſhment. This Suit of theirs was eaſily granted; for the King, after he had conſulted with thoſe who were his Aſſiſtants, ſuffered the Levites that ſung the Hymns, to lay aſide their ordinary Robe, and to apparel themſelves in Linnen, as beſt liked them. He permitted alſo, that another part of the Levites, who intended the ſervice of the Temple, ſhould learn to ſing the Hymns and Pſalms, as they had required: All which he did, contrary to the Ordinances of the Countrey; which being broken, there was nothing elſe to be expected but puniſhment.

The people of the Jews beſeech the King that it may be lawful for them to repair the Porch.

At that time the building of the Temple was finiſhed. And the people perceiving L that more than eighteen thouſand Work-men ſhould be idle, and deprived of Wages, whereupon they were accuſtomed to live by the building of the Temple: On the other ſide, being loath to reſerve their money through the fear they had of the Romans; to provide for thoſe Workmen (in the entertainment of whom they reſolved to employ their Treaſure, for if any one of them wrought but one hour of the day, he was ſuddenly paid his wages) they requeſted the King, that it would pleaſe him to repair the Eaſtern Gate, on the outward part of the Temple, ſcituate in a Deſcent, the Walls whereof were in height four hundred Cubits; made of ſquare ſtones of white Marble; from the top to the bottom; and every ſtone twenty foot long, and ſix M foot thick.

This Work was firſt builded by King *Solomon*, who was the firſt that builded our Temple. But *Agrippa*, to whom *Claudius Cæſar* had given the Commiſſion of building of the Temple, thinking with himſelf, that it was very eaſie to break it down, but very hard to build it up; and that to re-edifie the Porch, it would coſt much time and expence, he denied their requeſt; permitting them nevertheleſs, to pave their City with broad Stone. He took the Prieſthood from *Jeſus* the Son of *Gamaliel*, and gave it to *Matthias*, the Son of *Theophilus*; in whoſe time, the Wars betwixt the Romans and the Jews began.

Matthias, the Son of *Theophilus*, High Prieſt.

Hedio & Ruffinus, chap. 18. The Succeſſion and number of the High Prieſts among the Jews. There were eighty three High Prieſts in all.

But I think it not amiſs, but very anſwerable to the courſe of this preſent Hiſtory, N to ſpeak of the High Prieſts, and to ſhew how they had their beginning, and to whom this honour may be lawfully communicated, and how many they were in number until the end of the War. The firſt of them was *Aaron*, *Moſes*'s Brother, after whoſe death his Children ſucceeded him; and from that time forward, the honour hath continued with their Succeſſors. For it is a Law obſerved by our Anceſtors, that no man ſhould be admitted to the Prieſthood, except he be of *Aaron*'s Poſterity: For albeit he were a King, if ſo be that he were of another Line, it was impoſſible for him to obtain the Prieſthood. All the Prieſts after *Aaron*, who (as we have ſaid) was the firſt, until *Phanaſus*, whom the Seditious created Prieſt in the time of the War, have been in number eighty three, whereof thirteen have executed the Office from the time that O *Moſes* erected God's Tabernacle in the Deſart, until ſuch time as arriving in *Judæa*, King *Solomon* builded a Temple to God. For in the beginning, the High Prieſthood continued with

The year of the World, 4026. after Christ's Nativity, 64.

A with the Poſſeſſors for term of life; but afterwards, although the Prieſts were yet alive, yet were there other Succeſſors put in their rooms. Theſe thirteen were of *Aaron*'s Poſterity, and obtained this degree in ſucceſſion, the one after the other. Their firſt Government was Ariſtocracy, which is the Government of the Nobility; afterwards a Monarchy; and at laſt a Royal Government. The number of years wherein theſe thirteen flouriſhed, were ſix hundred and twelve years, from the day that our Fathers departed out of *Egypt*, under the conduct of *Moſes*, until the building of the Temple in *Jeruſalem* by King *Solomon*.

After theſe thirteen High Prieſts, there were eighteen others; who after *Solomon*'s time ſucceeded one after another, until the time that *Nebuchodonozor* King of *Babylon*,
B having encamped before the City, took it, and burned the Temple, and tranſported our Nation into *Babylon*, and led away the High Prieſt *Joſedech* Priſoner. The time of the Prieſthood and continuance of theſe eighteen, was four hundred ſixty years, ſix months and ten days; ſo long as the Jews have had the Royal Government. After the ſurprizal of *Jeruſalem* by the Babylonians, until ſuch time as *Cyrus*, King of *Perſia*, diſmiſſed the Jews, and gave them leave to return from *Babylon*, into their own Countrey, with permiſſion to re edifie their Temple, there are ſeventy two years; and at that time the Captives being returned, *Jeſus* the Son of *Joſedech*, took upon him the High Prieſthood; who, with thoſe of his Poſterity, to the number of fifteen, have governed in a Democracy, or Popular Government, until the time of *Antiochus*, ſur-
C named *Eupator*, for the ſpace of four hundred and fourteen years. This *Antiochus* was the firſt, who, with his General *Lyſias*, diſplaced *Onias*, ſurnamed *Menelaus*, of his Prieſthood, commanding him to be killed at *Berith*; and after he had driven his Son out of the Succeſſion, he eſtabliſhed *Jacim* High Prieſt; who notwithſtanding, was of *Aaron*'s Race, but not of his Family. For this cauſe *Onias*, the Son of *Onias*, and Nephew to the deceaſed *Onias*, retired himſelf into *Egypt*; Where growing familiar with *Ptolomey*, *Philometor* and *Cleopatra* his Wife, he perſwaded them to build a Temple in the Confines of *Heliopolis*, not unlike to that of *Jeruſalem*, and to create a High Prieſt in the ſame; of which Temple in *Egypt*, we have made very oftentimes mention. After that *Jacim* had held the Prieſthood for the ſpace of three years, he died without
D Succeſſor; ſo the City remained ſeven years without a High Prieſt. Again, the Aſmoneans recovered the Government of their Nation, and after they had made War againſt the Macedonians, they eſtabliſhed *Jonathan* High Prieſt, who exerciſed the Office ſeven years; but afterwards he was killed in an Ambuſh, and Treaſon conſpired againſt him by *Tryphon*, as we have declared elſewhere. After him, *Simon* his Brother undertook the Prieſthood, who was, not long after killed treacherouſly by his Son-in-law at a Banquet. After him ſucceeded his Son *Hircanus*; who enjoying this Dignity for the ſpace of thirty one years, died when he was very old, leaving behind him *Judas*, ſurnamed *Ariſtobulus*; who dying, left his Brother *Alexander* his Heir, both of the Kingdom and High Prieſthood. After that *Ariſtobulus* had obtained the
E Royal Government, he enjoyed both Dignities one whole year. For this *Judas*, ſurnamed *Ariſtobulus*, was the firſt that ſet the Diadem on his head, cauſing himſelf to be called a King; the which *Alexander* did continue; for he alſo joyned the Kingdom with the High Prieſthood, and reigned twenty ſeven years: And feeling himſelf draw near to his death, he left in *Alexandra* his Wives hands, to diſpoſe of the Prieſthood as ſhe pleaſed: She therefore beſtowed it on *Hircanus*; and as for the Kingdom, ſhe kept it in her own hands nine years, and afterwards died. Her ſon *Hircanus* was High Prieſt for ſo long time: For after *Alexandra*'s death, his Brother *Ariſtobulus* made War againſt him; and having overcome him, he took the Kingdom from him; and not only ſeized on the Crown, but the Prieſthood. After he had reigned three
F years, and as many months, *Pompey* repaired to *Jeruſalem*, and took it perforce; and laying hold of *Ariſtobulus*, ſent him bound unto *Rome* with his Children. After which, he reſtored the Prieſthood once more to *Hircanus*; committing the Government of the Nation unto his hands, forbidding him in the mean ſpace to wear the Diadem. Beſides the firſt nine years, *Hircanus* governed twenty and four: But *Barzapharnes* and *Pacoras*, Princes of the Parthians, paſſed *Euphrates*, and made war againſt *Hircanus*, and took him alive Priſoner, and made *Antigonus*, *Ariſtobulus*'s Son, King. But after he had governed three years and three months, *Soſius* and *Herod* took him alive perforce, and *Antonius* ſent him to *Antioch*, where he was beheaded. After that *Herod* was created King by the Romans; there was never any High Prieſt created of
G the Poſterity of the Aſmoneans (for he gave the High Prieſthood to certain men of obſcure and baſe extraction, who were of the Order of Prieſts) *Ariſtobulus* only excepted. This *Ariſtobulus* was *Hircanus*'s Nephew, who was a Priſoner among the Parthians;

The year of the World, 4026. *after Christ's Nativity*, 64.

Aristobulus slain by *Herod. Supra l.* 15. *c.*3.

and having given him the Priesthood, he married *Mariamne*, his Sister, to the intent H to continue himself in the good liking of the people, in remembrance of *Hircanus*: But afterwards fearing, lest all of them should turn to *Aristobulus*'s side, he caused him to be killed, by finding out a means to cause him to be stifled, at such time as he bathed himself in a Fish-pond near to *Jericho*, as we have declared before this. After him he bestowed the Priesthood no more on any of the Line of the Asmoneans. *Archelaus* his Son, followed his Father's steps in respect of the Priesthood; and from that time forward, the Romans have enjoyed the Sovereingty over *Jewry*. All they then, that have exercised the Priesthood from *Herod*'s time, until the day that *Titus* took the City and the Temple, have been in all twenty and eight: All the continuance of their Government was one hundred and seven years. Some of these governed during *Herod*'s I life, and in the days of *Archelaus* his Son: But after these two were dead, the Government was Aristocratical, or of the Nobility, wherein the Priests had the Government over the whole Nation. Thus much have we thought fit to speak at this time concerning the High Priests.

CHAP. IX.

How Florus, Albinus'*s Successor, offered many injuries to the Jews, which constrained them to take Arms against the Romans.* K

The year of the World, 4028. *after Christ's Nativity*, 66.

Gessius Florus Governour of *Judæa*.

Gessius Florus worse than *Albinus*.

GEssius *Florus* being sent by *Nero* to succeed *Albinus*, filled all *Judea* with many mischiefs and miseries. He was a Clazomenian born, and was married to a certain Woman called *Cleopatra*, no less mischievous than himself; who, being beloved by *Poppea*, *Nero*'s Wife, obtained this Dignity for him. He behaved himself so insolently and violently in all his Government, that through the great injustice he committed, the Jews praised *Albinus*, as if he had been their Benefactor. For he concealed his mischief, taking care lest it should be discovered: But *Gessius Florus* behaved himself so, as if he had been sent to make open shew and sail of his Villanies, published his injustice in the ears of our Nation, without omitting any injustice in execu- L ting and inflicting punishment on the innocent. For he was pitiless and covetous, and made no difference between Noble and Ignoble, and was not ashamed to be partaker with Thieves; of whom there were divers, who made it their profession to steal, without any fear, in that they were assured of their safety, because he was partaker with them. And in a word, there was no moderation in him; so that the poor Jews being unable to endure such insolence, were constrained to abandon their own houses, and to fly their Countrey, and remain in some more commodious place of security; yea, though it were among strangers. What need I speak any more? he that constrained us to draw our Swords against the Romans, was *Florus*; we made this account, that it was better for us to die all at once, than to perish by little and little. M In short, the War began the second year of *Florus*'s Government in that Province, which was the twelfth year of *Nero*'s Empire. But they that desire to know exactly all that which we have been constrained both to do and suffer, may peruse my Books of the Wars of the Jews. For which cause, in this place I will end this ancient History.

The Year of the World, 4030. *after Christ's Nativity*, 68.

Florus the original cause of the Wars of the Jews.

The beginning of the Wars.

The Epilogue of the Antiquities of the Jews.

This Ancient History containeth all that which hath been reported to be done since the first Creation of man, until the twelfth year of *Nero*'s Empire, omitting nothing that hath befallen the Jews, as well in *Egypt*, as in *Syria* and *Palestine*: All that likewise, which we have been enforced to suffer under the Assyrians and Babylonians; as also our estate under the Persians and Macedonians, and finally under the Romans. N All this, as I suppose, I have compiled and gathered together with careful diligence; and I have enforced my self to recite the number of those, who have been High Priests for the space of two thousand years. I have also collected the Succession of Kings, their Actions and Government, with the Power of their Monarchies, according as it is amply described in Holy Scriptures, as also I have promised in the beginning of my History. Moreover, I dare boldly say, that whatsoever I set down, is so true, that there is no man, either Jew, or of what Nation soever, yea, although he should have employed the uttermost of his power, could more exactly communicate the same unto the Greeks, than I have done. For in their Confessions and Opi- O nions who are of our Nation, I have such knowledge in that which concerneth our Doctrine, as I surpass them all: And as for the Grecian Disciplines, I have studied and learned the Tongue, although I cannot boast of the familiar and fit Pronunciation

Joseph expert in the Greek and Hebrew Tongue.

of

A of the ſame, for that I have lived in the Country. For amongſt us we make but ſlender reckoning of thoſe who are exerciſed in divers Tongues: for that this ſtudy is accounted prophane by us, and common, not only to free perſons, but alſo unto ſlaves; and they only are eſteemed to have profited in Wiſdom, who fully know the Contents of the Law, and who can expound the Holy Scriptures. For this cauſe, although divers have buſied themſelves in this exerciſe of writing Hiſtories, yet there are ſcarcely two or three of them that have written ſucceſsfully, and have received the Fruits of their Labours. And it may be that it will not be thought amiſs, if I freely ſpeak ſomewhat of my Progeny and Life; conſidering that there are men at this day living, who can approve or reprove me in that I ſet down. And in this place I will make an end of

B my Ancient Hiſtory, which I have reduced into twenty Books, containing ſixty thouſand Verſes. And if God grant me life, I will ſhortly treat of our Wars, and the events of the ſame that have happened hitherto, which is the thirteenth year of *Domitianus Cæſar*'s Empire, and the fifty ſixth year of my Age. Moreover, I am reſolved to diſcover in four Books, the divers opinions of the Sects of the Jews, as touching God and his eſſence, and our Laws; according to which certain things are permitted us, and others are forbidden.

The year of the World, 4030. *after Chriſt's Nativity*, 61.

This Volume was written.

The year of the World, 4057. *after Chriſt's Nativity*, 95.

C

D

The end of the Antiquities of the Jews.

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UMI

THE

Lamentable and Tragical

HISTORY

OF THE

WARS

AND

UTTER RUINE

OF THE

JEVVS.

Compriſed in Seven BOOKS.

BY

FLAVIUS JOSEPHUS, The Son of MATTHIAS.

Formerly Tranſlated into *Engliſh*, By *Tho. Lodge*, D. M. P.
And now Reviſed, the Tranſlation refined, according to the late French Copy of it Publiſhed by Monſieur *Arnauld*, D'*Andilly*.

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M DC XC III.

UMI

A

THE

B PREFACE,

IN WHICH

C

The Author taxeth divers Hiſtoriographers of untruth; and declareth his intent, and ſpecifieth the principal points of this Hiſtory.

D

He War of the Jews againſt the Romans, was of all other the greateſt that ever was attempted in our Age, or heard of in any other, either between City and City, or Nation againſt Nation: Yet there have been ſome perſons, who (rather building their diſcourſe on the vain and falſe reports of others, than their own knowledge) have written the Hiſtory of it by hear-ſay; and filled their diſcourſe not only with Vanity, but alſo with Contradiction. Others there are, who, though Witneſſes or Actors in the ſame; nevertheleſs, have according to their own fancy, related many falſhoods, either out of flattery to the Romans, or hatred againſt the Jews: Whoſe Writings are full of nothing but Accuſations of the one, and praiſes of the other, without obſervation of Hiſtorical

E *Verity. For this cauſe, I* Joſeph *the Son of* Matthias, *by Birth an Hebrew, a Citizen and Prieſt of* Jeruſalem; *who, in the beginning of thoſe Wars, bore Arms againſt the Romans, and afterwards (being thereunto forced by neceſſity) was preſent at all thoſe things, which were attempted and proſecuted in thoſe Wars; have thought good to write in the Greek Tongue (in favour of all thoſe who acknowledge the Sovereignty of the Roman Empire) all that which heretofore in my own Language I have written, to inform other Nations. When theſe great Wars began, the Romans were at Civil Wars among themſelves: And the younger and more turbulent ſort of Jews, truſting to their Riches and Courage, excited ſo great troubles in the Eaſt, to make uſe of this opportu-*

F *nity, that whole Nations were in apprehenſion to be brought into ſubjection to them, becauſe they had confederated with thoſe of their Nation, that inhabited the parts beyond* Euphrates, *to revolt altogether. Moreover, at that time the* Gauls, *who bordered upon the Romans, ſuffered them not to live in peace: And the* Germans *alſo began to take Arms. In a word, after the death of* Nero, *Seditions reigned every where: ſo that by reaſon of the opportunity of theſe times, many went about to make themſelves Kings: And the Souldiers led with the hope of gain, deſired nothing more than trouble and alteration. Now, becauſe theſe matters were important, the trouble I had to ſee the truth diſguiſed, made me take care to inform exactly the Parthians, Babyloni-*

G *ans, and the fartheſt diſtant Arabians, and thoſe of our Nation, inhabiting beyond* Euphrates, *together with the Adiabenites, of the true cauſe of this War, of all that paſſed in it, and how it was ended; leſt thoſe who were not preſent in it, ſhould be ignorant thereof, and deceived by flattering and fabulous Hiſtorians. Yet ſome of theſe there be, who*

The duty of an Hiſtoriographer, and how things that are paſt ſhould be written.

Joſeph himſelf had a hand in the Wars of the Jews.

After *Nero*'s time all things full of trouble.

Joſeph had written this Hiſtory in the Hebrew Tongue before.

who (beſides their falſe informations) ſtick not to write Hiſtories, not only void of all truth, but alſo no ways anſwerable to the Subject which they undertake. For whereas they labour to extol the Romans, and debaſe the Jews; I cannot underſtand how they can be held great, who triumph in the Conqueſt of men ſo obſcure and abject. Nay, whilſt they thus extol the Romans valour in conquering the Jews, they conſider not the continuance of the War, nor the multitude of the Roman Forces, nor the honour of their Captains; whoſe Glory is much impaired, if they leſſen that of the reſiſtance, by which the valour of the Jews render'd the execution of the enterpriſe ſo difficult. For my own part, I am not reſolved to contradict thoſe, who ſhall enhance the Glory and noble Actions of the Romans, nor to extol and cry up the deſerts of my own Nation; but my reſolution is, in all truth and ſincerity to ſet down each Occurrent, without reſpect or partiality towards either part. In performance whereof, I will order my diſcourſe according to the matter I treat of, and as my grief and ſorrow ſhall invite me to lament the miſeries of my Countrey. For the Civil Diſſention, that diſmember'd the ſame, was the cauſe that brought it to confuſion: And thoſe Tyrants that reigned amongſt us were ſuch, who forcibly drew the Romans, with Sword and Fire, to effect the Deſolation of our Holy Temple. The truth whereof Titus Cæſar himſelf can juſtifie, who deſtroyed the ſame; who during all thoſe Wars, ſtill pitied the people, for that they (as he well perceived) were kept in awe by the Seditious: And oftentimes, of his own accord, he deferred the taking of the City, and purpoſely protracted the Siege, to the intent that in the mean time the Authors of the Seditions might have leiſure to repent and ſubmit themſelves. Now, if any man think that I write this, as one that exclaimeth againſt the Tyrants, and their Depredations; or that in bewailing the miſeries of my loſt Countrey, I accuſe their Villanies too paſſionately, and thereby tranſgreſs the limits of a Hiſtory; let it be imputed to my grief, and ſo pardoned. For amongſt all the Cities that ever were conquered by the Romans, our City only attained to the top of felicity; but now, alas, 'tis brought into extream Miſery, Captivity and Deſolation. Nay, if all the Misfortunes and Calamities which the World from the beginning hath ſeen, be compared with the infelicity and fall of the Jews, they are ſlight and inconſiderable.

And to increaſe our ſorrow, 'tis not to Foreigners, but to our own Countreymen, that we are to attribute the cauſe of our miſeries. Wherefore, if any man too ſevere and Stoical, reprehend this my Lamentation, let him conſider only the deeds I recount in the Hiſtory which I write, and paſs over the Lamentations and ſorrows of me, who am the Hiſtoriographer. I confeſs I have often blamed, and perhaps with reaſon, the moſt eloquent Grecians; that (although theſe our moſt miſerable and memorable Wars hapned in their days, in reſpect whereof, all other former troubles are obſcure and of no reckoning) they have reſtrained their Tongues and Pens, to the end they might carp at thoſe with greater liberty, who undertake the publiſhing thereof; whom, though in Learning and Eloquence, they exceed, yet they have the advantage of having managed publick Affairs. Theſe cenſurers of others, write the Hiſtories of the Aſſyrians and Medes, as if the ancient Writers had ill reported the ſame; though indeed they come as far behind thoſe ancient Authors, in their manner of writing, as they do in the deſign they had in writing. For ſuch as, in times paſt, publiſhed any worthy Hiſtory, endeavoured to write that which they themſelves had ſeen; and they were Eye-witneſſes of thoſe Affairs they committed to writing, they more effectually performed all that they promiſed, becauſe they accounted it an act of diſhoneſty to report and publiſh Lyes inſtead of Hiſtory. And truly, in my opinion, that man is worthy commendation, who ſtriveth by his ſtudious endeavours, to Regiſter, not only the Ocurrences of times paſt, but alſo thoſe memorable events that have happened in his own days: And he only and truly, is to be accounted induſtrious, not that altereth and pruneth at his pleaſure another man's Works, but he that of himſelf compileth an Hiſtory whereof no man hath before written. For my own part (being a ſtranger) I have ſpared no labour and expence, to declare the truth of theſe events in the ears of the Greeks and Romans. For, as touching their own learned men, their mouths are always open where their own intereſt, publick or private, is concerned; but if they come to a Hiſtory, wherein they ſhould both tell truth, and with great labour enquire of thoſe things that are paſt; here the travel is too tedious, the bit is in their teeth, ſo that they leave the matter to their performance who are uncapable and unapt both in ſtile and ſtudy to regiſter the Actions of Princes and great Captains; whereby it appears, that the Grecians make as little account of the truth of Hiſtory, as we eſteem and ſeek it.

The Glory of the Romans is diminiſhed, if you derogate from their labours at the Siege of *Jeruſalem*.

Titus his Piety towards the Jews.

All Calamities that hapned ſince the beginning of the world, being compared with thoſe the Jews ſuffered, are of no moment.

The Grecian Hiſtoriographers overpaſs the Wars of the Jews with ſilence.

Who may rightly be called a Hiſtoriographer.

H I K L M N O

Now,

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Now to diſcover unto you the Original *of the Jews, what their Eſtate hath been in times paſt, and after what manner they departed out of* Egypt; *to ſhew what Countreys they conquered, and what Colonies they planted, were, in my judgement, both impertinent and to little purpoſe; conſidering that divers of mine own Nation have before my time written an exact Hiſtory of the actions of our Anceſtors: yea, many Greeks alſo have tranſlated theſe men's Writings into their own Tongue, without much deviating from the truth. I will therefore begin my Hiſtory in that time where theſe Writers, and our own Prophets have ended theirs, and ſet down at large all thoſe Wars that happened in my time. As for thoſe things that precede*

B *my particular knowledge, I will only touch them briefly, and in a word or two. Firſt, I will relate how* Antiochus, *ſurnamed* Epiphanes, *took the City of* Jeruſalem, *and poſſeſſed the ſame for the ſpace of three years and ſix months; and how he was driven out of that Countrey at laſt, by the Aſmoneans. After this I will ſet down the Diſſentions that happened amongſt* Antiochus's *Succeſſors for the Kingdom; and how by this means they drew* Pompey *and the Romans into their Affairs. How* Herod, *likewiſe the Son of* Antipater, *being aſſiſted by* Soſius, *put an end to the Rule of the Aſmonean Princes: And how, in* Auguſtus Cæſar's *time, after the death of* Herod, *and during the Government of* Quintilius Varus, *a Sedition was raiſed among the people: And how in the twelfth year of* Nero's *Reign, the War began. What*

C *likewiſe happened in* Ceſtius's *time; and what Warlike exploits the Jews performed in their firſt Attempts and Revolts; how they ſtrengthened the Cities and Forts about them; and how* Nero (*hearing of the great Overthrow which his Army received under* Ceſtius *their General, and fearing leſt he ſhould loſe all*) *made* Titus Veſpatian *General of his Army; who being attended by his eldeſt Son, came into* Judea, *accompanied with as great a number of Romans as he could poſſibly gather; how great a number of his Allies were defeated in* Galilee; *what Cities they took in that Province, either by Aſſault, or by Compoſition. Beſides all theſe things, I will expreſs what Order and Diſcipline the Romans obſerve in their Wars, and how they are accuſtomed to exerciſe their Souldiers. I will deſcribe alſo the places and nature*

D *of the Country of* Galilee *and* Judea, *together with the Mountains, Lakes and Fountains thereof, with all the Properties of the ſame; not forgetting thoſe miſeries which the Captive Cities ſuffered; and how they were ſurprized. All which (together with all thoſe evils and miſeries which during thoſe troubles befel my ſelf) I will diſcourſe with all truth and diligence, the rather becauſe I publiſh them to many who are no ways ignorant of them.*

Antiochus Epiphanes, the firſt Author and Fountain of the Wars of the Jews. The Epitome of the Wars of the Jews.

After this, I will ſet down how (upon the declining and downfal of the Jews) Nero *died; and how at ſuch time as* Veſpatian *had undertaken the expedition to* Jeruſalem, *he was re-called from it, to receive the Imperial Dignity; and how when*

E *he returned into* Egypt *to eſtabliſh that Province, the Jews began to mutiny among themſelves; how many Tyrants aroſe among them, who hatched much civil diſcord and debate in their Government. Moreover, how* Titus *departing out of* Egypt, *came the ſecond time into* Judea, *and ranged over the Countrey; and how and where he levied and encamped his Armies. How, and how often, the City was vexed by Seditions, eſpecially at ſuch time as he himſelf was preſent. What Onſets he gave, and how many Mounts he raiſed, in begirting the City with a tripple Wall: The ſtrength and Proviſion of the City: The Scituation and Platform of the Temple and the Altars therein: The Rites and Ceremonies uſed on Feſtival days: The ſeven Purifications, and the Offices of the Prieſts: The Garments alſo of the High*

F *Prieſt, and the Holy Sanctuary of the Temple. All which I will recount without any diſſimulation or ſwerving from the truth of Hiſtory. After this, I will relate what cruelty the Tyrants uſed towards their own Countrey men, what Humanity the Romans ſhewed to ſtrangers, and how often* Titus (*who deſired to ſave both the City and Temple*) *exhorted the Seditions to mutual Amity. Furthermore, I will report how the people of the Jews (after the many and grievous Calamities which they ſuffered in the Siege, by War, Sedition, and Hunger*) *were at length reduced into ſervitude after the taking of that great and potent City. Neither will I omit the ſlaughter of ſuch as deſerted their Nation, neither the puniſhment inflicted on thoſe that were Captive: I will ſet down how the Temple was burnt againſt* Cæſar's *Will, and*

G *what an infinite Maſs of Sacred Treaſure was conſumed by the Fire, and what ſigns and wonders happened before the ſame: The Captivity alſo of the Tyrants themſelves, and*

The ſigns and changes after *Nero's* death.

Titus beſieged *Jeruſalem.* The manners and Sacrifices of the Jews.

The Humanity of the Romans towads the Jews.

The burning of the Temple, and the overthrow of the City.

and the number of those that were led away into Captivity, and what miseries they endured: How the Romans continuing their Wars, utterly ruined the Fortresses of their Captives: Finally, how Titus *travelling through the whole Countrey, established a Form of Government; and afterwards returning into* Italy, *triumphed with much honour. All these things I have comprehended in seven Books, endeavouring as much as in me lieth, to avoid all occasion of reproof from those men who know these Affairs, and were Actors in the War. Which I have done for their sakes who love truth. And according to that Order and Form I promised, I will begin my History.*

The Romans triumph over the Jews.

The cause why he wrote this History.

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THE FIRST BOOK OF THE ANTIQUITIES of the JEWS:

B

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the First Book.

1. *The Deſtruction of* Jeruſalem *by* Antiochus *King of* Syria. *The overthrow of the Syrians by* Matthias Maccabæus *and his Sons.*
C 2. *The Succeſſion of Princes; from* Jonathan *to* Ariſtobulus.
3. *Of* Ariſtobulus, Antigonus, Judas, Eſſæus, Alexander, Theodore, *and* Demetrius.
4. *Of the War of* Alexander, *King of the Jews, with* Antiochus *and* Aretas; *and of* Ariſtobulus *and* Hircanus.
5. *Of the War between* Hircanus *and the Arabians; and of the taking of* Jeruſalem.
6. *Of the War of* Alexander *with* Hircanus, *and alſo of* Ariſtobulus.
7. *Of the death of* Ariſtobulus, *and the War undertaken by* Antipater *and* Mithridates.
8. *How* Antipater *was accuſed before* Cæſar; *of the Prieſthood of* Hircanus, *and how* Herod *made War.*
9. Cæſar's *death.* Caſſius *comes into* Syria; Herod *ingratiates with him.* Malichus *poyſons* Antipater, *who had ſav'd his life: For which* Herod *cauſes him to be ſlain.*
D 10. *How* Herod *was accuſed, and ſet free.*
11. *Of the War of the* Parthians *againſt the* Jews; *and of* Herod's *Flight and Fortune.*
12. *Of* Herod's *War for the recovery of* Jeruſalem, *after his return from* Rome; *and how he warred againſt the Thieves.*
13. *Of the death of* Joſeph. *How* Herod *beſieged* Jeruſalem; *and how* Antigonus *was ſlain.*
14. *Of the treacherous practices of* Cleopatra *againſt* Herod. Herod's *War againſt the* Arabians, *and of a very great Earthquake.*
15. *How* Herod *was confirmed in the peaceable Poſſeſſion of the Kingdom of* Judæa, *by*
E Auguſtus Cæſar.
16. *Of the Cities and Monuments repaired and builded by* Herod, *and of his felicity and liberality towards ſtrangers.*
17. *Of the diſagreement between* Herod *and his Sons,* Alexander *and* Ariſtobulus.
18. *Of* Antipater's *Conſpiracy againſt his Father* Herod.
19. *How* Herod *ſhould have been poyſoned, and how the Treaſon was diſcovered.*
20. *How* Antipater's *malicious practices againſt* Herod *were diſcovered and puniſhed.*
21. *Of the Golden Eagle, and of* Antipater's *and* Herod's *death.*

F

CHAP. I.

The Deſtruction of Jeruſalem *by* Antiochus *King of* Syria. *The overthrow of the* Syrians *by* Matthias Maccabæus *and his Sons.*

AT ſuch time as *Antiochus*, ſurnamed *Epiphanes*, made War againſt *Ptolomey* the Sixth King of *Egypt*, for the whole Dominion of *Syria*, thoſe of the chiefeſt Authority and Nobility among the *Jews*, were divided into two Parties: And that of *Onias* the High Prieſt being become the ſtrongeſt, expelled the Sons
G of *Tobias* out of the City; who fleeing to *Antiochus* for refuge, beſought him in all humility, that he would lead his Forces into *Judæa*; offering themſelves to be his Guides in the Expedition. *Antiochus*

The year of the World, 3800. *before Chriſt's Nativity*, 162.

The year of the World, 3800. *before Christ's Nativity*, 162.

tiochus (who had long desired such an occasion) easily condescended to their request; and levying a great Army, he entred their Countrey, took *Jerusalem*, and slew most part of them who favoured *Ptolomey*. He gave his Soldiers liberty to sack the City, spoiled the Temple of the great Riches which were in it; and for the space of three years and six months forbad the Sacrifices, which before time were accuostmed to be offered every day to God in that place. Whereupon *Onias* the High-Priest fled to *Ptolomey*; of whom having obtained the grant of a piece of Land, within the Liberties and Precincts of *Heliopolis*, he built a Town and Temple there, resembling the City and Sanctuary of *Jerusalem*; of which we shall speak in due place. H

Ant. l. 12. *c.* 16. *Antiochus* being stirred up by *Tobias*'s Sons, invadeth *Judæa*, and surpriseth *Jerusalem*.

But *Antiochus* not satisfied with the unexpected surprise of the City, nor with the pillage and slaughter of the Citizens, was so far transported by his passions, and incensed with the remembrance of those toyls which he had sustained during this War, that he compelled the Jews to renounce their Religion, to forbear the Circumcision of their Children, and to immolate Swine upon the Altar. The abhorrence which the chiefest and honestest amongst them could not refrain to declare against those Abominations, cost them their lives. For *Bacchides*, who was Governour of all the Garisons of *Judæa*, by the appointment of *Antiochus*, being naturally very cruel, omitted no occasion to execute his wicked Orders; insomuch that he particularly tormented such as were of Noble Birth and Quality; and every day represented to them the fresh face and memory of the desolation of their City. But, at length, a Tyranny so insupportable animated those that suffered it, to attempt the means of freeing themselves from it, and of executing revenge upon the Authors. *Matthias* (or *Mathathias Maccabæus*) the Son of *Asmonens*, one of the Priests, who dwelt in a Village called *Modin*; accompanied with his five Sons and his own Household, armed with Swords, slew *Bacchides*; and fearing the power and multitude of the Enemy's Garisons, presently retired himself into the Mountains. Thither resorted divers of the people unto him; by which conflux, growing more confident and couragious, he descended from the Mountains, and overcoming the Captains of *Antiochus*, drave them out of the Borders of *Judæa*. By many instances of such happy success, he became so renown'd, that he was by common consent of the people (whom he had delivered from the subjection of strangers) made their Ruler: And when he died, he left his eldest Son who was call'd *Judas*, to succeed him in the Government. This brave Son of so brave a Father, could not doubt of the endeavours which *Antiochus* would use, to revenge the losses he had received; and therefore he gathered together an Army of his own Countreymen, and was the first among the Jews that made a League with the Romans. *Antiochus* failed not (as he had foreseen) to enter into *Judæa* with a powerful Army; and this great Captain repell'd him with a great Overthrow. And whilst the remembrance of this Victory was yet fresh in mens minds, he assaulted the Garison of *Jerusalem*, which as yet was entire; in which Conflict he forced them to forsake the high Town, which is called Holy, and betake themselves to the lower part: And having recovered the Temple, he purified it, and compassed it with a Wall, and made new Vessels for the Service of God, and placed them there; (because those that had been formerly consecrated there, were prophaned) He built likewise another Altar, and began to renew the accustomed Sacrifice, and observe the Rites of Religion. I K L M

Ant. l. 1. *c.* 8. *Matthias* confederated with others, maketh War against *Antiochus*.

Antiochus dieth, and leaveth the Kingdom to his Son *Antiochus*; who gathereth a huge power, and invadeth *Jewry*.

Scarce was the City brought to its former Estate, but *Antiochus* died; leaving behind him *Antiochus Eupator*, his Son and Heir, not only of his Kingdom, but also of his hatred against the Jews: Who having gathered together fifty thousand Foot, and almost five thousand Horse, and fourscore Elephants, entred by the Mountains into *Judæa*, and took a Town called *Bethsara*; near which *Judas* met him, in a place called *Bethzacary*, where the passage was something strait: And before they joyned Battel, *Eleazar*, *Judas*'s Brother, seeing one Elephant higher than the rest, bearing a great Tower on his back, and adorned with golden Furniture, thought *Antiochus* had been there; and ran from his Company, breaking the ranks of his Enemies, till he came to the Elephant: but he could not reach him whom he deemed to be the King, he was so highly mounted; all he could do, was to wound the Elephant in the belly with his Sword, till the beast fell upon him, and pressed him to death; which act of his had no other success but this, that by attempting so great a matter, he gave testimony that he preferred Glory before his Life. For he that rid on this Elephant, was but a private person; and although *Antiochus* had been there, *Eleazar* hat atchieved nothing more in this valiant attempt; but yet he adventured his life, in hope to perform some great exploit. This act of his was a presage unto his Brother *Judas*, of the event of that days Battel; for the Jews fought stoutly, and a long time; but yet *Antiochus*'s Army (being both more in number, and more fortunate) obtained the Victory; and N O

Eleazar dieth, being slain by an Elephant.

Eleazar preferreth honor before life.

Judas

A *Judas* after the loſs of many of his company, fled to the Gophonites, with thoſe of his ſide who eſcaped. *Antiochus* advanced afterwards to *Jeruſalem*, from whence after ſome ſtay he departed for want of Proviſions, leaving a ſufficient Gariſon there; as for the reſt of his Army, he led them for their Winter-quarters into *Syria*. But notwithſtanding the King's departure, *Judas* reſted not; but encouraged by many of his Nation, who daily came to him, and gathering alſo together thoſe who eſcaped out of the former Battel, he fought with the Forces of *Antiochus* at a Village named *Adaſa*; where after many proofs of his valour in aſſaulting and ſlaughtering a great number of his Enemies, he himſelf at length was ſlain; and within a few days after, his Brother *John* alſo was betrayed, and ſlain by their Treacheries who favoured
B *Antiochus*.

The Year of the World, 3800. *before Chriſt's Nativity*, 162.

Antiochus departing from *Jeruſalem*, leaveth a ſufficient Gariſon there. *Ant. l.* 12. *c.* 18.

Judas fighteth with *Antiochus* Captains, and is ſlain. *Ant. l.* 13. *c.* 1.

CHAP. II.

The Succeſſion of Princes from Jonathan *to* Ariſtobulus.

AFter *Judas*, ſucceeded his Brother *Jonathan* in the dignity of Prince of the Jews. He carefully ſtudied the Peace and Security of his People, and fortified himſelf by the friendſhip of the Romans, and was reconciled to *Antiochus* his Son; yet did not all theſe
C things procure his ſafety. For *Tryphon* (who was Tutor to the young *Antiochus*) laying wait for him, and ſeeking to ſpoil him of his friends, took *Jonathan* at ſuch time as he came with a ſmall company to *Antiochus* who was at *Ptolemais*, and binding him, led an Army againſt *Judæa*: From whence being repulſed by *Simon*, *Jonathan*'s Brother, in diſpleaſure and revenge thereof he ſlew *Jonathan*.

The year of the World, 3805. *before Chriſt's Nativity*, 157.

Jonathan taken by *Tryphon*'s ſubtilty is ſlain. *Ant. l.* 15. *c.* 9.

But *Simon* valiantly beſtirring himſelf in the Conduct of the affairs of the Commonwealth, took *Zara*, *Joppe* and *Jamnia* (which were bordering Towns) and overcoming the Gariſon of *Accaron*, he deſtroyed the City, and aſſiſted *Antiochus* againſt *Tryphon*, who beſieged *Dora*, before that expedition which he made againſt the Medes. Yet would not the greedy mind of the King be ſatisfied, notwithſtanding *Simon* had thus
D faithfully ſerved and aſſiſted him to the ruine and death of *Tryphon*: but in a ſhort time after, he ſent *Cendebeus* (the General of the Army) to haraſs and ſpoil *Judæa*, and to take *Simon* Priſoner. But *Simon*, though very aged, acted both youthfully and valiantly, and ſent his Sons before with the moſt reſolute men he had againſt *Antiochus*, and himſelf with the reſidue of his Army, aſſaulted another quarter of the Enemies Camp; and having laid many ambuſhes in the mountains, he obtained a great victory. After which he was made High Prieſt, and delivered the Jews from the ſubjection of the Macedonians, under which they had been two hundred and ſeventy years. Finally, by the treachery of *Ptolomey* his Son-in-law, he was murthered at a Banquet; who impriſoning his Wife and two Sons, ſent certain men to kill
E his third Son *John*, otherwiſe called *Hircanus*. But the young man underſtanding the deſign, fled to *Jeruſalem*, accompanied with a great multitude; for he greatly hoped that the people would remember his Father's proweſs, eſpecially becauſe *Ptolomey*'s iniquity was hated of all men. *Ptolomey* alſo haſted to enter the City at another gate: but he was ſpeedily repulſed by the people, who had already received *Hircanus*. For which cauſe he preſently retired himſelf into a Caſtle named *Dagon*, ſituate beyond *Jericho*.

The year of the World, 3806. *before Chriſt's Nativity*, 156.

Simon encounteth with *Cendebeus*, and overcometh him. *Ant. l.* 13. *c.* 14.

Simon by the treachery of his Son-in-law *Ptolemæus*, is taken and ſlain.

John, otherwiſe called *Hircanus*, the Son of *Simon*.

After that *Hircanus* had obtained the office of High Prieſt, which was left him by his Father, and had offered Sacrifices to God; he led forth his forces with all ſpeed to beſiege *Ptolomey*, hoping to deliver his Mother and Brethren that were detained
F Priſoners there by him. His tenderneſs of nature was the only obſtacle that hinder'd him from forcing the Caſtle. For when *Ptolomey* perceived himſelf to be in danger, he brought *Hircanus*'s Mother and Brethren upon the walls, and beat them, where he might behold them in their torments, threatning to caſt them down from the wall, except *Hircanus* would preſently depart. How great ſoever the indignation of *Hircanus* was, it was forc'd to give place to the affection he had for perſons ſo dear to him, and to his compaſſion of ſeeing them ſuffer. But his Mother being no way diſmayed with the ſtripes which ſhe endured, nor with the Death wherewith ſhe was threatned, lifted up her hands to her Son, beſeeching him that he would not in regard of her miſeries be moved to ſpare ſo impious a perſon; for ſhe ſhould eſteem her Death
G happy, if ſo be *Ptolomey* might receive juſt puniſhment for the villany which he had impiouſly committed againſt their houſe. *Hircanus* ſeeing the reſolute mind of his Mother, and hearing her entreaty, was moved to aſſault the Caſtle; but ſtraightway

The year of the World, 3831. *before Chriſt's Nativity*, 131.

Hircanus obtaineth the honour of the High-Prieſthood which his father had.

Ptolemæus's his cruelty againſt *Hircanus*'s Mother.

The Year of the World, 3831. *before Christ's Nativity*, 131.

seeing her beaten and torn, he relented with compassion, and his mind agitated with different Sentiments, was full of confusion and trouble. By which means the Siege continued long, and the Jubilee year was come, which falleth out every seventh year. *Ptolomey* was no sooner delivered from the Siege by this occasion, but he put *Hircanus*'s Mother and his Brethren to death, and afterwards fled to *Zeno*, the Tyrant of *Philadelphia*, who was also surnamed *Cotylas*. H

Ptolomæus murthereth *Hircanus*'s Mother and Brethren.

The year of the World, 3839. *before Christ's Nativity*, 123.

In the mean while, *Antiochus*, to be revenged for the Victory which *Simon* had got over his Generals, entred with an Army into *Judea*, and besieged *Hircanus* in *Jerusalem*; who opening the Sepulchre of *David* (who had been one of the richest of all the Kings of *Judæa*) took more than three thousand Talents from thence; of which he gave three hundred to *Antiochus*, and so obliged him to depart the Countrey. This *Hiacanus* was the first Prince that entertained Foreign Soldiers. But so soon as *Antiochus* had bent his Power and Forces against the Medes, he took that opportunity to revenge himself, and presently assaulted the Towers of *Syria*; assuring himself, he should find them (as indeed they were) void of Soldiers to defend them. He made himself Master of *Meduba*, *Samea*, *Sichem* and *Garizim*, and subdued the Cutheans, who inhabit the places adjoyning to the Temple, that was built in imitation of that which is at *Jerusalem*. Moreover he took many Cities of *Idumæa*, and amongst the rest, *Doteon* and *Marisa*; and coming into *Samaria* (which *Herod* afterwards rebuilt, and called *Sebaste*) he besieged it on every side, and left his two Sons, *Aristobulus* and *Antigonus*, to continue the Seige: they omitted nothing to the purpose; and there came such a Famine in the City, that the Inhabitants were constrained to eat very unaccustomed Meats. In this extremity, they desired aid of *Antiochus*, surnamed *Spondius*, who speedily came to relieve them: but he was overcome by *Aristobulus* and *Antigonus*, and was pursued by them to *Scychopolis*, whither he retired himself. But they, returning again to *Samaria*, straitned the City; and at last, taking it by force, destroyed the same, and led away their Inhabitants Captives. Whilst thus fortune favoured them, they ceased not to pursue their good success, but led their Army beyond *Scychopolis*, and shared between them all the Land of Mount *Carmel*. I K

Antiochus, upon the payment of three hundred Talents, raiseth his Siege. *Ant. lib.* 13. *cap.* 15.

Aristobulus and *Antigonus* besiege *Sebaste*.

Sebaste overthrown and spoiled.

L

CHAP. III.

Of Aristobulus, Antigonus, Judas, Essæus, Alexander, Theodorus, *and* Demetrius.

THis Felicity and good hap of *Hircanus* and his Sons, was accompanied with the envy of many of his Countrey-men; and their discontent was the cause of an open Rebellion: For divers of the Jews rising up in Arms against them, were so much over-ruled by their ambitious passion, that they could not contain themselves from the prosecution of an open and bloody War; wherein, notwithstanding, they were put to the worst. From that day forward, *Hircanus* passed the remainder of his Life in all Tranquility and Happiness; and after he had governed the Commonwealth for the space of thirty and three years, he departed this Life, leaving behind him five valiant Sons. He was a man of more than ordinary felicity, being possessed of three excellent endowments together; For he was the Prince of his Countrey, High Priest, and a Prophet, to whom God spake, and gave him the knowledge of future Accidents. He foresaw, and foretold, that his two eldest Sons should not continue long in the Government, (whose ends are worth rehearsal, being very different from their Father's felicity;) for the eldest Son *Aristobulus*, after his Father's death, changed the Principality into a Kingdom; and was the first that put a Crown on his head; four hundred twenty one years, and three months, after the deliverance of the People from the Captivity of *Babylon*. As for *Antigonus* (who was his second Brother, and whom in appearance he seemed to love most entirely) he made him partaker of his Dignity, and committed the rest of them to Prison: He imprisoned his Mother also, for that she had contended with him for the Government of which *Hircanus* had made her Regent. And he was so given over to all kind of Cruelty, that he not only kept her Prisoner in Bonds, but also put her to Death by Famine: To which Impiety he added that of killing his own Brother *Antigonus*, whom he had intirely loved, and made Partner with him in the Kingdom. For by reason of certain scandalous slanders, which his envious and malignant Courtiers contrived and invented against him, he commanded him to be put to Death. Upon their first information, *Aristobulus* (swayed by Brotherly affection) gave them no credit; conceiving those Accusations to proceed from envy, rather than any good ground. But when *Antigonus* returned from the War, at that Festival time, wherein M N O

The Seditious overcome in War.

Hircanus, after he had happily governed the Countrey for thirty three years space, dieth.

The year of the World, 3861. *before Christ's Nativity*, 101.

Ant. lib. 13. *cap.* 19.

Aristobulus famisheth his Mother.

Aristobulus loved *Antigonus* very dearly.

according

A according to the custom of our Countrey, we celebrate the Feast of Tabernacles; it happened that *Aristobulus* fell sick; *Antigonus* therefore, about the end of those Festival days, attended with a great Equipage and Train of armed men, ascended up into the Temple to offer Sacrifice, and to pray God for the health of the King his Brother. Hereupon, certain cursed and wicked detractors repaired to the King, and told him, that this great Guard of Soldiers which accompanied *Antigonus*, and his magnificent Pomp, shewed that he was not contented with the Honour he had done him, in associating him in the Royalty, but was minded to possess it wholly to himself; in which resolution they said he was come accompanied with so many Soldiers, that it could not be doubted, but that it was to murther him. *Aristobulus*, though unwillingly, yet at B last being won to believe them, desirous to hide his supicion, commanded his Guard to hide themselves in a certain place under ground (himself then lodging in a certain Castle, which in times past was called *Buri*, and afterwards *Antonia*, by *Herod*, in honour of *Antonius*) with this Commission, that if *Antigonus* came unarmed, they should let him pass; if otherwise, they should kill him. He sent certain Messengers also to *Antigonus*, requiring him to repair unto him disarmed: But the wicked Queen prevented this good intent of his by a subtil stratagem complotted by those that with her conspired against him; for she perswaded those that were to carry this message, to discover C nothing of what the King had commanded them; but to tell *Antigonus*, that his Brother having intelligence that he had brought very goodly Armour, with other fair Furniture for War, from *Galilee*, desired him to come to him, Arm'd as he was, that he might have the pleasure to see him in his Warlike Ornaments. Which when *Antigonus* understood, (who, by reason of his Brother's affection, suspected no mischief) he Armed himself, and resorted to him, intending to content him with his appearance. But no sooner arrived he in the strait, which is called the Tower of *Straton*, but the Guard of *Aristobulus* set upon him, and slaughtered him; yielding by this means a demonstrative testimony, that Detraction is able to destroy all good nature and friendship; and that there is no union of affection so great, as it can always resist the attempts of envy, to ruine it.

The Year of the World, 3861. *before Christ's Nativity*, 101.

Antigonus in honour of his Brother, ascended up into the Temple.

Antigonus falsly accused to his Brother.

Aristobulus commandeth his Guard, that if *Antigonus* came armed, they should kill him.

The Queen's cunning Stratagem against *Antigonus*.

Antigonus suspecteth not his Brother.

In this occurrence there happened a thing which cannot be too much admired: One D *Judas*, who was of the Sect of the *Essens*, had so certain a knowledge of the Future, that his Predictions were never found false. This man beholding *Antigonus* pass through the Temple, cried out to his familiars, who attended him in no small number (as ordinarily divers of his Disciples did:) *Ah, how happy were it for me at this present, if I were dead, since truth is dead before me, and one of my Predictions is found faulty! For behold* Antigonus *yet liveth, who should this day have died in the Tower of* Straton, *which is distant from this place six hundred furlongs, and 'tis now the fourth hour of the day; now therefore is the time, wherein my Divination shall be falsified.* Having spoken to this effect, the old man sate down, being altogether disconsolate and pensive; within a while after, it was told him that *Antigonus* was slain in a place under ground, called the Tower of *Straton*, being of the same name of that of *Cæsarea*, which is scituate upon E the Sea-cost; which conformity of names, was the cause that *Judas* staggered in his Divination.

Judas the Prophet foretelleth *Antigonus*'s death.

The sorrow which incontinently seized *Aristobulus*, for committing this hainous Murther, augmented his sickness in such sort, that his Soul was continually troubled with the thought of his sin; and his body through extream heat of passion, became dried up; and the grief that he felt was so vehement, that his Entrails became exulcerated, so that he voided blood in great abundance. And it so fell out by God's Providence, that one of his Servants, who was deputed to that Office, bearing out that blood which came from him, missed his way, and came to that place where *Antigonus* had F been slain, where still there appeared some signs and stains of the blood of *Antigonus*; on which he poured out the blood of the Murtherer, *Aristobulus*: Which, when they perceived, who stood hard by, imagining that the Servant had purposely spilled the blood in that place, as it were in Sacrifice to the Ghost of that Prince; they cried out so loud, that *Aristobulus* hearing their cry, demanded the cause thereof; and the more that each man feared to discover the same to him, the more instantly he desired to understand the truth; so that at length, after he had used threats, he was certified of what had passed. Whereupon, his eyes were suddenly filled with tears; and in vehement agony of mind, he cried out, and said; *How could I hope, but that the great eye of the Divine Majesty should see my wicked acts, and the sudden vengeance of my Brother's blood* G *pursue and overtake me? How long, O thou miserable Body, wilt thou detain my Soul from being sacrificed to the vengeance of my Mother and Brother's death? Why do I thus lingeringly languish, in offering a part of my blood unto them? Let them take it all at once; and*

Aristobulus through the grief he conceived at his Brother's death, falleth sick.

A Servant spilleth blood in the same place where *Antigonus* was slain.

The Eye of God discovereth every sin.

Aristobulus dieth miserably.

let not the Divine Vengeance laugh any longer to see the effusion of mine Entrails. This said, H he died, after he had only Reigned one year.

The year of the World, 3862. before Christ's Nativity, 100.

Ant. l. 13. c. 9.

Alexander advanced to the Kingdom, useth much cruelty.

His Wife after his Death delivered his Brother *Alexander* from Prison, and establish'd him King, who was both the eldest, and seemed to be the most moderate among the rest of his Brethren. But growing by this meaus both proud and potent, he put one of his Brethren to death for aspiring after the Kingdom; but spared the other alive, for that he contented himself with a private and contemplative life. He made War also against *Ptolomey*, that was called *Lathyrus*, who had surprized the City of *Asoth*, and put a great number of his enemies to the Sword; nevertheless *Ptolomey*'s side obtained the Victory: But retiring himself into the Countrey of *Egypt*, by reason that his Mother *Cleopatra* pursued him with open War; *Alexander* forcibly entred the City of *Gadara*, I and the Fort of *Amath* (one of the greatest of all those that were beyond *Jordan*) in which place *Theodore*, *Zeno*'s Son, had hoarded up his chiefest and most precious Moveables, which he took, but enjoyed not long; for *Theodore* suddenly setting upon him, recovered all that which was his; and furthermore, laid hands on the King's Carriage; in seizing which, he slaughtered many Jews, to the number of ten thousand. But *Alexander*, after he had recovered this loss, invaded the Frontire Towns upon the Sea coast, and won *Rapha*, *Gaza* and *Anthedon*, which afterwards by King *Herod* was called *Agrippias*. But after he had conquered these places, the common sort of the Jews raised a mutiny against him, during a certain solemn and holy Feast; (as Mutinies and Seditions are commonlly raised at Banquets) and it is thought that he could not have prevailed a- K gainst those Rebels, had he not been assisted by the Pisidians and Cilicians, whom he hired to help him; for the Syrians he refused to hire, by reason of the natural hatred they bare against the Jews. Having therefore slain eight thousand of the Rebels, he warred upon *Arabia*; and overcoming the Galaadites and Moabites (and imposing upon them a Tribute) he returned to besiege *Amath*. But *Theodorus*, daunted with his prosperous success, and finding the Castle without any to defend it, razed it to the ground. After this, he assaulted *Obodas* King of the Arabians; who having laid Ambushments in the Countrey of *Galaad*, in a place fit for such a purpose, discomfited him and his whole Army, being driven into a deep Vally, where they were pestered with a multitude of Camels. L

Alexander is overthrown by *Theodore.*

The Sedition of the Jews against *Alexander* upon a Festival day.

Alexander assaileth the Castle of *Amath*, and razeth it.

But *Alexander* escaped to *Jerusalem*, where the people who had conceived a hatred against him, being encouraged by his great loss and slaughter of men, began again to rebel; but then also he overcame them; and in six years space, in sundry Battels, slew above fifty thousand Jews: Notwithstanding, he never rejoyced in his Victory, because the strength of his Countrey was consumed thereby. For which cause, giving over his Wars, he began to seek the people's favour by sweet and mild courses; but they so much hated his inconstant and variable manners, that when he demanded of them what he should do to win their favours, they answered, that he should die, and that scarcely they could pardon him if so be he were dead, who had done them so much mischief. The Jews sent to *Demetrius*, surnamed *Eucerus*, for help; who, in hope of M great Rewards, came and joyned his Forces with the Jews about *Sichem*, being three thousand Horse, and forty thousand Foot: *Alexander* met them both with a thousand Horse, and six thousand Foot, that were strangers, besides ten thousand Jews that remain'd faithful to him. Before the fight began, the two Kings sent Messengers to one another's Army, perswading one another's men to forsake their Colours and Captains: For *Demetrius* hoped that *Alexander*'s hired men would have forsaken his service, and come unto him; and *Alexander* hoped that the Jews that followed *Demetrius*, would have left *Demetrius*, and come to him. But when both parts perceived that the Jews continued obstinate in their purpose, and the Greeks kept their fidelity, the two Armies encountred; in which Encounter, *Demetrius* had the upper hand (al- N though *Alexander*'s Hirelings evidently shewed their strength and courage.) But the end of this Victory was such, as neither party expected; for they who sent for *Demetrius*, after his Victory, forsook him; and Fortune changing her Colours, six thousand Jews fled to *Alexander*, into the Mountains, whither for safety he had betaken himself. This revolt much displeased and discouraged *Demetrius*; so that he now thought, that *Alexander* uniting his Forces, was able to give him Battel; and he feared that all the Jews would at that present follow *Alexander*; for which cause, he returned home. Yet the rest of the Jews, having thus lost the help of *Demetrius*, would not desist from their Rebellion: but they so long warred with *Alexander*, till at last (the most of them being slain) he drave the rest into the City of *Bemezeli*; and when he had surprized and sack'd the City, he led them Captive to *Jerusalem*. But immoderate Anger turned his O Cruelty to impiety; for having crucified eight hundred Captives in the midst of the City,

Demetrius cometh to help the Jews. *Ant. lib. 13. cap. 20.*

The War betwixt *Demetrius* and *Alexander*, wherein *Demetrius* is Conqueror.

The Jews revolt from *Demetrius.*

Alexander's immoderate wrath, who crucified eight hundred Captives.

A City, he killed their Wives, and the Children he maſſacred before their Mother's faces: and this pitiful ſpectacle he beheld with pleaſure, as he was a drinking, and making merry with his Concubines. Whereat the People were ſo terrified, that the night after, eight thouſand of the contrary part fled out of the Countrey of *Judea*, and ſtayed in Baniſhment during the Life of *Alexander*. Thus, after he had by ſuch actions ſought the tranquility of his Kingdom, which he obtained not, but with long time and great difficulty, he ceaſed to make War againſt his Countrey.

The year of the World, 3862, *before Chriſt's Nativity*, 100.

Alexander ceaſeth from War.

CHAP. IV.

B

Of the War of Alexander, *King of the Jews, with* Antiochus *and* Aretas; *and of* Ariſtobulus *and* Hircanus.

Alexander feareth *Antiochus, Demetrius*'s Brother.

AFter this, *Antiochus* (who likewiſe was called *Dionyſius*, brother to *Demetrius*, and the laſt of all the Race of *Seleucus*) raiſed up new broils againſt *Alexander*; who fearing him becauſe he had overcome the Arabians, drew a deep Trench along that ground which lieth between *Antipatris*, and the Sea-coſt of *Joppa*: And before the Trench he built a very high Wall, and raiſed Towers of wood to hinder his Enemies paſſage. But all this could not keep out *Antiochus*; who burning the Towers, and fil-
C ling up the Trenches, entred and paſſed over them with his Forces. But not tarrying at that time to revenge himſelf of him who had thus forbidden him paſſage, he preſently marched forward againſt the Arabians. *Aretas*, King of *Arabia*, retiring himſelf into certain places of his Countrey which were fitteſt for defence, and returning ſuddenly to Battel with his Horſe (who were in number ten thouſand) ruſhed ſuddenly upon *Antiochus*'s Soldiers, and found them unprovided; ſo that a hot Skirmiſh began betwixt them; in which the Soldiers of *Antiochus*, whilſt he lived, ſhewed themſelves valiant (though they were on every ſide maſſacred by the Arabians) but ſo ſoon as he was ſlain (who was always ready to aſſiſt thoſe that were in danger) all of them fled; and the greateſt part of them were ſlain in the Battel, and in flight: As for thoſe that eſcaped,
D they fled to the Town of *Cana*, where all (except very few) died for hunger. After this, the people of *Damaſcus* being incited with the hatred they bare to *Ptolomey* the Son of *Menneus*, ſent for *Aretas*, and eſtabliſhed him King over *Cœloſyria*; who warring againſt *Judæa*, and overcoming *Alexander* in Battel, retired upon Compoſition. *Alexander* having taken *Pella*, reſorted once more to the Town of *Geraſa*, in that he was deſirous to get *Theodorus*'s Riches; and took the place, notwithſtanding that it was fortified with three Walls, and that upon every Wall there was planted a Gariſon. He took *Gaulan* and *Seleucia*, and that Town which is called the Valley of *Antiochus*. Moreover, having taken *Gamala*, which was a very ſtrong Caſtle, and impriſoned the Governour thereof, who was called *Demetrius*, becauſe he was a wicked Perſon; he returned into
E *Judæa* after he had ſpent three years in War; where, for his proſperous ſucceſs, he was joyfully received of his Nation. But no ſooner ceaſed he from War, but he fell ſick of a Quartane Ague; and he thought that he ſhould drive away his ſickneſs, if he employed himſelf in ſome buſineſs; for which cauſe, labouring under his Diſeaſe, he applied himſelf to War, and toiling above his ſtrength, amidſt thoſe tumults, he yielded up the Ghoſt in the thirty ſeventh year of his Reign; leaving the Kingdom to *Alexandria* his Wife, fully accounting that the Jews would in all things obey her, becauſe that ſhe, always miſliking and ſeeking to hinder his cruelty and iniquity, had won the hearts of the People: Neither was he deceived; for ſhe being admired for her Piety amongſt them, they eaſily ſubmitted to her; the rather for that ſhe was well acquainted with the
F Cuſtoms of her Countrey, and even from her Childhood deteſted them who violated our holy Laws. She had by *Alexander* two Sons, the eldeſt was called *Hircanus*, whom by reaſon of his years, ſhe made High Prieſt; and becauſe of his dull nature, ſhe thought that though he were in Princely Authority, yet he would moleſt no man: As for the youngeſt Son *Ariſtobulus*, becauſe he was of a hot ſpirit, ſhe was willing that he ſhould lead a private life.

The King of the Arabians invadeth *Antiochus*'s Soldiers unawares.

The King of *Arabia* puts *Antiochus*'s Forces to flight, and killeth a great number of them.

They of *Damaſcus* and *Aretas* againſt *Alexander*.

Alexander ſick of a Quartane Ague. *Ant. lib.* 13. *cap.* 22.

Alexandra, Alexander's Wife, through the opinion of Vertue, obtaineth the Kingdom.

Hircanus firſt made High Prieſt, and afterwards King.

Now there was a certain Sect among the Jews, which were called Phariſees, who joined themſelves with the Queen: Theſe people were thought to be of the godlieſt ſort, and to be more skilful than others, in interpreting the Scriptures; and *Alexandra* favoured them the more, becauſe ſhe was much given to Religion. Theſe having by
G little and little inſinuated themſelves into her favour, domineer'd at their pleaſure, diſplacing, diſpoſing, impriſoning, and reſtoring to liberty whom they pleaſed, for no other purpoſe, but that they might enjoy the Profits and Commodities of the

The Phariſees getting in favour with the Queen, are made cheifeſt Governours, and enjoy all honours.

The year of the World, 3862. *before Christ's Nativity*, 100.

the Kingdom; leaving to *Alexandra*, nothing but the Expences and Care of the Government. This Queen was always desirous of high attempts, and daily studied to encrease her wealth: She levied two Armies, and hired many strangers, whereby she not only strengthened her own Countrey, but also made her self feared by other Nations. She ruled others, but her self was ruled by the Pharisees, who at last killed *Drogenes*, a gallant man, and highly in favour with King *Alexander*; affirming, that through his counsel, the King commanded those eight hundred before-mentioned to be crucified: And further, they perswaded the Queen *Alexandra*, that she should put to death all others, through whose counsel *Alexander* her Husband had been incited against those eight hundred. The Queen being blinded with Superstition, thought it unlawful to deny any thing which they requested; so that they put to death whom they pleased, till such time as the chiefest of those, who were in this danger, in humble wise came to *Aristobulus*, who perswaded his Mother to spare some, and to banish others, who she thought had deserved punishment; which Exiles dispersed themselves through the whole Country. Now *Alexander* sent an Army to *Damascus*, and because *Ptolomey* daily vexed the City, she took it without doing any thing worthy of memory. She also solicited *Tigranes*, King of *Armenia*, with Gifts and Promises (who with an Army had besieged *Ptolemais*, wherein *Cleopatra* was) but he, for fear of troubles in his own Countrey, in that *Lucullus* had entred into *Armenia*, withdrew himself from thence.

H

Alexandra willingly obeyeth the Pharisees. The Pharisees by their envy and Accusations, are the death of many good men.

Aristobulus expostulateth with his Mother.

I

Aristobulus proclaimeth himself King. *Alexandra* imprisoneth *Aristobulus*'s Wife and Children.

The year of the World, 3863. *before Christ's Nativity*, 99.

Shortly after *Alexandra* falling sick, her youngest Son *Aristobulus*, with his Servants (which were many in number, all trusty, and in the heat of their youth) got all the Castles; and hiring Soldiers with the money he found in those Castles, he proclaimed himself King. But *Alexandra* (pitying the complaints of *Hircanus*) imprisoned the Wife and Children of *Aristobulus*, in a Castle near the North part of the Temple, which in old time was called *Baris* (as we said before) afterwards *Antonia*, from *Antonius*, as in like manner *Sebaste* and *Agrippias*, other Cities, were named of *Augustus* and *Agrippa*. But *Alexandra* died before she could revenge *Hircanus* of the wrongs which *Aristobulus* had done him. This Queen reigned nine years, and left *Hircanus* in possession of all, whom during her life time she had advanced to the Kingdom. But *Aristobulus* being both stronger in power, and greater in authority, encountred with his Brother about *Jericho*; where many of *Hircanus*'s Soldiers forsaking their King, fled to *Aristobulus*; so that he, and the remnant that followed him, were forced to fly into the Castle called *Antonia*, where he found Hostages to redeem them, for (as we have already said) *Aristobulus* his Wife and Children were imprisoned in that place: And lest any worse mishap should betide him, he concluded a Peace, upon condition that *Aristobulus* should be King, and that he, as Brother to the King, should enjoy some other Dignities. Upon these conditions they were made friends in the Temple, where in the presence of all the people they friendly embraced each other; which when they had done, they changed houses, and *Aristobulus* went to the King's Palace, and *Hircanus* to *Aristobulus*'s house.

K

Alexandra dieth, and *Hircanus* succeedeth her in the Kingdom. *Ant. l.* 14. *c.* 1. The Brethren contending for the Kingdom, are accorded upon certain conditions. *Ant. lib.* 14. *cap.* 2, 3, 4.

L

M

CHAP. V.

Of the War between Hircanus *and the* Arabians; *and of the taking of* Jerusalem.

Antipater perswadeth *Hircanus* to fly to *Aretas* King of *Arabia*, and to crave his assistance to recover his Kingdom.

NOw a sudden fear invaded all the Enemies of *Aristobulus*, when they saw him (contrary to all expectation) made King; and especially *Antipater*, above all others, whom *Aristobulus* had long hated. This *Antipater* was an *Idumæan* born; and for Nobility and Riches, the chief, and best reputed of his Nation. This man perswaded *Hircanus* to fly to *Aretas* King of *Arabia*, and crave his help to set him in his Kingdom: He exhorted *Aretas* likewise to receive *Hircanus*, and to help him to recover his Kingdom; speaking much against the manners of *Aristobulus*, and praising *Hircanus*: Adding, that he being King of so famous a Nation, ought to assist those who were unjustly oppressed; and that *Hircanus* had manifest injury offered him, being forced to forsake his Kingdom, which by the right of Succession, was due unto him. After he had thus made his way, he took in the night time *Hircanus*, and fled with him out of the City; and making all haste possible, they arrived safe at a Town called *Petra* (a Town where the King's of *Arabia* are accustomed to keep their Court) there he delivered *Hircanus* into the King's hands, and by many gifts and intreaties, obtained of him that he would assist him to recover his Kingdom. And to the effecting of the same, *Aretas* gave him an Army of fifty thousand Horse and Foot; which power, *Aristobulus* not able

N

Antipater with *Hircanus* fly from *Jerusalem* by night, to *Aretas* King of *Arabia*.

Aretas furnisheth *Hircanus* with fifty thousand Soldiers.

O

A able to reſiſt, was overcome at the firſt onſet, and forced to fly to *Jeruſalem*. *Aretas* beſieged him there, and he had been ſurely taken, if *Scaurus*, a Captain of the Romans, taking opportunity at thoſe troubles, had not raiſed the Siege: For *Pompey* the Great (who warred againſt *Tigranes*) ſent him out of *Armenia* into *Syria*: And he coming to *Damaſcus*, found it newly taken by *Metellus* and *Lollius*; wherefore, underſtanding how matters ſtood in *Judea*, he haſted thither in hope of a booty. As ſoon as he entred into the confines of the Countrey, both the Brethren ſent their Ambaſſadors to him deſiring him to take their parts: But *Ariſtobulus* having ſent him four hundred Talents, theſe made him neglect Juſtice; for *Scaurus* upon receipt of that Sum, ſent Meſſengers to the Arabians and *Hircanus*, threatning the diſpleaſure of the Romans and *Pom-*
B *pey*, except they would preſently raiſe their Siege: Whereupon *Aretas* being much terrified, returned out of *Judæa*, to *Philadelphia*, and *Scaurus* to *Damaſcus*. Yet it ſufficed not *Ariſtobulus*, that he had eſcaped from being taken; but gathering all his Forces together, he purſued his Enemies; and joyning Battel with them about *Papyron*, he ſlew ſix thouſand of them; in which number was *Cephalon*, *Antipater*'s Brother; but *Hircanus* and *Antipater* being deſtitute of the Arabians help, thought fit to ſeek for ſuccour from the Romans, who had hinder'd them from receiving that of the Arabians. For which cauſe, as ſoon as *Pompey* had enter'd *Syria*, and was come to *Damaſcus*, they in humble manner addreſſed him with many gifts, and made the ſame remonſtrances to him, that they had made before to *Aretas*; earneſtly requeſting him, that he would
C conſider the violence offered by *Ariſtobulus*, and reſtore *Hircanus* to the Kingdom, to whom both by Birthright, and for his virtue, it was due.

Ariſtobulus, who became confident in that he had gained *Scaurus* by Preſents, failed no to repair to *Pompey* alſo, and he went with the Equipage and Pomp of a King; but not abiding to debaſe himſelf, and thinking it diſparagement longer to pay him reſpects in more abject manner than beſeemed a King, he returned to *Dioſpolis*: Whereat *Pompey* being angry, at the requeſt of *Hircanus* and his followers, he went againſt *Ariſtobulus*, accompanied both with the *Roman* Army, and the *Syrians*, their Auxiliaries. When they had paſſed *Pella* and *Dioſpolis*, and came to *Corea* (where the Confines of *Judæa* begin) as they paſſed through the midſt of the Countrey, they underſtood that *Ariſto-*
D *bulus* was fled to *Alexandrium* (a Caſtle ſtrongly built, and ſcituate upon a very high hill.) *Pompey* arriving there, ſent Meſſengers to him, commanding him to deſcend: Which imperious manner of ſo proceeding, appearing inſupportable to *Ariſtobulus*, he determined rather to hazard himſelf, than obey. But when he ſaw that the People began to fear, and that his friends adviſed him to conſider the power of the Romans, whoſe ſtrength he was no ways able to reſiſt; he followed their counſel, and came to *Pompey*; where having alledged many reaſons to ſhew that he had juſt Title to the Crown, he returned again into the Caſtle. And afterwards, being urged by his Brother to come and plead his Title, he came, and returned thither again, without contradiction from *Pompey*: As he fluctuated thus betwixt hope and fear, and doubted how
E the matter would go with him, he reſolved to go to *Pompey*, and tell him that he would do all that he ſhould deſire of him; but as he was in the midſt of his way, fearing leſt he ſhould ſeem to derogate any thing from the Majeſty of a King, he returned back again. *Pompey* willed him to write to the Governours of his Towns and Caſtles to ſurrender (becauſe he had commanded them not to do it, except they received Letters written by his own hand:) In this he fulfilled *Pompey*'s mind; yet being angry and diſcontented, he departed to *Jeruſalem*, and now fully determined to fight with *Pompey*: But *Pompey* not thinking it beſt to give him time to prepare himſelf, followed him with all ſpeed; and ſo much the more willingly, becauſe that near *Jericho*, he had news of *Mithridates* his death. This is the fruitfulleſt place of *Judæa*,
F where there are great ſtore of Palms and Balm. This Balſam is a Shrub, whoſe Stem being cut with ſharp ſtones, droppeth Balm out of the wounds thereof, which men gather as it droppeth from them. After he had reſted there that night, in the morning he haſted to *Jeruſalem*. At his ſudden arrival, *Ariſtobulus* being diſmayed, in humble manner came to him, and by promiſing him money, and to yield himſelf and the City into his hands, he appeaſed his anger. But he performed no part of his promiſe; for his Aſſociates would not ſuffer *Gabinius* (who was ſent for the money) to enter into the City: For which cauſe *Pompey* being moved to diſpleaſure, retain'd *Ariſtobulus* in Priſon; and coming near the City, he took a view at what place it might be eaſilieſt entred, for he did not lightly perceive how he could batter the Walls, they were ſo
G ſtrong. Moreover, there was a deep Ditch before the Wall; and hard by he beheld the Temple ſo fortified, that though the City were taken, it might be a ſecond Refuge for the Enemy. Whilſt thus he long deliberated what to do, there aroſe a Sedition within

The year of the World, 3673. before Chriſt's Nativity, 89.

Scaurus Captain of the Romans.

The year of the World, 3899. before Chriſt's Nativity, 63.

Scaurus receiveth four hundred Talents from *Ariſtobulus*, and commandeth the Arabians and *Hircanus* to depart out of the Countrey.

Antipater and *Hircanus* ſeek for *Pompey*'s help.

Ant. lib. 14. cap. 6, 7.

Pompey furniſhed with the Syrians and Roman Army, ſetteth forth againſt *Ariſtobulus*.

Pompey commanneth *Ariſtobulus* to deſcend.

Ariſtobulus reſorteth to *Pompey*.

Ariſtobulus intends to fight with *Pompey*.

Hedio.

Idumæa.

Pompey beſiegeth *Jeruſalem*.

Ariſtobulus humbly preſenteth himſelf to *Pompey*.

Ant. lib. 14. cap. 7, 8.

Pompey vieweth the City which way it might moſt eaſily be battered.

Sedition within the City betwixt *Hircanus* and *Ariſtobulus*'s friends.

The year of the World, 3903. *before Christ's Nativity*, 59.

within the City; wherein *Aristobulus*'s Confederates thought it best to fight, and deliver the King out of Prison: But those that favoured *Hircanus*, would that the Gates should be opened to *Pompey*. At last, *Aristobulus*'s Friends not prevailing, fled into the Temple; and to the end that they might fight it out to the last, they cut down the Bridge which leads out of the City into the Temple. When the rest had received the Romans into the City, and delivered to them the King's Palace, *Pompey* sent a Captain called *Piso*, with Soldiers to seize the same; who leaving a Garison in the Town (seeing he could perswade none of them that were in the Temple to Peace) prepared all things necessary to batter it. All which time *Hircanus* and his friends shewed themselves ready to help them to their power, and to do whatsoever they were commanded. *Pompey* at the North side filled the Ditch and Valley with earth, which his Soldiers carried; though by reason of the great depth, and for that the Jews made resistance, it was a hard thing to be done; and it had been left undone, had not *Pompey* (observing the seventh day, wherein the Jews Religion obliged them to abstain from all labour) caused it to be filled up those days; forbidding the Soldiers to fight at that time, to the intent he might fill the Ditch more conveniently (for it was lawful for the Jews only to do what was necessary to sustain and defend their Lives upon the Sabbath.) At last, when the Ditch was filled, and the Towers were built upon the Rampire, he batter'd the Walls with those Engines that he brought from *Tyre*; but they were beaten back by those who resisted from the top of the Walls, who rouled stones at them: Against the violent power whereof, the Towers that were built in that Quarter, being of a great and goodly building, resisted extremely well. But the Romans found hard work in this place, and *Pompey* admired the valour of the Jews; that being amongst the thickest of their Enemies Darts, they omitted no Ceremony of their Religion; but (as though they had had firm Peace) they every day observed their Ceremonies, offered Sacrifices, and most diligently performed the Divine Service; yea, though every day they were killed at the Altar, they ceased not from the Lawful Rites of their Religion. At last, in the third Month of the Siege, during which scarcely one Tower was beaten down, they brake into the Temple; and the first that attempted to climb over the Wall, was *Cornelius Faustus*, *Sylla*'s Son; and after him two Centurions, *Furius* and *Fabius*, with their Regiments; who compassing the Temple about (while some sought to hide themselves, and others resisted) they slew them all. There were many Priests also among the rest; who, although they saw the Enemies with naked Swords rushing upon them, yet being nothing at all dismayed thereat, continued still their Sacrifices, and were slain even whilst they offered and incensed in the Temple; preferring the duty they ow'd to their Religion, even before their own safety. Many also were slain by their own Countrey-men that favoured the adverse part, and many cast themselves down headlong upon the Rocks; others in their fury, having desperately fired all things upon the Walls, burnt themselves for company. So that twelve thousand Jews were slain, but very few Romans, though many hurt: And amongst all that Massacre, there was nothing so grievous to the Jews, as that the Holy Sanctuary (which never any one saw before that time) was revealed to strangers. For *Pompey*, with his followers, came into the Temple, where it is lawful for none but the High Priest to come, and saw the Candlesticks, Lamps, Table, Censers, and all the Golden Vessels, and whatsoever was within the Temple. Moreover, he beheld the great quantity of Odoriferous Drugs, which were kept in store in that place, and two thousand Talents of Holy Money; yet did he not take away these things, nor any thing else belonging to the Temple. But the day after it was taken, he commanded the Sacristans to purge and make clean the Temple, and to offer the usual Sacrifice. He likewise confirmed *Hircanus* High Priest (who had in all things shewed himself very forward, and especially at the time of the Siege; and also hindred a multitude of People from joyning themselves with *Aristobulus*) and thus, like a good Captain, he got the good will of the People more by love, than by fear.

Pompey and his enter the City, and search the King's house. *Aristobulus* his friends fly to the Temple.

Twelve thousand Jews slain in the Temple. *Pompey* and his followers enter the Sanctuary. *Pompey*'s Continency.

Hircanus made High Priest.

Amongst others that were Captives, there was *Aristobulus*'s Father-in-law, who was also his Uncle: as for those that had been the chief cause of these Wars, *Pompey* caused them to be beheaded. He rewarded *Faustus* likewise, and those who had fought valiantly with him, with very rich Gifts, and imposed a Tribute upon *Jerusalem*, and took from that Nation the Cities which they had gotten in *Cœlosyria*, and appointed them to be governed by him who then was President for the Romans; making them keep within the bounds of their own Countrey. And in favour of *Demetrius* of *Gadara* (a freed man of his) he re-edified *Gadara*, which the Jews had destroyed: He delivered the Mediterranean Cities from their Government (for they had not as yet destroyed them, because they were suddenly prevented) namely, *Hippion*, *Scythopolis*, *Pella*,

Pompey causeth the chiefest Conspirators to be beheaded.

Pompey delivereth many goodly Cities from the subjection of the Jews.

A *Pella*, *Samaria*, *Mariſſa*, *Azotus*, *Jamnia*, and *Arethuſia*. The Towns alſo upon the Sea-coaſts, *Gaza*, *Joppa*, and *Dora*, which was called *Straton*'s Tower, and afterward by *Herod* built ſumptuouſly, and called *Cæſarea*. All theſe Cities he reſtored to the Inhabitants, and joyn'd them to *Syria*. Of which, and of *Judæa*, and of all places from the Borders of *Egypt* to *Euphrates*, he made *Scaurus* Governor, leaving him two Legions of Soldiers. Which done, he took his journey to *Rome* by *Cilicia*, leading *Ariſtobulus* and his Family Captives, with his two Daughters, and two Sons; the elder whereof, called *Alexander*, eſcaped in the way; the younger, whoſe name was *Antigonus*, was with his Father and Siſters carried to *Rome*.

The year of the World, 3903. *before Chriſt's Nativity*, 59.

Ariſtobulus and his Family carried to *Rome*.

B

CHAP. VI.

Of the War of Alexander *with* Hircanus, *and alſo of* Ariſtobulus.

Ant. lib. 14. *cap.* 9.

SCaurus advanced with his Army into *Arabia*; but being by the difficulty of the place hindred, that he could not come to *Petra*, he waſted all the Countrey adjoyning to *Pella*; although, whilſt he ſtayed to do this, he endured much evil; for C there aroſe a great Famine in his Army, notwithſtanding that *Hircanus*, by *Antipater*'s means, ſent them Victuals. *Scaurus* alſo ſent the ſame *Antipater*, as his familiar Friend, to *Aretas*, to perſwade him that by diſburſing ſome money, he ſhould work his Peace. To which motion *Aretas* condeſcended, and gave him three hundred Talents, and ſo *Scaurus* with his Army departed out of *Arabia*.

The Arabian is reconciled to *Scaurus*. *Ant. lib.* 14. *cap.* 10.

In the mean time *Alexander* the Son of *Ariſtobulus* (who, in the way to *Rome*, eſcaped from *Pompey*) gathered together a great Army, and ſtraitly beſet *Hircanus*, waſting all *Judæa*; and hoped quickly to take *Jeruſalem*, becauſe the Wall which was deſtroyed by *Pompey*, had not been built up again. But *Gabinius*, a great Captain, who was ſent into *Syria* to ſucceed *Scaurus*, march'd with an Army againſt him. Whereupon, fearing D the worſt, he aſſembled all the Forces he could, to make reſiſtance; ſo that he had ten thouſand Foot, and a thouſand and five hundred Horſe: He fortified alſo the commodious places of the Countrey; to wit, *Alexandrium*, *Hircania* and *Machæron*, which are near the Mountains of *Arabia*. *Gabinius* ſent *Marcus Antonius* before him with part of the Army, and followed after with the reſt; and certain choſen men out of *Antipater*'s Company, and other Companies of the Jews, whereof *Malichus* and *Pitholaus* were made chief, joyned themſelves with *Marcus Antonius*; and preſently after them followed *Gabinius* with all his company to meet *Alexander*.

Alexander, *Ariſtobulus*'s Son, gathers a great power againſt *Hircanus*.

The year of the World, 3904. *before Chriſt's Nativity*, 58.

Alexander gathereth ten thouſand Foot and fifteen hundred Horſe.

Alexander perceiving himſelf unable to encounter all thoſe united Forces, fled; but drawing near *Jeruſalem*, he was conſtrained to hazard the fight; where loſing to the number of ſix thouſand (whereof three thouſand were taken alive, and other three E thouſand ſlain) he eſcaped with the reſt: *Gabinius* purſued him, and as ſoon as he came to the Caſtle called *Alexandrium*, underſtanding that many Jews had forſaken their Colours, he, by promiſing them Pardon, ſought to unite them to his Party again; but when he perceived that they hammered on no abject reſolution, he ſlew the moſt of them; and for the reſt, he drove them into the Caſtle. In this Battel *Marcus Antonius* did many things worthy of renown; and although he had always ſhewed himſelf valiant, yet there eſpecially his courage appeared. *Gabinius* leaving ſome to beſiege the Caſtle, went to the Cities of the Province, and ſtrengthned thoſe that were not yet aſſaulted, and re-edified thoſe that were deſtroyed; and by his Command-F ment *Scythopolis*, *Samaria*, *Anthedon*, *Apollonia*, *Jamnia*, *Raphia*, *Mariſſa*, *Dora*, *Gadara* and *Azotus*, and many more began to be inhabited, ſo that their Inhabitants joyfully returned and dwelt therein. Which when he had done, he returned to *Alexandrium*, and began a more cloſe Siege; whereat *Alexander* being terrified and made deſperate, ſent Ambaſſadors to him, beſeeching him to pardon him; promiſing to render unto him the Caſtles of *Machæron* and *Hircania*, which were in his power, beſides *Alexandrium*: All which, *Gabinius*, by counſel of *Alexander*'s Mother, deſtroyed, leſt they might be occaſion of new Wars: For the apprehenſion which this Princeſs had for her Husband, and for her other Children, Priſoners at *Rome*, made her omit nothing to endeavour to gain the affection of *Gabinius*. After this, *Gabinius* carried G *Hircanus* to *Jeruſalem*; and committing the Temple to his charge, he committed to others of the Nobility the care of the Commonwealth, and divided the whole Nation of the Jews into five parts and Governments, whereof one was eſtabliſhed at *Jeruſalem*, another

Antipater with his Forces goeth out to meet *Alexander*.

Alexander fighteth with his Enemies, and loſeth ſix thouſand men.

Marcus Antonius a Captain.

What Cities the Jews received to inhabit. *Ant. lib.* 14, *cap.* 11.

Alexander's Mother ſtriveth to pacifie *Gabinius* with Rewards.

The change of the Government of the Jews. *Ant. lib.* 14. *cap.* 12.

The Year of the World, 3904. *before Christ's Nativity*, 58.

another at *Doris*, the third at *Amathon*, the fourth at *Jericho*, and the fifth at *Sephoris*, a City of *Galilee*: and the Jews being delivered from the Government of one man only, willingly suffered themselves to be ruled by an Aristocratical Government. But shortly after, *Aristobulus* escaping from *Rome*, raised new troubles; and gathering a great Army, partly of those that desired a change, and partly of such as loved him before, took *Alexandrium*, and began to compass it again with a Wall: But hearing that *Gabinius* had sent *Sisenna*, *Antonius* and *Servilius* against him with an Army, he went to *Machæron*; and dismissing those that were not fit for War, he took with him only eight thousand armed men, amongst whom was *Pitholaus*, Governour of them that were revolted, who with one thousand men, fled out of *Jerusalem*: But the Romans pursued them, and joyning Battel with them, *Aristobulus* with his men fought valiantly, till being by force overcome; the Romans slew five thousand of them, and almost two thousand men fled into a Mountain; and the other thousand, breaking the Ranks of the Romans with *Aristobulus*, retreated to *Machæron*; where the King hiding himself the first night amongst the Ruines, hoped that having respit, he might gather another Army, and fortifie the Castle: But having for two days sustained the Forces of the Romans with extraordinary courage, at last he was taken; and with his Son *Antigonus*, who hah been imprisoned with him at *Rome*, he was carried to *Gabinius*, and from thence to *Rome*, where the Senate put him in Prison; but his Sons they sent into *Judæa*, because *Gabinius* writ that he had so promised *Aristobulus*'s Wife, upon condition the Castles might be yielded.

Aristobulus escaping from *Rome*, raiseth new troubles.

Aristobulus fighteth with the *Romans*.

The *Romans* obtain the victory, and carry away *Aristobulus* and his Son to *Rome*.

Whilst *Gabinius* prepared to war against the Parthians, *Ptolomey* hindred him, being returned from *Euphrates*, into *Egypt*. *Antipater* and *Hircanus* assisted him with all things belonging to the War; as Money, Weapons, Corn, and Men; and *Antipater* perswaded the *Jews*, who kept the ways that lead to *Pelusium*, to suffer *Gabinius* to pass. Now in the other part of *Syria*, at the departure of *Gabinius* there began a Commotion; and *Alexander*, *Aristobulus*'s Son, once more incited the Jews to Rebellion; and having gathered a mighty power, purposed to destroy all the Romans that were in that Countrey: Which *Gabinius* fearing (who was returned out of *Egypt* at the beginning of these tumults) he sent *Antipater* before, who perswaded some of the Rebels to be quiet; yet thirty thousand remained with *Alexander*: For which cause he was very forward to fight, and went out to Battel; near *Itabyrium* they fought, the Romans prevailed, and ten thousand were slain, and the rest were put to flight, and *Gabinius* returned to *Jerusalem* by the counsel of *Antipater*; where having established all things, he marched thence, and overcame the *Nabathæans* in Battel; he likewise permitted *Mithridates* and *Orsanes*, two Parthian Noblemen, who were fled to him from the Parthians, secretly to depart, saying, that they had escaped from the Soldiers. In the mean time, *Crassus*, who was appointed to be his Successor, had *Syria* delivered him; and towards the maintenance of the Parthian War, he took all the Gold that was in the Temple of *Jerusalem*, besides the two thousand Talents which *Pompey* had forborn to touch: But passing over *Euphrates*, he was both himself and his whole Army utterly overthrown; of which matter it behoveth us not to speak in this place. After the death of *Crassus*, the Parthians endeavoured to enter *Syriæ*; but *Cassius* who succeedded him in the Government, repulsed them; and having gotten the upper hand, he speedily passed into *Judæa*; and taking *Tarichea*, carried away about three thousand men Captive, and put *Pitholaus* to death, for gathering a company of seditious people to *Aristobulus* his part. He that counselled his death was *Antipater*, who was married to a Noble Woman of *Arabia* called *Cypris*, by whom he had four Sons, *Phaselus*, *Herod*, afterwards King, *Joseph* and *Pheroras*; and one Daughter called *Salome*. His wise Conduct and Liberality got him the friendship of many Princes, and especially that of the King of *Arabia*, to whose fidelity he committed his Sons, when he undertook the War against *Aristobulus*. But *Cassius* made a Truce with *Alexander*, and in the mean time went to *Euphrates*, to hinder the passage of the Parthians; as we shall shew in another place.

Alexander, *Aristobulus*'s Son once more provoketh the Jews to Rebellion.

The Jews overcome by the Romans.

Gabinius overcometh the Nabathæans in Battel. *Ant. lib.* 14. *cap.* 13.

Marcus Crassus taketh away the rest of the Gold of the Temple.

Antipater's Wife a Noble woman of *Arabia*.

CHAP.

CHAP. VII.

Of the death of Aristobulus, *and the War undertaken by* Antipater *and* Mithridates.

The year of the World, 3917. before Christ's Nativity 45.

AFter that *Cæsar* had forced the Senate and *Pompey* to flee beyond the *Ionian* Sea, and by that means made himself sole Master of *Rome*, he set *Aristobulus* at liberty, and with two Legions of Men sent him in hast into *Syria*, hoping through his means speedily to reduce both it, and also all places adjoyning to *Judæa*: But both the hope of *Cæsar*, and the forwardness of *Aristobulus* were frustrated by ill Fortune; for *Aristobulus* was poysoned by *Pompey*'s Favourers, and even in his own Country his body lay unburied, which notwithstanding was preserved from putrefaction with Honey, till such time as *Antonius* sent it to the *Jews*, commanding them to bury it in the Sepulchre of the Kings. His Son *Alexander* also was beheaded at *Antioch* by *Scipio*, being first according to the tenour of *Pompey*'s Letters accused before the Tribunal-seat, of such things as he had committed against the *Romans*. *Ptolomy* Prince of *Chalcis*, which is upon Mount *Libanus*, sent his Son *Philippio* to *Ascalon*, to the Widow of *Aristobulus*, to counsel her to send her Son *Antigonus* and her Daughters to him: *Philippio* falling in love with the youngest named *Alexandria*, took her to Wife. But sometime after he was put to death by his Father, who himself Married this *Alexandra*; and for that affinity sake, was more careful of her Brethren. After the death of *Pompey*, *Antipater* sought all means to get into *Cæsar*'s favour: and when *Mithridates* of *Pergamena* was hindred by the Garison at *Pelusium* to pass further with an Army into *Egypt*, and was by that means stayed at *Ascalon*, *Antipater* not only perswaded the *Arabians* to assist him, but he himself seconded him with almost three thousand armed *Jews*. Moreover, he incited the Potentates of *Syria* and *Ptolomy* who inhabited *Libanus*, and *Jamblicus*, and his Son *Ptolomy* to assist him; for whose sakes the Cities of that Country did willingly undertake the War. And now *Mithridates* strengthened by *Antipater*'s means, came to *Pelusium*; and because they would not suffer him to pass, he besieged the City. In which siege *Antipater* shewded his Valours; for making a breach on that side of the Wall where his Quarter was, he first of all with his Company brake into the City, and so *Pelusium* was taken. After which the Inhabitants of the Province bearing the name of *Onias*, resolved not to suffer him to pass any further: But *Antipater* handled the matter so discreetly with them, that they did not only suffer him to pass, but also supplied Victuals for his Army. Whereupon the City of *Memphis* would not fight, but yielded of their own accord to *Mithridates*: so that passing through *Delta*, he fought with the other *Egyptians*, in a place called, *The Camp of the Jews*; and being with all his Company in danger, he was rescued by *Antipater*, who marching along the River side, set upon and discomfited the left wing of the Enemies battel, and rushing upon them that presed upon *Mithridates*, he slew many, and pursued the rest that fled, till he got their Camp, and all this with the loss of fourscore Men. But *Mithridates* lost eight hundred Men; and being thus against all hope preserved from being cut in pieces, he was without all envy a true witness before *Cæsar* of all that *Antipater* had done and deserved. Whereupon *Cæsar* rewarded his Courage with praise and promises, and so made him forward to hazard himself for him. In a word, he proved and shewed himself a stout Warriour, and the many wounds he had in every part of his body, were badges and testimonies of his Valour and Vertue. Afterward when the estate of *Egypt* was quiet, *Cæsar* returned into *Syria*, where he made him a Citizen of *Rome*, and granted him the Immunities thereof; adding so many other proofs of his esteem and affection, that he render'd him worthy of envy; and for his sake confirmed *Hircanus* in the High-Priesthood.

Ant. lib. 14. cap. 14. *Cæsar* delivereth *Aristobulus* from his bonds. *Aristobulus* and his Son slain by *Pompey*'s friends.

Ant. l. 14. c. 5. *Ptolomæus* Son marrieth *Antigonus* younger Daughter, and for that cause is slain by his Father. *Ant. lib. 14. cap. 16.*

Mithridates goeth to *Pelusium*, and thereby obtaineth *Antigonus*'s help.

Mithridates's Victory against the *Egyptians*.

Antipater performeth many noble exploits, and exposeth himself to all dangers for *Cæsar*'s sake. *Cæsar* maketh *Antipater* a free Citizen of *Rome*.

CHAP. VIII.

How Antipater *was accused before* Cæsar; *of the Priesthood of* Hircanus, *and how* Herod *made War.*

AT the same time *Antigonus*, the son of *Aristobulus*, repairing to *Cæsar*, was against his Will a cause of *Antipater*'s greater felicity: for coming to complain of his Father's death (who was, as it was thought, poysond by *Pompey*'s Partisans;) with as great hatred as sorrow he accused *Hircanus* and *Antipater* of having been the cause that

Antigonus, Aristobulus's Son, cometh to *Cæsar* to accuse *Pompey*'s friends for his fathers death.

The year of the World, 3917. before Christ's Nativity, 45.

that he and his Brethren had been so unjustly driven out of their native soil, and H
that their Country had suffer'd so great Calamities only to satisfie their Passion: alledging that they had sent aid into *Egypt* to *Cæsar*'s Forces, not for good Will, but for fear, and that hereby they might blot out the memory of the good will they had born to *Pompey*. At these words *Antipater* (drawing aside his vesture) shewed the number of his wounds, saying, it was not needful to use words to prove what affection he had born to *Cæsar*; for his very body shew'd it, although he himself held his peace: adding, that he admired the impudent boldness of *Antigonus*, who being Son to an enemy of the *Romans*, and a fugitive from *Rome*, and as inclinable as his Father to Rebellion, dar'd to accuse before the *Roman* Emperour others that had been always faithful to him; and that instead of accounting himself happy in having his I
Life preserv'd, hop'd to obtain such favours and assistance as he had no need of, and which he desir'd not but to make use of the same to raise Seditions against those to whom he should be beholding for them.

Antigonus falsly accuseth *Hircanus* and *Antipater*.

Antipater casting off his garment, sheweth his many wounds

Cæsar createth *Hircanus* High Priest, and to *Antipater* he giveth the Government of *Judæa*. *Ant. lib.* 14. *cap.* 16.

Which when *Cæsar* heard, he said that *Hircanus* was most worthy to be High Priest, and bad *Antipater* name what Charge he would have: who leaving that to the pleasure of the Giver, he was made Governour of all *Judæa*. And moreover he obtained leave to re-edifie the razed Walls of his Country; and *Cæsar* commanded that this Decree should be engraven in Tables of Brass and in the Capitol, that it might be a memorial in time to come of *Antipater*'s Justice and Vertue. *Antipater* having attended *Cæsar* out of *Syria*, first of all repaired the ruined Walls of his Country, which *Pom-* K
pey had razed: and going throughout all the Country, he threatned the obstinate, and perswaded the seditious to obedience, admonishing them, that if they obeyed *Hircanus*, they might live in Wealth and Peace, and enjoy happiness; but if they suffered themselves to be led away with the vain hopes of those, who for their private commodity sought alteration, then they should find him instead of a Governour, a severe Master, and *Hircanus* instead of a King, a Tyrant; and the *Romans* and *Cæsar*, instead of Friends, deadly Enemies: for that they would not suffer his Power to be overthrown, whom they themselves had established King. *Antipater* in speaking thus, considered himself and the need of providing for the safety of the State, because he well knew the sloth and stupidity of *Hircanus*. He made *Phasælus* L
his eldest Son, Governour of the Army, and of *Jerusalem*, and of the whole Province; and sent *Herod*, his youngest Son, to govern *Galilee* (although he was very young) who being by nature Valiant and Ambitious, sought out occasion to shew his brave Mind. He took *Ezechias*, Captain of a troop of Thieves, who, as he understood, were wont to prey upon the confines of *Syria* with a great multitude, and put him to death, with many other Thieves: Which thing was so grateful to the *Syrians*, that in all Towns and Villages they made songs of *Herod*, as though he had restored them to Peace and to their Possessions. This action also made his Merit known to *Sextus Cæsar*, who was *Cæsar* the Emperor's Kinsman and Governour of *Syria*. *Phasælus* also striving to exceed the vertue and gallantry of his Brother, us'd M
all his endeavours to win to himself the good will of the Inhabitants of *Jerusalem*: so that during the time, he governed the City, he did nothing insolently or by force. For which cause the People honoured *Antipater* no less than if he had been their King, yet was his fidelity and affection never the less towards *Hircanus*. But it is impossible that any Man that liveth in prosperity, should not be envied. For *Hircanus*, although before time he were moved something at the glory of the Father and the young Men, and especially with the prosperous success of *Herod*; yet in particular he was stirred up by many envious Persons (who use to haunt the Courts of Princes) who were grieved that *Antipater* and his Sons ruled without offence. These Men told *Hircanus* that he only enjoyed the bare name of a King, and that *Antipater* and his Sons ruled N
all; and that he would so long permit and wink at them, till at the last, they would make themselves Kings; for they now did no more pretend themselves to be Ministers, but leaving that Title, they acted as Lords and Soveraigns, without any regard or reverence towards him; as appeared in *Herod*, who had put to death a great multitude of *Jews* against the Law, whereas neither by word of mouth, nor by writing, the King had given him any such authority: and that *Herod*, if he were not a King but a private Person, was to be brought into judgment, there to answer the matter, and shew the King a reason, and satisfie the Laws of his Country; which permit no Man to be put to death, before by Law he be convicted. By these perswasions *Hircanus* grew angry: so that not concealing his wrath, he caused *Herod* to be sent for to answer the matter: who both for that his Father advertised him thereto, and because he trusted to the equity of his cause, first leaving a Garison

Phasælus and *Herod*, *Antipater*'s Sons.

Herod's fortitude.

Herod banisheth the thieves out of *Syria*.

Phasælus obtained the favour of the People of *Jerusalem*.

Hircanus animated by envious Men against *Antipater* and his Sons.

Herod called to his answer before the Council.

in

A in *Galilee*, he repaired to the King, accompanied with a ſufficient Guard, not ſo great as to give jealouſie to *Hircanus*, not ſo ſmall as to expoſe him to the attempts of his Adverſaries. *Sextus Cæſar*, who lov'd the young Man much, and feared leſt any evil ſhould betide him amongſt his Enemies, ſent to *Hircanus*, warning him to abſolve *Herod* from the Crimes of which he was accus'd. Which *Hircanus*, who alſo loved *Herod*, made no difficulty to do. But *Herod*, ſuppoſing he had done it unwillingly, went to *Damaſcus* to *Sextus*, purpoſing not to appear, if hereafter he were ſent for. Hereupon *Hircanus* was once again incited againſt *Herod* by his Enemies, who certified him that he was gone away in a rage, with deſign to enterprize ſomething againſt him: which *Hircanus* believing, knew not what to do, ſeeing his Enemy B more potent than himſelf.

The year of the World, 1622. before Chriſt's Nativity 40.

Hircanus abſolveth *Herod.*

Hircanus once more incited by the wicked

Shortly after, *Sextus Cæſar* proclaimed him General of the Army, both in *Syria* and *Samaria*; ſo that now he was greatly to be feared by *Hircanus*, not only for that he was highly in favour with the Commonalty, but alſo for the Forces which he commanded. Hereupon *Hircanus* fell into extreme fear, verily perſwading himſelf that *Herod* with his whole Army would preſently come againſt him. Neither was his ſuſpicion vain: for *Herod* angry at the pretended Crime whereof he was accuſed, came with a great Army to *Jeruſalem*, intending to depoſe *Hircanus*; which he had effected, had not his Father and Brother gone forth to meet him, and pacified him, intreating him that he would account that terrour (wherein he had put his Enemies) C and his own indignation a ſufficient revenge, and that he would ſpare the King, by whoſe favour he came to be ſo potent; adding moreover, that he ought not to take it ill that he was called to anſwer his accuſations, ſince he was acquitted of them, and conſequently ought to ſhew himſelf grateful to the King who had ſaved his life. Moreover, that Prudence obliged him to conſider the fortune of War, together with the cauſe thereof; that the juſtice of *Hircanus*'s ſide might do more for him than a whole Army; and that he ought not to hope for Victory, being to fight againſt his own King, who had always been gracious unto him, and never had thought of doing him hurt, but only being as it were urged thereunto by ſome of his Council, who through meer envy, and to ſatisfie their own paſſions, had framed a ſhadow of an D accuſation againſt him. *Herod* was ſatisfied herewith, and ſuppos'd it to be ſufficient in order to his great deſigns, to have ſhewed his Forces and his Power unto his Nation.

Herod gathering a great Army cometh to *Jeruſalem* to depoſe *Hircanus.*

Herod diſſwaded by *Antipater* from attempting againſt *Hircanus.*

At this time began Civil War among the *Romans* near *Apamia*, in which *Cæcilius Baſſus*, for the love he bare to *Sextus Pompey*, ſlew *Sextus Cæſar* at unawares, and made himſelf Governour of his Army; and other Captains of *Cæſar*'s to revenge his death, made after *Baſſus* with all their Forces; unto whom *Antipater* by his two Sons ſent aid, both for the ſake of *Cæſar* that was ſlain, and of him that was yet alive (for he was an entire friend and well-willer unto them both) and theſe Wars continuing long, *Marcus* came out of *Italy* to ſucceed *Sextus*.

Baſſus murthereth *Sextus Cæſar* by treaſon.

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CHAP. IX.

Cæſar's *death.* Caſſius *comes into* Syria; Herod *ingratiates with him.* Malichus *poyſons* Antipater, *who had ſaved his Life. For which* Herod *cauſes him to be ſlain.*

AT this time aroſe great and bloody Civil Wars amongſt the *Romans*, after *Cæſar* was ſlain by the treaſon of *Caſſius* and *Brutus*, having ruled the Empire F three years and ſeven Months. By reaſon of which Murther, their troubles daily increaſed, and the Nobility being at variance amongſt themſelves, every one followed that courſe, that they thought moſt expedient for themſelves. Whereupon *Caſſius* preſently marched into *Syria*, to take poſſeſſion of the Government of the Army which was about *Apamia*; where he made *Marcus* and *Baſſus* friends, took the conduct of the Legions which they commanded, and raiſed the ſiege from *Apamia*, and leading the Army in his own Perſon, he forced every City to be tributary, and exacted without meaſure. He commanded the *Jews* to contribute ſeven hundred Talents: *Antipater* fearing his diſpleaſure, appointed his Sons and others of his friends preſently to gather the Money; and eſpecially amongſt the reſt, he G gave this charge to one *Malichus* a friend of his. But *Herod* firſt of all got *Caſſius* his favour, having brought him an hundred Talents which he had collected out of *Galilee*, which was his part or Province. As for the reſt, he accuſed them of

Marcus, Sextus Succeſſor. *Ant. l.* 14. *c.* 2.

Julius Cæſar ſlain by *Brutus* and *Caſſius.*

Caſſius levieth Money in the Cities.

Herod, Caſſius friends.

Caſſius ſevere in his exactions.

negligence, and was angry at the other Cities: So that having pillaged *Gophna*, and H
The Year of the World, 3922. *before Christ's Nativity*, 40. *Ammauntes*, and other two ſmall Cities, he march'd onwards with intent to kill *Malichus*, for that he had been ſo careleſs and negligent in gathering the Tribute-money. But *Antipater* (preſently diſburſing unto *Caſſius* an hundred Talents) ſaved both him and all the reſt of the Cities. Yet *Malichus* after *Caſſius* was departed, did no more remember how beneficial *Antipater* had been unto him, but oftentimes treacherouſly laid wait to murther him becauſe he hindred and withſtood his villanous pretentions; notwithſtanding that himſelf had often confeſſed that *Antipater* had ſaved his life, *Antipater* fearing both his power and ſubtilty, paſſed over the River *Jordan* to gather an Army, that he might prevent thoſe Treacheries. But *Malichus* being diſcovered, ſaw nothing left for him to do but to diſſemble; and accordingly by many I
Oaths and Excuſes he won *Phaſælus*, chief of the Gariſon in *Jeruſalem*, and *Herod*, who was Maſter of the Army, that they ſhould be a means to reconcile him unto *Antipater*. Whereupon *Antipater* intreating *Marcus* (who was General of the Army in *Syria*, and had determined to kill him) he was ſaved. The reaſon that *Marcus* would have put him to death, was, becauſe *Malichus* was of a turbulent and factious ſpirit.

Malichus forgetful of *Antipater's* kindneſs.

Antipater gathereth an Army againſt *Malichus*.

Octavius Auguſtus ſucceedeth after *Cæſar*.

The young *Cæſar*, ſurnamed afterwards *Auguſtus*, and *Antonius* warring againſt *Caſſius* and *Brutus*: *Brutus* and *Caſſius*, gathered an Army in *Syria*; and in conſideration of the great capacity of *Herod*, they made him Procurator of all *Syria*, giving him a band of Horſe and Foot. Moreover *Caſſius* promiſed him, that if the War had an K
happy end, he would make him King of *Judæa*. But it came to paſs, that the merit of *Herod*, which rais'd this hope ſo high, was the cauſe of *Antipater* his Fathers death. For *Malichus* being hereby put in fear, hired one of the King's Officers for a certain ſum of Money to poyſon *Antipater*; by which means he died, being thus unjuſtly rewarded for his good will toward wretched *Malichus*. He was a worthy Man and fit to govern, and recovered the Kingdom, being loſt, for *Hircanus*: *Malichus* (perceiving the People incenſed againſt him, becauſe they ſuſpected that he had poyſoned *Antipater*) pacified and moderated their diſpleaſure by denying the fact; yet for his better ſecurity, he gathered about him a Guard of armed Men: for he thought that *Herod* would not let the matter ſlip ſo, but would preſently come with an Army to L
revenge his Father's death. But by the counſel of his Brother *Phaſælus* (who ſent him word not openly to encounter *Malichus*, leſt a Sedition might ariſe among the People) he patiently permitted it ſo to be, and ſuffered *Malichus* to juſtifie himſelf, and celebrated a ſolemn Funeral for his Father: which done, he went to *Samaria*, and appeaſed the Sedition wherewith that City was diſquieted. After this he returned to *Jeruſalem*, intending to celebrate the Feſtival, and having ſent certain of his armed Men before him, he appointed the reſt to accompany him. But *Malichus*, who feared this approach of his, ſolicited *Hircanus* to give order, that no ſtrangers ſhould intermingle themſelves among the People, to diſturb their Devotion. But *Herod* contemning this Prohibition entred the City by night: whereupon *Malichus* once more came to him, M
and wept for *Antipater*. *Herod*, although he could very hardly bridle his diſpleaſure, yet diſſembled the ſame: and ſent Letters to *Caſſius*, wherein he complained of his Father's death. *Caſſius* already hated *Malichus* ſufficiently, and ſo he writ again to *Herod*, willing him to revenge his Father's death; which that he might the better effect, he ſecretly commanded the Captains of his Regiment to aſſiſt him. Now for that after the ſurprizal of *Laodicea*, all the beſt of the City came to *Herod*, bringing Preſents and Crowns, he appointed this for a fit time of his intended revenge: which *Malichus* ſuſpecting as he was near *Tyre*, he purpoſed ſecretly to get away his Son, who was there a pledge, and to flee into *Judæa*. But deſpair of his own ſafety urged him to greater matters; for he hoped to incite the *Jews* to take Arms againſt the *Romans*, whilſt *Caſſius* was now buſie in the War againſt *Antonius*; ſo that he thought he might eaſily depoſe *Hircanus*, and make himſelf King. But *God* prevented theſe vain hopes: For *Herod*, ſuſpecting he had ſome great deſign, invited him and *Hircanus* to Supper, in order to which he made a ſhew as though he had ſent one of his Servants to cauſe a Banquet to be prepared, but indeed he ſent him to the *Roman* Captains to tell them to lie in wait for *Malichus*: who remembring what charge *Caſſius* gave them, came forth of the City to the ſhore next adjoyning to the Town, all armed with Swords; where compaſſing *Malachus* round about, they killed him with many wounds. *Hircanus* hereat aſtoniſhed, fell in a ſwoun, and being ſcarcely come to himſelf, he demanded who killed *Malichus*; one of the Captains anſwered, that *Caſſius* O
gave the commandment: whereupon he anſwered, truly *Caſſius* hath preſerved me and my Country, in killing him who was a Traytor to us both: but whether herein he

Herod intendeth to revenge his Father's death.

Malichus joyneth with *Hircanus*.

Caſſius chargeth *Herod* by letters to revenge his Father's death.

The decree of fate laugheth at humane hope.

Herod's Tribunes kill *Malichus*.

A he ſpake as he thought, or that for fear he approved the fact, it is uncertain. Thus was *Herod* revenged upon *Malichus*. *The year of the World, 3923. before Chriſt's Nativity, 39.*

CHAP. V.

How Herod *was accuſed, and ſet free.*

B After *Caſſius* was departed from *Syria*, there aroſe another Sedition in *Jeruſalem*, for *Felix* came with an Army againſt *Phaſælus*, to be revenged upon *Herod* for killing *Malichus*. It chanced that *Herod* was at that time at *Damaſcus* with *Fabius*, a *Roman* Captain, and would have come to aſſiſt *Phaſelus*, but by the way he fell ſick, ſo that he could not ſuccour him: but it ſo fell out, that *Phaſælus* without any help, did of himſelf overcome *Felix*, and afterwards reproached *Hircanus* as ungrateful, in that he had both favoured *Felix*, and ſuffered *Malichus*'s Brother to ſeize upon divers places (as already he had done, and eſpecially one of greateſt ſtrength called *Maſſada:*) Yet all theſe did not protect him from *Herod*, who was no ſooner recovered of his ſickneſs, but preſently he retook them all, and at *Hircanus*'s requeſt permitted him to depart. He alſo chaſed *Marion*, whom *Caſſius* had made Prince of the *Ty-*
C *rians* out of *Galilee*, who had got three Caſtles in that Country. As for the *Tyrians* that he took, he ſpared their lives, and ſent ſome away with Rewards; whereby he got the good will of the City, and the hatred of the Tyrant. When *Marion* had gotten into his hands all *Syria*; and for the hatred he bore to *Herod*, took with him *Antigonus*, *Ariſtobulus*'s Son, and marched againſt him: and by *Fabius*'s means, whom *Antigonus* had gained to himſelf by Money: he alſo got *Ptolomy* to aſſiſt him in this Expedition; which *Ptolomy* was Father-in-law to *Antigonus*, and furniſhed him with all neceſſaries. *Herod* likewiſe, having prepar'd himſelf againſt them, gave them battle in the entrance into *Judæa*, and got the victory: and having put *Antigonus* to flight, he returned to *Jeruſalem*, where he was honoured by all Men for his courage in that victory; ſo that even they
D that before deſpiſed him, now by reaſon of his affinity newly contracted with *Hircanus*, ſought his friendſhip and familiarity. This *Herod* long before this time had a Wife which was a Noble-woman of his own Country, named *Doris*, and had by her a Son named *Antipater:* but he then married *Mariamne*, Daughter of *Alexander* (who was *Ariſtobulus* his Son) and of *Alexandra Hircanus* his Daughter, by reaſon whereof he came to be in favour with the King. But when *Caſſius* was ſlain near *Philippi*, *Cæſar* departed into *Italy*, and *Antonius* into *Aſia*; at which time the chief of the *Jews* came and accuſed *Phaſelus* and *Herod*, alledging that they by force got unto themſelves the rule of the Country, and left *Hircanus* only the bare name of King. But *Herod* being then preſent, ſo wrought himſelf into *Antonius*'s favour by a great ſum of Mo-
E ney, that he permitted not his enemies to ſpeak one word more; who thereupon returned home. Afterward an hundred Men of the moſt honourable amongſt the *Jews*, repaired to *Daphne* near *Antioch* to *Antonius* (now doting on the love of *Cleopatra*) and offered an accuſation againſt the two brethren, having choſen ſome of the greateſt Quality and Eloquence to ſpeak for them, *Meſſala* undertook their defence being aſſiſted by *Hircanus*. *Antonius* having heard both Parties, demanded of *Hircanus*, whom he thought the fitteſt to Govern the Common-wealth? who anſwered, *Herod* and his Brethren. Whereat *Antonius* was exceeding glad (for he had been moſt courteouſly entertained by *Antipater*, when he came with *Gabinus* into *Judæa*;) and thereupon he made them Tetrarchs, committing to them the rule of all *Judæa:*
F which, when the *Jews* Ambaſſadors miſliked, he put fifteen of them in Priſon, and was near reſolving to put them to death; the reſt he ſent away, after he had treated them very ill: Whereupon there aroſe greater tumults in *Jeruſalem*, and the *Jews* ſent another Embaſſage of a thouſand Men to *Tyre*, where *Antonius* reſided with an intent to come againſt *Jeruſalem*. *Antonius* diſpleaſed with their Murmurs and Complaints, commanded the Magiſtrates of *Tyre* to kill all they could catch of the *Jews*, and to maintain their Authority, whom he himſelf had conſtituted Tetrarchs. But *Herod* and *Hircanus* went to theſe Deputies, who walked on the Sea-ſhore, admoniſhing them earneſtly to be contented, leſt by their indiſcreet proceeding, they ſhould become not only the cauſe of their own Deaths, but alſo of War againſt their own Coun-
G try; but becauſe they would not be reclaimed by theſe admonitions, *Antonius* ſent out certain armed Men, who killed many of them, and wounded the reſt. *Hircanus* after this diſaſter cauſed the dead to be buried, and the wounded to be cured, notwithſtanding

Ant. lib. 14. cap. 20.

Felix cometh with an Army againſt *Phaſelus.*

Phaſelus overcometh *Felix*, and reproacheth *Hircanus* with ingratitude.

Antigonus Ariſtobulus's Son put to flight by *Herod.*

Doris, Herod's firſt Wife, of good birth, by whom he had *Antipater.*

The chiefeſt *Jews* repair to *Cæſar* to accuſe *Phaſelus* and *Herod.* *Ant. lib. 14. cap. 21.*

Antonius maketh the two brothers Tetrarchs.

The *Jews* once more complain againſt the two brothers.

Antonius commandeth in *Tyre.*

The Year of the World, 3923. before Christ's Nativity, 39.

all this, they that escaped would not contain themselves in Peace, but so troubled the City, that *Antonius* in displeasure, slew those that he had in hold. H

CHAP. XI.

Of the War of the Parthians *against the* Jews. *Of the flight of* Herod, *and his being made King of* Judæa.

Ant. lib. 14. cap. 21. Lysanias perswadeth Barzapharnes to depose Hircanus, and enstate Antigonus.

TWo years after this, and when *Barzapharnes*, a great Noble-man of the *Parthians*, governed *Syria* with *Pacorus* the King's Son, *Lysanias* who had succeeded his Father *Ptolomæus*, Son of *Minæus*, promised them a thousand Talents, and five hundred Women, to put *Antigonus* in possession of the Kingdom of *Judæa*, and depose *Hircanus*. Being induced by these promises, *Pacorus* march'd along the Sea-coast, and *Barzapharnes* pass'd through the midst of the Country. But amongst the rest of the places bordering on the Sea, the *Syrians* would not receive *Pacorus* (notwithstanding the Citizens of *Ptolemais* and *Sidon* had given him entertainment) wherefore he gave part of his Horse unto one who was the King's Butler, called *Pacorus* (as himself was;) commanding him to pass into *Judæa*, and learn what their Enemies meant to do, and to help *Antigonus* where need required. As they wasted the Country about *Carmel*, many *Jews* came of their own accord, and joyned with *Antigonus*, shewing themselves very prompt to fight; for which cause he sent them before to take a place called *Drymos*; where having fought with his Enemies, and put them to flight, he pursued them with all speed as far as *Jerusalem:* And his number being augmented, he came to the King's Palace. But *Hircanus* and *Phasælus* met them with a strong Company, and fought with them in the Market-place, where the Enemies were forced to fly, and part of them were by *Herod* shut up in the Temple; and he appointed to keep them sixty Men, which he placed in the Houses next adjoyning. But the People bearing a grudge to the two Brethren, set the Houses on fire: Whereat *Herod* being angry (for that his Men were consumed with fire) set upon the People, and killed a great many of them, and every hour one laid wait for another, so that every day some were murthered. Now the Feast of *Pentecost* drawing nigh, all places about the Temple, and the whole City was filled with people of the Country, whereof the most part was armed; and *Phasælus* kept the Walls, and *Herod* with a small Company, kept the King's Palace; and assaulting their Enemies upon the sudden, as they were in the Suburbs, they killed a great many of them, and put all the rest to flight; part of them he couped up in the City, others he shut in the Temple, and the rest between that and the uttermost Rampire. Whereupon *Antigonus* requested that *Pacorus* might come and treat a Peace betwixt them. *Phasælus* moved by these prayers received the *Parthian* into the City, and entertained him into his House, accompanied with five hundred Horse, who came under a pretence to make Peace; but in effect he resorted thither to help *Antigonus*; for craftily conspiring against *Phasælus*, he perswaded him to repair to *Barzapharnes* as an Ambassador to treat a Peace, notwithstanding that *Herod* altogether dissuaded him, willing him to kill the Traitor, and not to trust his subtilty; adding that the *Parthians* were naturally unfaithful. I K L M

A sore fight in the Market-place, betwixt Antigonus and Hircanus. Daily slaughters in Jerusalem.

Phasælus entertaineth the Parthian, and with him five hundred Horse Pacorus's Treason and subtilty.

The year of the World, 3924. before Christ's Nativity, 38.

Pacorus departing out of the City, took *Hircanus* with him that he might be the less suspected; and leaving some Horse with *Herod*, named * *Eleutheri*, he followed *Phasælus* with the rest. When they came near *Galilee*, they found the Inhabitants at variance, and up in Arms, and met with *Barzapharnes* (who craftily, with pretence of courtesie and friendship, hid his Treachery) who after he had bestowed Presents upon them, and that they were retired, laid an Ambush for them; whereof they had intelligence as they came to a place near the Sea-coast named *Edippon*. Here they were informed of the thousand Talents that were promised, and how that *Antigonus* had given the *Parthians* more than five hundred Women of those that were amongst them; and that oftentimes they had been laid wait for, and had been lately taken, but that delay was made till such time as *Herod* was surprized in *Jerusalem*, lest he hearing what was become of them, might provide for himself. Now they perceived that these were not only words, for they beheld some Guards not far off: Yet would not *Phasælus* forsake *Hircanus*, notwithstanding that *Oselius* (to whom *Saramalla*, the richest among the *Syrians*, had declared all the Treason) exhorted him to fly; but he chose rather to go to *Barzapharnes*, and to upbraid him to his face, that he had treacherously laid wait for him, and for Money had suffered himself to be corrupted; whereas he himself would have given more for his life and liberty, than *Antigonus* had done for the Kingdom. N O

* Or free.

Herod in Jerusalem, and Phasælus, in the Camp, are in danger of their lives.

A dom. At theſe words the *Parthian* with Oaths and Proteſtations craftily freed himſelf from ſuſpicion, and repaired to *Pacorus*. But preſently the *Parthians*, who ſtayed behind, and had charge ſo to do, laid hands on *Phaſælus* and *Hircanus*, who openly exclaimed againſt their falſhood and Perjury. *The year of the World*, 3924. *before Chriſt's Nativity* 38.

In the mean time *Pacorus* was ſent out to ſurprize *Herod*, and by ſome ſtratagem to toul him out of the City: He wrought by all the means he could, according as he was inſtructed; but *Herod* who was always wont to miſtruſt the perfidious practices of the *Parthian*, and believed that the Letters which *Phaſælus* had writ to him to diſcover the Treaſon, were fallen into the Enemies hands, would not go forth, though *Pacorus* incited him to ride out and meet them that brought the Letters, for he had already learnt *Herod* is laid for to be betrayed.

B the taking of *Phaſælus*; and *Mariamne* a very wiſe Woman, *Hircanus*'s Daughter, with many entreaties perſwaded *Herod* not to go forth, but to beware how he truſted himſelf to the mercy of that barbarous People, whoſe ill deſigns he could not be ignorant of. Whilſt *Pacorus* was conſulting with his Complices, how he might privily effect his Treaſons (ſeeing it was not poſſible openly to circumvent a Man of ſo great Wiſdom) *Herod* in the night time, whilſt his Enemies neither knew nor ſuſpected his intent, took his neareſt kindred, and fled into *Idumæa*; which being once known, the *Parthians* followed him. For which cauſe he made his Mother, his Brethren and *Mariamne*, whom he had eſpouſed, and her Mother and youngeſt Brother to keep on their journey, and he with his Servants warily aſſaulted the *Parthians*; and having in divers aſ- *Herod* in the night time flyeth into *Idumæa*.

C ſaults killed a great number of them, he haſted towards the Caſtle of *Maſſada*; and in his retreat ſuſtained more harm by the *Jews*, than by the *Parthians*; who, as they had been always troubleſome, ſo now within threeſcore furlongs from the Town, they ſet upon him: The Battel was long, but *Herod* obtained the Victory, killed a great many of them; and in remembrance of the action, built on that place a moſt ſtately Palace, and a ſtrong Caſtle, which from his own name he called *Herodion*. In this retreat many joyned with him: But when he came to *Therſa*, a Town of *Idumæa*, his Brother *Joſeph* met him, and perſwaded him to leſſen the number of his followers, becauſe *Maſſada* could not receive ſuch a multitude (for the number amounted to above nine thouſand. *Herod*, according to his counſel, diſmiſſed thoſe that were unfit for *Herod* more hotly purſued by the *Jews* than the *Parthians*. *Herod*'s Victory. *Herodion*. *Maſſada*.

D his turn, and ſent them into *Idumæa*, giving them neceſſaries for their journey. As for thoſe that were choſen Men, and fit for his purpoſe, he retained them with him, and ſo he was received into the Caſtle; where leaving eight hundred Soldiers to defend the Women, and Proviſion ſufficient for thoſe that were within, he himſelf went to *Petra*, a City of *Arabia*. *Petra* a City of *Arabia*.

In the mean time the *Parthians* at *Jeruſalem* began to ſack the houſes of them that were fled, and the King's Palace; they only abſtained from *Hircanus*'s Money, which amounted to more than three hundred Talents. As for other Men's Goods, they found not ſo much as they expected; for *Herod* long before, ſuſpecting the infidelity of the *Parthians*, had ſent all his Riches and Jewels into *Idumæa*, as his followers alſo had *The year of the World*, 3925. *before Chriſt's Nativity*, 37.

E done. When the *Parthians* had taken the ſpoil, they were ſo impious, that they left no place of the whole Country free from Pillage. They deſtroyed the City of *Marſa*, and bound *Phaſelus* and *Hircanus*, and delivered them in Chains to *Antigonus*, who preſently cut off *Hircanus*'s ears, to the end, that if by ſome alteration, he chanced hereafter to get looſe, he might be no more High Prieſt; for by our Law, none may offer Sacrifice, that wants any Member of his Body. But *Phaſælus* his fortitude prevented the cruelty of *Antigonus*; for having neither Weapon, nor his hands at liberty, he beat out his own brains againſt a ſtone, and died; demonſtrating himſelf by that act, to be the true Brother of *Herod* and not a Poltron like *Hircanus*: Yet ſome report that *Antigonus* ſent a Chirurgeon under pretence to cure the wound, who filled the ſame with ve- *Antigonus* cuteth off *Hircanus*'s ears.

F nemous Medicines, and ſo killed him. It is reported likewiſe, that underſtanding before his death by means of a certain Woman, that *Herod* was eſcaped, he ſpake theſe words; *Now I ſhall die without regret, ſince I leave behind me one that will take vengeance of my enemies*; and ſo he died. Although the *Parthians* had not yet received the five hundred Women promiſed them (which was the chief thing they looked for) yet they eſtabliſhed *Antigonus* in *Jeruſalem*, and led *Hircanus* Priſoner into *Parthia*. But *Herod* with all ſpeed haſted into *Arabia*, as if his Brother had been yet alive, to the intent to borrow Money of the King of *Arabia*, with which alone he hoped that the cruelty of thoſe barbarous *Parthians* might be mitigated towards *Phaſælus*: For his opinion was, that although the *Arabian* had now forgot his Father's Friendſhip, and *Phaſelus*'s words before he died. The *Parthians* eſtabliſhed *Antigonus* King.

G were hard-hearted; yet at leaſt he would lend him Money, ſeeing it was to redeem his Brother, whoſe Son he meant to leave as a Pledge for it. For *Herod* took with him a Son of his Brother's into *Arabia*, that was ſeven years old; and purpoſed to give 300 Talents

The Year of the World, 3925. before Christ's Nativity, 37.

Talents for his Ranſom, and had made the *Tyrians* interceſſors for him to the *Parthians*: But Fortune prevented his endeavour, ſo that his love and care for his Brother prevailed nothing. He found alſo that the *Arabians* renounc'd the League of Amity; for *Malichus* their King ſent to him as he was yet in the way, charging him with all ſpeed to depart out of his Dominions; pretending that the *Parthians* had ſent Ambaſſadors to him, to requeſt him to drive him out of his Country; but indeed the cauſe was, that his ingratitude ſuffered him not to pay that which *Antipater* had deſerved, or requite his Sons, now comfortleſs, for thoſe good turns that he had received at their Father's hands: And thoſe who counſelled him to this, were ſuch as offered to forſwear thoſe Sums which *Antipater* had put them in truſt with, who were the chiefeſt Men about him. *Herod* perceiving the *Arabians* to be his Foes for that which he thought would procure him friendſhip, anſwered the Meſſenger according as his reſentment moved him, and took his journey towards *Egypt*; and the firſt night he lodged in a Countrey Temple, to the intent that thoſe of his company that were behind him might overtake him. The next day coming to *Rhinoſlura*, his Brother's death was told him; after he had paid what he could not refuſe to the firſt ſentiments of ſo violent a ſorrow, he went forward.

Herod perceiveth the *Arabians* to be his Enemies.

In the mean time the King of *Arabia* (though too late) repented himſelf of that which he had done to *Herod*, and ſent Meſſengers after him to deſire him to return, but they could not overtake him, he had marched ſo faſt. When *Herod* was come to *Peluſium*, the Mariners of the City would not receive him into their Veſſels; for which cauſe, he in perſon went to the Governours; who reverencing the Fame and Dignity of the Man, conducted him to *Alexandria*; whither he no ſooner came, but *Cleopatra* received him very honourably, intending to make him General of her Army which ſhe was preparing at that time. But he neither regarding the offers of the Queen, nor yet diſcouraged by the hard Winter Seaſon, nor the dangers of the Seas, took his Journey towards *Rome*; and being in great danger of Shipwrack near *Pamphilia*, both he and the reſt of the Paſſengers, were forced to caſt away the moſt part of their Lading: with much ado he arrived ſafe at *Rhodes*, which had been much ruined in the War againſt *Caſſius*; there he was entertained by two of his friends, *Ptolomy* and *Sapinas*; and although his Money grew ſcant, yet there he built a great Galley with three Ranks of Oars; and in it (being accompanied with his friends) he ſailed to *Brunduſium*, and from thence went ſtraight to *Rome*. Where firſt of all (in regard of the familiarity between his Father and him) he went to *Antonius*, declaring unto him both his own calamity, and the miſerable deſolation of the whole Country; and how, leaving his deareſt friends beſieged in a Caſtle, himſelf through the ſtormy Winter Seas was come to him, to implore his aſſiſtance. *Antonius* compaſſionating his calamity, and remembring his familiarity with *Antipater*, and eſteeming the merit of *Herod*, which ſtood before him, determined to make him King of the *Jews*, whom before, he himſelf had made Tetrarch: For he loved not *Herod* ſo well, but he hated *Antigonus* as much; holding him both a ſeditious Perſon, and an enemy to the *Romans*. Now, to the accompliſhment of this, he found *Cæſar* far more ready than himſelf, when he called to mind the ſervice that *Antipater* did in *Egypt* under his Father, and his entertainment and friendſhip in all things: And beſides all theſe, he was much ſatisfied with *Herod*'s courage and ability. Wherefore he cauſed the Senate to be aſſembled, wherein *Meſſala* and himſelf, in the preſence of *Herod*, recounted his Father's deſerts and fidelity towards the *Romans*; declaring *Antigonus* to be an enemy, not only becauſe he had formerly revolted, but for that now lately, in deſpite of the *Romans*, he had by the aſſiſtance of the *Parthians*, uſurped the Kingdom. With which conſiderations the Senate being moved, and *Antonius* affirming it to be expedient for the *Roman* Wars againſt the *Parthians*, that *Herod* ſhould be created King, the whole Senate conſented: and when it was diſmiſſed, *Antonius* and *Cæſar* came forth with *Herod* between them, and the Conſuls marched before him, accompanied with other Magiſtrates, to offer Sacrifice, and to Regiſter the Decree of the Senate in the Capitol. After which *Antonius* feaſted *Herod* the firſt day of his Reign.

Herod in great dangers repaireth to *Rome*.

Herod repairing to *Rome*, hath conference with *Antonius*.

Ant. lib. 14. cap. 13.

Herod findeth both *Cæſar* and *Antonius* favourable unto him.

Herod praiſed before the Senate.

Herod made King by the *Roman* Senate.

H I K L M N

CHAP.

O

A

CHAP. XII.

The year of the World, 3225. before Christ's Nativity, 37.

Of Herod's *War for the recovering of* Jeruſalem *after his return from* Rome; *and how he warred againſt the Thieves.*

AT this time *Antigonus* beſieged thoſe that were left in the Caſtle of *Maſſada*, who had great ſtore of Victuals, and wanted nothing but Water. *Joſeph*, *Herod*'s Brother, who defended it, purpoſed to go to the *Arabians* with two hundred of his deareſt friends, for that he had intelligence that *Malichus* repented that he had given
B *Herod* no better entertainment. And accordingly he had forſaken the Caſtle, had not great ſtore of rain fallen that very night, wherein he intended to flee; but the Wells and Ciſterns being now filled with Water, there was no cauſe to flee; ſo that iſſuing out of the Caſtle, he aſſaulted *Antigonus*'s Soldiers, and killed very many of them; ſometimes in open fight, and ſometimes by policy: Yet, he fought not always with fortunate ſucceſs, but returned ſometimes with loſs. In the mean time, *Ventidius* (who was General of the *Roman* Army which was ſent to expel the *Parthians* out of *Syria*) after he had repulſed them, came into *Judæa*, under pretence to ſuccour *Joſeph* and the reſt that were beſieged; but in effect, to get Money from *Antigonus*. When therefore he drew near *Jeruſalem*, and had received the Money he looked for, he departed with
C the greateſt part of his Army, leaving *Silo* behind him with a few to colour his pretence: And *Antigonus* hoping for a ſecond ſupply from the *Parthians*, corrupted *Silo* not to moleſt him for the preſent. By this time *Herod* having ſailed from *Italy* to *Ptolemais*, and gathered a great Army of ſtrangers and his own Countrymen together, came into *Galilee* againſt *Antigonus*, being aſſiſted with the Forces of *Ventidius* and *Silo*, whom *Gellius*, who was ſent from *Antonius*, perſwaded to eſtabliſh *Herod* in his Kingdom. But *Ventidius* was buſie in appeaſing the Broils that the *Parthians* had made in the Cities, and *Silo* was corrupted by *Antigonus*: Yet did not *Herod* want aid; for every day, the further he marched into the Country, the more his Army encreaſed, all *Galilee* (very little excepted) yielding unto him. Whereupon he
D purpoſed firſt of all to go to *Maſſada*, to deliver his friends that were there beſieged; but *Joppa* hindred his purpoſe; which being an enemy Town, he thought beſt to take it before he went any further, leſt whilſt he was going to *Jeruſalem*, his Enemies ſhould have a place behind him to flee to. Now *Silo* joyned Armies with *Herod*, rejoycing that he had found occaſion to retire; but he was purſued by the *Jews* of *Antigonus*'s Party, who *Herod* with a looſe Wing of his Army, and a ſmall Company of Men, encountred, and preſently put to flight, and ſaved *Silo*, who had much ado to make reſiſtance againſt them. This done, and *Joppa* taken, he haſted to *Maſſada*; and the People of the Country (ſome for his Father's ſake, others for his own, and many for both) joyned themſelves to him: Many alſo came to him for hope, becauſe he was
E now King, ſo that now he had a very puiſſant Army: But *Antigonus* hindred his Journey, by planting certain Ambuſhes in places convenient, where *Herod* was to paſs; though by all this they little harmed him.

Herod having raiſed the Siege of *Meſſada*, and reſcued his friends, from thence went to *Jeruſalem*; where both *Silo*'s Soldiers, and many of the City came and joyned with him. Being now terrified with the greatneſs of his Forces, there pitching their Tents at the weſt ſide of the Town, they that guarded that part, aſſaulted them with Darts and Arrows; and others iſſuing by Troops forth of the City, aſſaulted the Front of the Army: Whereupon *Herod* cauſed one to go about the Walls of the City, and to proclaim, how that he was come for the good of the whole City; and that he would
F not take revenge of any, though his open Enemy; but would pardon, even them that had been moſt Seditious. But when *Antigonus* his followers with loud exclamations hindred the Crier's voice from being heard, leſt any Man ſhould alter his mind; *Herod* preſently commanded his Men to beat the Enemies off from the Wall; upon which order they ſhot ſuch a flight of Arrows and Darts from the top of the Towers, that they forced them to retire, At this time *Silo* was detected to have been corrupted with Money; for he ſolicited many Soldiers to cry out that they wanted Proviſions, and to ask Money and Victuals, and to crave to be diſmiſſed and ſent into ſome fit place of Quarter during the Winter, becauſe *Antigonus* had laid waſte all the Country; and even *Silo* himſelf offered to be gone, and exhorted others to do the like. But *Herod* ſeeing
G himſelf ready to be forſaken, went to the Captains that ſerved under *Silo*; and calling many of the Soldiers together, requeſted them not to forſake him at that exigent, whom *Cæſar*, *Antonius*, and the whole Senate, (as they knew) had ſent thither; promiſing them

Ant. lib. 14. cap. 23. *Antigonus* getteth *Maſſada.*

The Wars between *Antigonus*'s Soldiers and *Joſeph*, *Herod*'s Brother.

Ventidius the *Roman* General taketh money from *Antigonus.*

Ant. lib. 14. cap. 24. *Herod* againſt *Antigonus.*

Herod intendeth after he hath taken *Maſſada* and *Joppa*, to beſiege *Jeruſalem.*

Herod begirteth *Jeruſalem* with a Siege, and proclaimeth the cauſe of his coming.

Silo's ſubtilty being corrupted by the *Jews.*

The year of the World, 3935. before Christ's Nativity, 37.

them that within one day he would relieve all their neceſſities. When he had thus entreated them, himſelf went about the Fields, and brought them ſo much Proviſion that he cut off all *Silo*'s excuſes; and forecaſting leſt hereafter there ſhould be any want, he ſent Letters to *Samaria* (which City about this time had put it ſelf under his protection) willing them to bring Victuals, and Wine, and Oyl, and Cattel to *Jericho*. *Antigonus* hearing this, preſently ſent certain of his Men to lie in Ambuſh in the Fields, and ſuddenly to ſet upon thoſe that came for Proviſion, and kill them, and ſo hinder them from carrying any Victuals to the Camp: According to his Commandment, there went a great number of Soldiers to *Jericho*, and placed themſelves upon the Mountains, with an intent to eſpy if any body carried Proviſion to the Army. In the mean time *Herod* reſted not; for taking with him ten Companies (five of the *Romans*, and five of the *Jews*, with three hundred Mercenaries, and a few Horſe,) he came to *Jericho*, where he found the City without Inhabitants, and five hundred with their Wives and Families had placed themſelves upon the tops of the Mountains; whom when he had ſurprized, he permitted to depart. But the *Romans* brake into the City, and ſacked it, (where they found the Houſes ſtored with all manner of Riches;) and the King leaving a Gariſon at *Jericho* returned. He ſent likewiſe the *Roman* Soldiers to the Provinces which were on his ſide; to wit, *Idumæa*, *Galilee* and *Samaria*, that they might abide there till Winter was paſt. *Antigonus* alſo, through *Silo*'s means (whom by Money he had made his friend) obtained that a part of his Army might (during the Winter time) abide at *Lidda*, that he might by this means obtain the favour of *Antonius*: and the *Romans*, being now diſcharged from the Wars, lived in great eaſe and plenty.

Herod gathereth great ſtore of proviſion.

Herod accompanied with ten Troops, cometh to *Jericho*. The *Romans* got a great Prey.

All this time *Herod* was not idle, but accompanied with two thouſand Foot, and five hundred Horſe, he went about *Idumæa*, and ſent alſo his Brother *Joſeph*, leſt by *Antigonus*'s means the People ſhould rebel. And having carried his Mother, and the reſt of his Kindred, whom he took from *Maſſada*, into *Samaria*, and placed them where no danger might betide them; himſelf went into *Galilee* to ſubdue that part of the Country which as yet was not in his hands, and to expel from thence the Gariſons left by *Antigonus*. And when he was come to *Sephoris*, notwithſtanding there was a very great Snow, he eaſily took it, for the Gariſon fled before he aſſaulted it; and finding there great ſtore of Proviſion, he refreſhed his Soldiers, which now with Winter weather were much haraſſed; and then ſent them againſt the great number of Thieves that infeſted that Province, and lay lurking in Dens and Caves, and who making often incurſions upon the Country, moleſted the Inhabitants no leſs than if they had been an Army of Enemies. And ſending before three Companies of Foot, and one Troop of Horſe into a Village called *Arbela*, himſelf forty days after came thither with the whole Army. For all this the Thieves feared him not, but arming themſelves, came to meet him, truſting to their experience in Warlike affairs, and their own deſperate courage. The Battel being joyned, the Right Wing of their Party put the Left Wing of *Herod*'s to flight; but he with his Right Wing preſently ſuccoured them, and recalled his Men that fled; and ruſhing violently upon his Enemies, he a little ſtopped their career; till at laſt the Fore-front of their Battel, not able to ſtand any longer, fled: *Herod* purſued them even unto *Jordan*, and killed many of them; thoſe that eſcaped fled over the River. And thus he freed *Galilee* from that fear, ſave that yet there were left ſome lurking in the Caves, by whom he was conſtrained to make a longer ſtay. Wherefore, firſt of all he gave the Soldiers ſome fruit of their labours, diſtributing to every one of them an hundred and fifty Drachmes of Silver, and unto the Captains more, and ſo he ſent them where they ſhould paſs the Winter. Alſo he writ unto his youngeſt Brother *Pheroras*, to provide neceſſaries for them, and to build a Wall about the Caſtle of *Alexandrium*; which he performed.

Ant. lib. 14. chap. 24. *Herod* taketh the City of *Sephoris*.

Herod ſetteth forth againſt the Thieves.

The year of the World, 2926. before Chriſt's Nativity, 35.

In the mean while *Antonius* paſſed the time about *Athens*, and *Ventidius* ſent for *Silo* and *Herod* to aſſiſt him in the War againſt the *Parthians*; after they had ſettled the affairs of *Judæa*, ſo as no longer to need their preſence. *Herod* willingly ſent *Silo* unto *Ventidius*; and in the mean time he with his Army went againſt the Thieves in the Caves. Theſe Caves were in very ſteep Mountains, ſo that there was no way to come to them, ſave only by crooked and very narrow paſſages: And theſe Mountains were all Rocks of Stone, hanging over the Valleys; ſo that the King a great while was doubtful what to do, ſeeing the place ſo inacceſſible. At laſt, *Herod* deviſed a way ſcarcely heard of before; for he put the valianteſt of his Men into Cheſts, and ſo let them down to the mouths of the Caves, where they killed the Thieves and their Families, and put fire to them that reſiſted. And *Herod* ſeeking to ſave ſome of them, cauſed a Trumpet to publiſh to them, that they might come to him with ſafety; but there was not one that

Ant. lib. 14. cap. 25. The deſcription of the Caves where the Thieves kept.

A that came; and those that were forced, chose rather to kill themselves than be his Captives: So that an old Man having seven Sons and a Wife, who all requested him that they might go forth to the King and save their lives, killed them all after this manner: Himself stood before the door of the Cave, and bad them come forth one by one, and always, as one of them came forth, he killed him. And *Herod* being in a place where he might behold this spectacle, being moved with compassion, stretched forth his hand and requested him to spare his Children: But he being nothing moved to compassion by *Herod*'s words, upbraided *Herod*'s meanness of Mind; and having butchered his Sons, he also killed his Wife; and casting the dead Bodies down into the Valleys, at last he cast himself likewise down headlong. *The year of the World, 3926. before Christ's Nativity, 36.*

B *Herod* having thus taken the Caves, and slain those that were in them, left such a part of his Army, as he thought might suffice to repress any that should attempt a Rebellion, under the Command of *Ptolomy*, and returned to *Samaria*, carrying with him three thousand Foot, and six hundred Horse against *Antigonus*. After his departure, those that were accustomed to trouble *Galilee*, having now (as they thought) opportunity, assaulted *Ptolomy* at unawares, and killed him; and having wasted the Country, retired into Marish Grounds, and strong Holds. Which, when *Herod* understood, he presently came to succour the Country, and killed most part of the enemies; and having taken all the Castles by force, he exacted an hundred Talents for a punishment of that revolt, to be paid by the Cities. In the mean time the *Parthians* being put to *Ptolomey*, Captain of *Herod*'s Soldiers, slain.

C flight, and *Pacorus* slain, *Ventidius*, in obedience to Letters from *Antonius*, sent *Machæra* to *Herod* with a thousand Horse, and two Legions of Foot, to assist him against *Antigonus*. *Antigonus* writ Letters to *Machæra*, desiring him to help him; and complaining that *Herod* had injured him, promised him a great sum of Money: But he thinking it not best to forsake him he was sent to succour, especially seeing that *Herod* would give more, would not be suborned by him; yet counterfeiting himself to be *Antigonus* his friend, under that pretence to discover what Forces he had, contrary to *Herod*'s counsel he went to him. But *Antigonus* distrusting his intent, kept him out of the City, and like an enemy drave him away from the Walls: *Machæra* ashamed of what he had done, returned to *Emmaus* unto *Herod*; and being in a rage that things fell out a- *Machæra*'s iniquity.

D gainst his expectation, he killed all the *Jews* he found, not respecting whether they favoured *Herod* or *Antigonus*. *Herod* hereat was moved, and purposed to be revenged upon *Machæra*, as an enemy; yet he bridled himself, and hasted to *Antonius*, to let him understand *Machæra*'s Cruelty: *Machæra* remembring how he had offended, followed the King, and with many entreaties besought him to be reconciled, and obtained it. Yet *Herod* kept on his journey to *Antonius*; and hearing that he was now with a great Army besieging *Samosata* (a very strong City near *Euphrates*) he made the more haste; thinking it now a fit time to shew his Affection and his Courage, and that thereby he might win *Antonius*'s favour the more. His arrival hastned the taking of the place, which *Antiochus* was constrained to deliver; for he killed a great number of the *The year of the World, 3927. before Christ's Nativity, 35.*

E Enemies, and had for his reward a great part of the Spoil; and *Antonius*, though before he admired his vertue, yet now his opinion of him encreased, so that he had a greater addition of his honour, and reason to hope his establishment in the Kingdom. *Antonius* admireth *Herod*'s valour.

CHAP. XIII.

Of the death of Joseph. *How* Herod *besieged* Jerusalem; *and how* Antigonus *was slain.*

F IN the mean time *Herod*'s Affairs in *Judæa* went backward. He had left his Brother *Joseph* Governour of all, and commanded him to attempt nothing against *Antigonus* till his return; for he little trusted to *Machæra*'s help, because of the part he had played before. But *Joseph* seeing his Brother to be far off, regarded not what charge was left him, but went to *Jericho* with his own Troops, and five Companies of Horse which *Machæra* sent with him, thinking now in Harvest time to have taken away their Corn; but being assaulted by the enemies upon the Mountains, and in difficult places, himself was there slain, after he had shewed himself in the fight a worthy and valiant Man; and there was not one left alive of all the *Roman* Horse, for they had been newly levied in *Syria*, and they had no old Soldiers amongst them to assist their want of experience. *Ant. lib. 14. cap. 25.*

G *Antigonus* not contented with the Victory, became such a Tyrant, that having the dead bodies in his power, he cut off *Joseph*'s head, and caused his body to be scourged, although *Pheroras* his Brother offered fifty Talents to redeem the same entire. *Antigonus*'s cruelty against *Joseph*'s Carkass.

After

The Year of the World, 3927 before Christ's Nativity, 35.

After *Antigonus* had obtained this Victory, there was such a change in *Galilee*, that H.
those who favoured him, took the chiefest of *Herod's* Favourites, and drowned them
in a Lake. Also there arose great Commotions in *Idumæa*, where *Machæra* was repair-
ing the Walls of a certain Castle called *Githa*. All this while *Herod* heard nothing of
the news; for after *Samosata* was taken, *Antonius* made *Sosius* Governour of *Syria*;
leaving order with him to help *Herod* against *Antigonus*, and so he departed into *Egypt*.
Sosius sent two Legions with *Herod* into *Judæa* to help him, and he himself with the rest
of the Army followed. When *Herod* was at *Antiochia*, near *Daphne*, his Brother's
death was shewed him in a Dream; and being troubled at it, he leaped out of his Bed,
even at the same instant that the Messengers who brought tidings of his death, entred
into the House. He could not forbear some expressions of Grief; but he check'd his I
sorrow, to hasten to revenge it upon his Enemies with incredible speed. When he
came to *Libanus*, he took eight hundred Inhabitants of that Mountain to help him, and
joyned unto them one of the *Roman* Legions; and not expecting the day, with them
he entred into *Galilee*; where meeting with some Enemies, he forced them to flee to the
place from whence they came, and besieged their Castle; but before he could take it,
he was constrained by hard Weather, to lead his Army into the next Villages. With-
in a few days his number being encreased with another Legion which *Antonius* sent,
he put his enemies in such fear, that in the night time they forsook the Castle. Then
he hasted to *Jericho* to be revenged on those that killed his Brother; where there
befel him a most strange accident, from which being against all hope delivered, he per- K
swaded himself that God bare a particular love to him. For when many Nobles that
night had supped with him, and Supper being ended, every one was gone forth, in-
continently the House wherein he supped fell down. *Herod* took this as a Presage,
both of the dangers, and prosperous success he was to have in his Wars. And the next
Morning early he removed from thence, and about six thousand of the Enemies de-
scending from the Mountains, charged his Vanguard; yet they durst not joyn Battel
with the *Romans*, but molested them with Stones and Darts, with which they wound-
ed many; so that *Herod* himself passing along, was wounded in the side with a Dart.
Antigonus desirous to shew himself the stronger, as well in multitude of Men, as in cou-
rage, sent *Pappus*, a friend of his, with some Forces to *Samaria*, with a design to fight L
and defeat *Machæra*. *Herod*, on the other side, went about the enemies Country,
and took five Towns, and destroyed two thousand of the Inhabitants; and firing the
Houses, returned to his Army near a Village called *Cana*.

Herod certified of his Brother's death in a Dream.

Herod's Dining room fell after he had forsaken it, and gone to Bed.

Every day there came flocking to him a very great number of *Jews*, both from *Jeri-
cho* and other parts of the Country; some out of hatred to *Antigonus*, and others out
of love of change, and an esteem of *Herod*. Whilst thus he hasted to fight, *Pappus*,
with his Men, neither fearing the multitude nor strength of their Enemies, came fiercely
upon them, and offered Battel: Which being begun, those that were not engaged a-
gainst *Herod*, resisted a while; but *Herod* remembring his Brother's death, ventured
more than the rest, to the end, to be revenged upon them that were the Authors there- M
of, and so he easily overcame the Enemies; and still assaulting the fresh Men, put them
all to flight. There was a mighty slaughter; for many being forced to flee into the Vil-
lage from whence they came, he pursued them, and slew an infinite number, though
all the Houses and House tops were full of armed Men to defend it: After he had slain
those that were abroad, he overthrew the Houses, and so forced them that were within
to come forth. Others he killed in Companies with the ruines of the Houses wherein
they were; and if any one chanced to escape, the Soldiers without killed them. So
that the heaps of dead bodies were so great, that they who had the Victory, could not
pass thorough the Streets for them. Those of the Country were so dismayed with this
overthrow, that the whole multitude of them fled away; and *Herod* by the benefit of N
his good fortune had even then come to *Jerusalem*, had not a great storm hindred him,
which was the only cause that at that time he got not a full Conquest, and *Antigonus*
was not utterly overthrown; who, through fear and desperation, was preparing to
leave the City. But *Herod*, towards night, having given his friends leave to depart to
refresh themselves, being himself heated with his Armour, after the manner of Soldiers,
entred into a Bath, accompanied only with one Page: And as he was there, three of
his Enemies that had escaped out of the Battel, and came to the Bath to hide them-
selves, seeing the King there, were so terrified with the King's Presence, although at
that time he was naked and weaponless, that they thought on nothing but flight; and O
being no body was present there to surprise them, they escaped; and *Herod* was very
well contented that he had no harm by them. The next day he beheaded *Pappus*, who
was the General of *Antigonus* his Army, and sent his Head to his Brother *Phasaras*, to
comfort him for their common loss; for *Pappus* was he that slew *Joseph*. The

The number of the Carkasses hinder the Soldiers passage.

Herod beheadeth *Pappus*, *Antigonus's* Captain.

A but The Winter being paſt, he with his Army came to *Jeruſalem*, and beſieged it, pitching his Tents before the Temple, where it was eaſieſt to take the City, and where formerly *Pompey* had entred it. It was now the third year after *Herod* had been declared King at *Rome*. Now, when he had quartered his Army as he thought beſt for his purpoſe, and divided the Suburbs, he cauſed three Rampiers to be raiſed for Towers to be built upon them; and leaving there his truſty friends that would not ſlack their buſineſs, he went to *Samaria* to viſit *Mariamne* (the Daughter of *Alexander*, who was Son to *Ariſtobulus*) formerly (as we before made mention) eſpouſed to him: And he wedded her even in the time of the Siege, to ſhew how he contemned his Enemies. After his Marriage Rites were performed, he returned to *Jeruſalem* with a far greater Army: *So-*
B *ſius* alſo ſeconded him with a great Army of Foot and Horſe, whom he ſent before him through the midſt of the Country, and he himſelf came after by *Phœnicia*. Now when all his whole Army was joyned together, to the number of about eleven Legions of Foot, and ſix thouſand Horſe, beſides the *Syrians* that came to help him, which were no ſmall number; he laid his Aſſault and Battery to the Northermoſt Wall. He grounded his Right upon the Decree of the Senate, whereby he was declared to be King: *Soſius* alſo was warranted by *Antonius*'s Letters, whereby he commanded him to help *Herod* with all the Forces under his Command. Mean while the Jews that were within the City were diverſly troubled; for the weaker ſort, gathering themſelves together about the Temple, deplored their unhappineſs, and envied the felicity of thoſe that died be-
C fore they were reduced to theſe Miſeries. But thoſe who were hardieſt among them, joyning themſelves together, robbed and took away what they could, eſpecially Victuals, from thoſe places that were next the City; ſo that they neither left meat for Horſes nor Men: And the valianteſt of them all being ſet to defend the Walls againſt thoſe that beſieged them, hindred the Adverſaries from erecting their Batteries by ſome new device: Neither did they any ways prevail ſo much as by their Mines. The King ſought to repreſs the Excurſions of the Plunderers, by placing an Ambuſh of Men to intercept them; and relieved the want and ſcarcity of Victuals, by fetching Proviſion from places far diſtant. But notwithſtanding they in fight failed not to expreſs incredible valour, yet did the military experience of the *Romans* ſurpaſs them. A Wall no ſooner
D began to totter, but they wrought with ſo great diligence to make another, that this was finiſhed before that was fallen. In a word, they neither ſpared hands nor Engines, but were all of them determined to fight it out to the laſt: And although they were beſieged by two ſo potent Armies, yet they defended the Town five Months. But at laſt, certain of *Herod*'s braveſt Men, by a Breach, entred the City, and the *Romans* the like on another ſide. Thoſe places neareſt the Temple were the firſt that they ſeized upon: Afterwards, the whole Army entring the City, it was lamentable to ſee how in every corner the people were maſſacred; for the *Romans* being diſpleaſed that the Siege continued ſo long time, became more cruel; and *Herod*'s Army endeavoured to let none of the adverſe part eſcape. So that many were ſlain, both in the Streets,
E and in their own Houſes; yea, even then alſo when they fled into the Temple, without reſpect of Age or Sex. For although the King commanded the Soldiers to ſpare the people; yet, for all that, they never reſtrained their cruel hands; but like mad men, raged againſt all, Men, Women, and Children. *Antigonus*, not conſidering his former condition, came and proſtrated himſelf at *Soſius*'s Feet, beſeeching him to be merciful unto him; but *Soſius* nothing compaſſionating his Calamity, inſulted over him, and called him *Antigona*; yet did he not permit him to depart free as a Woman, but put him in priſon.

The year of the World, 3928. *before Chriſt's Nativity*, 34.

Ant. lib. 14. *cap.* 12. *Jeruſalem* beſieged.

The year of the World, 3929. *before Chriſt's Nativity*, 33.

The Jews valiantly defend themſelves.

Herod's Soldiers after five months Siege enter the City.

Slaughter in *Jeruſalem*.

Soſius taketh *Antigonus*.

Now when *Herod* had conquered his Enemies, he endeavoured to the utmoſt to repreſs the inſolence of his Auxiliary Strangers, who thronged to ſee the Temple, and
F the Holy Veſſels that were therein; but he with-held them, not only by threatnings and entreaties, but alſo by force; believing himſelf leſs unhappy to be conquered, than by obtaining the Victory, to miniſter a means whereby thoſe things which were not lawful to be revealed, ſhould be expoſed to the eyes of prophane Strangers. He alſo reſtrained the Soldiers from ſacking the City; and told *Soſius*, that if the *Romans* would deſolate the City both of Men and Money, they would leave him King of a Deſart: Adding further, that he eſteemed not the Empire of the whole World, to be a recompence for ſuch a Maſſacre of his Subjects. Hereunto *Soſius* anſwering, that the Soldiers ought to have the ſacking of the Town, in recompence of that labour they had ſpent in the Siege: *Herod* replyed, that he had rather recompence them out of his
G own Treaſury; and by this means he redeemed, as it were, the Reliques of his deſolate Country; and in the end performed that which he had promiſed, for he bountifully rewarded every Soldier and Captain, according to his merit; and gave *Soſius* Pre-

Herod liberally beſtows money upon the Soldiers.

The year of the World, 3929. *before Christ's Nativity*, 33.

sents worthy of a King. This done, *Sosius* dedicated a Golden Crown unto God, and so departed, leading *Antigonus* Captive with him, to the end to present him to *Antonius*. This Man desirous to continue his life, and entertaining himself with this cold hope even until the last, received in the end that reward which his faint heart desired, and was beheaded. H

Antigonus beheaded. *Ant. lib.* 11. *cap.* 1.

Herod being now King, he made a distinction between the Citizens; and those who had favoured him he used very honourably, and put those to death who had followed *Antigonus*: And when Money failed, he distributed all his Kingly Ornaments, and sent them to *Antonius* and his Company. Yet did he not quite redeem himself from all troubles; for *Antonius* being passionately enamoured on *Cleopatra*, in all things yielded to her desire: And *Cleopatra* having raged so against her own Kindred, that she had not left one of them alive, now turned her fury upon Strangers; and accusing the Nobility of *Syria* to *Antonius*, she perswaded him to put them to death, that she might thereby the easier obtain their Possessions. Afterwards her covetous mind thought to effect the same against the *Arabians*, and the Jews also; insomuch that she secretly went about to cause the Kings of those places, *Malichus* and *Herod*, to be put to death: *Antonius* made a shew as tho' he would have granted her Request; yet he thought it great Impiety to kill good Men, and so great Kings: Notwithstanding, he no more accounted them his Friends; but took a great quantity of Ground from the limits of both their Countries, and a Vineyard in *Jericho* where Balm grew; and gave her all the Cities on this side the River *Eleutherus* (*Tyre* and *Sydon* only excepted.) Now, when she had obtained the Dominion of these Cities, she followed *Antonius* to *Euphrates*, when he set forward to make War against the *Parthians*; and afterwards, by *Apamia* and *Damascus*, she came into *Judæa*; where *Herod* having something pacified her angry mind with great Gifts, obtained to pay her yearly two hundred Talents for that part of his Country which *Antonius* had given her; and seeking by all means possible to get himself an interest in her favour, he conducted her to *Pelusium*. Not long after, *Antonius* returned out of *Parthia*, and brought *Artibazes* the Son of *Tigranes* Captive, and gave him to *Cleopatra*, with all the Mony and Prisoners that he had taken.

Cleopatra's cruelty against her Kindred. I

Cleopatra's covetousness. K

L

CHAP. XIV.

Of the treacherous Practices of Cleopatra *against* Herod. Herod's *War against the* Arabians, *and of a very great Earthquake.*

The year of the World, 3934. *before Christ's Nativity*, 28.

WHen War was declared between *Augustus* and *Antonius*, *Herod* prepared himself to attend *Antonius*; seeing for the present all troubles were pacified in *Judæa*, and he had already gotten the Castle of *Hircanion*, which *Antigonus*'s Sister had in her possession. But *Cleopatra* craftily prevented him in this his Journey, so that he could not go with *Antonius*: For she desiring the Ruins of both the Kings (as was before mentioned) perswaded *Antonius* to cause *Herod* to make War against the *Arabians*; whom if he overcame, then she should be made Queen of *Arabia*; and if himself were overcome, then she should be Queen of *Judæa*: Intending hereby, that one of these Potentates should ruin the other. But this practice of hers succeeded greatly to *Herod*'s advantage; for first of all, making head against those of *Syria* that were his Enemies, with all the Power of Cavalry he could, which was very considerable; and meeting them near *Diospolis*, he overcame them, though they valiantly resisted. After which overthrow, a mighty Army of the *Arabians* came to help them; so that an infinite company was gathered together about *Cœlosyria*, expecting the Jews near the City called *Canatha*: Where King *Herod* meeting them, purposed not to fight unadvisedly, but to compass his Camp round about with a Wall; but his Army, puffed up with their former Victory, would not be counselled, but violently assaulted the *Arabians*, and at the first onset put them to flight. *Herod* pursuing his Enemies, was greatly endangered by the Treason of the Inhabitants of *Canatha* (who were set on by *Athenio*, one of *Cleopatra*'s Captains, who had always born him ill will) for the *Arabians* encouraged by their Help, returned again to Battel; and they two joyned their Forces together, and set upon *Herod* in stony and difficult places and put his Army to flight, and slew many of them; those that escaped fled into a little Village hard by, called *Ormiza*; where the *Arabians* compassing them about, took both the Men and their Tents, with all their Furniture. Not long after this overthrow of *Herod*'s Soldiers, he came and brought help, but too late, and to little purpose. The cause of this defeat was, for

Ant. lib. 15. *cap.* 5. *Cleopatra's* subtle Treason against *Herod*. M

Ant. lib. 15. *cap.* 6. N

The *Arabians* defeat *Herod's* Army. O

A for that the Captains of his Army would not obey his Commandment; for if they had been obedient, *Athenio* had not had opportunity to work him that injury; yet was he revenged upon the *Arabians*, and daily made Incursions upon their Borders, and ceased not to invade and spoil them, till by many Defeats, he had cried quittance with them for their own Victory. *The year of the World, 3934. Before Christ's Nativity, 28.*

While thus he pursued his Enemies, a great calamity befel him in the seventh year of his Reign, and in the midst of the War between *Augustus* and *Antonius*; for about the beginning of the Spring, there chanced a great Earthquake, which killed an infinite multitude of Beasts, and thirty thousand people; yet the Army had no harm, for it lay in an open place. With the report thereof, the *Arabians* were highly encouraged: Another calamity of *Herod's*.

B For as Report always encreases a Mischief, the *Arabians*, making account that all *Judæa* was destroyed, and that there was no Man left alive to resist them, entred into the Country, assuring themselves to conquer it; having first slain the Ambassadors of the Jews that were sent to them. *Herod* seeing his People terrified at the sudden approach of their Enemies, and disheartned with the continuance of their Calamities, rouzed up their drooping Spirits by speaking to them on this wise: *I see no such great reason of your present Fear; for though there be cause for you to be troubled at the Evils which God's Indignation makes us suffer, yet none but cowardly Minds are daunted by the coming of their Enemies, who are but Men, whose violence, if your selves please, ye may repress. For mine own part, I am so far from being discouraged by the approach of your* C *Enemies, that I rather think that God hath, by his Providence, sent this Earthquake for a Snare to incite the* Arabians *to invade us, to the end, that by our means he may punish them: For the cause that moveth them to assault us, is not the trust they repose in their own Valour and great Army, but our misery: Yet who knows not that that hope is deceitful, that is not founded upon our own Courage, but upon others Misfortunes: there is nothing assured in humane affairs, in respect either of prosperous Success, or adverse Fortune, which a man may perceive to alter upon all Occurrents, as we our selves can witness by our own experience. For in the first Conflict ye were Victors, in the second ye were overcome, and now the third time (so far as I can conjecture) they thinking themselves sure of the Victory, shall by us be overcome. For they who misdoubt nothing, are rash in their Proceedings; whereas they* D *that are fearful and timorous, providently seek to prevent their Dangers; So that I am encouraged to hope for Victory, even by your fear. For when you are too confident, and against my will and direction ye encountred your Enemies,* Athenio *found opportunity to surprize you: But now your prudent caution and discreet moderation, is an evident token to me of assured Victory. It behoveth you therefore, before the Conflict, to keep this mind; but in the Conflict, ye cannot shew too much ardour and courage, to make our impious Enemies see, that no calamities, whencesoever they come, whether from Heaven or from Earth, can daunt the courage of the Jews, whilst their breath is in their bodies: And that never a one of you will suffer the* Arabians *to domineer over your Goods and Possessions, whom many times you have almost made your Slaves. Be not therefore terrified with this* E *motion of an inanimate thing; neither yet perswade your selves, that the Earthquake portends any Misfortune, for even the Elements themselves by their own nature are subject to such Defects; and portend no other mishap but that which they bring with them. Perhaps the Plague, and Famine, and Earthquake have some tokens demonstrating them before they come; but when they are once come, they signifie nothing else; but at last end and cease of themselves. But say we should be overcome, can we suffer more harm than we have suffered by the Earthquake? On the contrary, what fear ought not our Enemies to be possessed with for the Crime, whereby, contrary to the Law of all Nations, they have butchered our Ambassadors, and offered to God such a Sacrifice for the good success of their War? Think you they can hide themselves from the sight of God, and from his mighty Arm?* F *Or that they shall not be punished for their Offence, if, filled with the couragious spirit of our Nation, we stir up our selves to revenge that impious violating the Law of all Nations; and so every one march on to fight, not for his Wife and Children, or Country, but to revenge the murther of our Ambassadors; who will lead our Army, and know better than we that are alive, to direct the same. For my own part, (if you will be ruled by me) I will be the first that will lead you, and will hazard my self for you: For you know full well, that if your Valour be not prejudiced by some headlong Rashness, there is no Enemy that can bear your charge.* Herod's Peroration. Fear giveth Confidence. Herod's Oration to his discouraged Soldiers.

After he had by these Perswasions animated his Soldiers, and found them in some sort encouraged thereby, he offered Sacrifice to God. And presently after, with all his G Army, he passed over *Jordan*; and pitching his Tents at *Philadelphia*, not far from the Enemies, he made a shew to assault a Castle that was between them and him, and so skirmished with them afar off, desirous to draw them to the Battel. The *Arabians* had *Herod* sacrificeth to God before the Battel.

The year of the World, 3934. before Christ's Nativity, 28.

sent some Troops to seize upon it; but *Herod*'s Forces gave the repulse, and in despight H of them kept the Hill. There passed no Day, but he put his Army in Battalia; and braved the *Arabians*; and seeing they would not come to the Shock (for they were in great fear, and *Elthemus* their General more than any) he assaulted them in their Trenches, and cast down their Rampier, so that they were constrained to come forth to Battel without any order; and their Horse and Foot were confusedly mixt together: And although the Jews were in number inferior to them, yet they were inferior to the Jews in Courage; nevertheless they became now more hardy, because they despaired of the Victory; and so long as they stood to it they had no great loss; but when they turned their backs, then many were slain by the Jews, and many perished, being trodden on by their Fellows. Those that escaped, were forced to retire into their I Camp, where *Herod* besieged them; and there was such penury of Water, that for Drink they were all like to perish. For which cause they sent Ambassadors to the King, offering him fifty Talents to let them go: but he contemned them, and would not hear them. At length, their want of Water was so great, that coming out by Companies of their own accord, they offered themselves to the Jews; so that in this sort there came forth four thousand in five Days, whom the Jews put in Chains; and the sixth day, the whole Multitude (despairing of their Lives) came forth to fight, with whom *Herod* conflicting, slew about seven thousand. So great a Defeat satisfied *Herod*'s Revenge, and so abated the Pride of the *Arabians*, that they took him for their Protector. K

The Arabians through extreme thirst, are enforced to yield to the Jews.

CHAP. XV.

How Herod *was confirmed in the peaceable Possession of the Kingdom of* Judæa, *by* Augustus Cæsar.

Ant. lib. 19. cap. 7.

THE joy of this prosperous Success, was soon abated by the news of the Victory of *Augustus* over *Antonius* at *Actium*; and his love for the latter made him apprehend the worst that could be imagined from the former: Yet he was more afraid than L hurt by this his Suspicion; for *Cæsar* counted not *Antonius* fully conquered, so long as *Herod* kept to his Party. Wherefore, the King timely foreseeing those Dangers that might ensue, went to *Rhodes*, where at that time *Cæsar* resided; and in the habit of a private Man, with a Crown, but without a Kingly Majesty, he presented himself before him, and with great Constancy spake to him in this manner: *I was, O* Cæsar, *made King of* Judæa *by* Antonius *his means; and I cannot deny, but that (had not the* Arabians *hindred me) I had, with all the Power I could have made, seconded and assisted* Antonius *against thee: Yea, although personally I could not go, yet did I what I could to help him, and sent him many thousand Measures of Corn. Nay, though he had the Overthrow at* Actium, *yet did I not forsake him, who had deserved well at my Hands: And although I* M *was not able to assist him with force of Arms, yet I gave him the best Counsel I could; inculcating oftentimes unto him, that the only way to redress his Affairs was, to put* Cleopatra *to death; which if he would do, I promised him to assist him with Money, strong Holds, and an Army, yea, and with mine own Person against thee: But the love of* Cleopatra, *and God, who had already designed the Empire of the World to thee, stopped his Ears. By this means, O* Cæsar, *I find my self conquered with* Antonius, *and have forsaken my Crown and Dignity with his Fortunes; and I am come unto thee, without grounding the hope of my safety upon any thing but my own Vertue, and the Experience which thou mayest make of my Fidelity to my Friends.* *Herod* having spoken in this manner, *Cæsar* answered: *Live in safety, and reign now with greater security than before, for thou deservest to rule others,* N *who with such constancy didst defend and maintain thy Friendship. Hence forward endeavour to continue faithful towards them that are more fortunate than* Antonius; *for, for my part, I conceived a great hope and expectation of thy Valour and Prowess. I cannot blame* Antonius, *in that he rather hearkned unto* Cleopatra *than to thee, since, by his imprudence I have obtained thy Friendship. That thou hast begun to do well, it hereby appeareth, because* Ventidius *hath signified unto me, that thou hast sent him Succours against his Enemies. For which cause, by this my present Decree, be thou established in thy Kingdom; and I will shortly give thee such Proofs of my Amity, that thou shalt have no cause to bewail the loss of* Antonius. After this Speech, *Augustus* put the Crown upon *Herod*'s Head; and made a Decree and sealed it, testifying how he had remitted all things O done by *Herod*, and confirmed him in his Kingdom, and rehearsing many things greatly tending to *Herod*'s praise. After that *Herod* had made great Presents to *Cæsar*, he requested

Herod's Oration to *Augustus Cæsar.*

Herod speaks freely before *Cæsar.*

Cæsar's Answer to *Herod.*

A requeſted him to pardon *Alexander*, one of *Antonius* his Friends; who earneſtly and in humble manner deſired the ſame: But *Cæſar* being much incens'd againſt him, anſwered, that he for whom he entreated, had greatly and many times offended; and ſo he repelled *Herod* with this Anſwer. *The year of the World, 3934. before Chriſt's Nativity, 28.*

When *Cæſar* travelled into *Egypt* through *Syria*, he was entertained by *Herod* with all Royal Pomp poſſible: And that was the firſt time that he ſhewed himſelf to take part with *Cæſar*, when near *Ptolemais* he took a view of the Soldiers with *Cæſar*, and made a Banquet for him and all his Friends, and feaſted the whole Army. And in as much as he travelled to *Peluſium* thorough a dry Country, when they returned again, he provided Water for them, and furniſhed the Army with all Neceſſaries; ſo that both *Cæſar* *Herod's* gratulation toward *Cæſar.*

B and the Soldiers thought the Kingdom a ſmall Recompence for his Deſerts. For which cauſe, after he came into *Egypt*, and that *Antonius* and *Cleopatra* were now dead, he did not only encreaſe his Honour, but alſo reſtored to him that portion of his Country which was taken away by *Antonius*, and given to *Cleopatra*; And beſides that, *Gadara*, and *Hippon*, and *Samaria*, and other Cities about the Sea-Coaſt; to wit, *Gaza* and *Anthedon*, and *Joppa* and *Straton*'s Tower; and moreover, gave him four hundred *Galatians*, which before were *Cleopatra*'s Guard. Nor did *Cæſar*'s Liberality ſtop here, but to ſhow how far his Eſteem of this Prince's Merit proceeded, he added to his Dominion, *Trachonitis*, and *Batanæa*, and *Auranitis*, upon this occaſion: *Zenodorus* (who for Money had hired the Lands of *Lyſanias*) continually ſent people out of *Trachonitis*, to *Cæſar* encreaſeth *Herod's* Dominion.

C rob the people of *Damaſcus*; who in humble manner went to *Varus* (who was at that time Governour of *Syria*) entreating him to inform *Cæſar* of their Calamity: *Cæſar* underſtanding the ſame, writ back again, commanding him to exterminate thoſe Thieves. Whereupon *Varus* with an Army, went to thoſe places which were moſt infeſted, and rid the Country of the Thieves, and confiſcated the Territory from *Zenodorus*; which *Cæſar* (leſt it ſhould again be a Refuge for Thieves to ſpoil *Damaſcus*) gave to *Herod*, and made him Ruler over all *Syria*. Ten years after, *Cæſar* returning to this Country, commanded the Governours to do nothing without *Herod*'s Counſel: And after *Zenodorus*'s Death, he gave him all the Country between *Trachonitis* and *Galilee*. But that which *Herod* eſteemed above all the reſt was, that *Cæſar* loved him beſt of all next to *Herod* made Governour of *Syria.*

D *Agrippa*; and that *Agrippa* loved him moſt of all Men next to *Cæſar*. When he was arrived to this pitch of Felicity, he ſhewed the greatneſs of his Soul, by the greateſt and moſt holy Enterprize that can be imagined.

CHAP. XVI.

Of the Cities and Monuments repaired and builded by Herod, *and of his Felicity and Liberality towards Strangers.*

E IN the fifteenth year of his Reign he repaired the Temple, and encloſed twice as much Ground as was before about the Temple, with a ſtrong Wall, whereon he beſtowed great Coſts and Charges to beautifie it; as the great Porches will teſtifie, which he built about the Temple, and the Caſtle on the North part thereunto adjoining; which he built even from the Foundation. The Caſtle was ſo rich and ſumptuous, that it was equal to the King's Palace; and in honour of *Antonius*, he named it *Antonia*. He built himſelf alſo a Palace in the upper part of the City, and in it two very great Apartments, ſo rich and admirable, that no Temple was to be compared to them: He termed one of them *Cæſarea*, and the other *Agrippias*, in honour of *Auguſtus* and *Agrippias*. But it was not only by Palaces that he would preſerve his Name to Poſterity, and immortalize his *The year of the World, 3947. before Chriſt's Nativity, 15.* *Ant. lib. 15. c. 10. 12, 13, 14* *Herod's* Buildings.

F Memory; but in the Country of *Samaria* he built a fair City with a Wall, which was about twenty Stades in Circuit, and called it *Sebaſte*; and he ſent thither ſix thouſand Inhabitants, giving them a moſt fertile Soil, and ſundry Priviledges. There alſo amongſt other Buildings, he erected a very fair Temple, and dedicated it to *Cæſar*. About this Temple there was a piece of Ground containing three Stades and an half. For this Teſtimony of *Herod*'s Affection, *Cæſar* added to his Dominion another Country: In gratitude for which, *Herod* erected another Temple of white Marble to him, near the Head of *Jordan*, in a place called *Panium*, where there is a Mountain riſing very high into the Air; at the ſide whereof is an obſcure Valley, where there are high Rocks, that (by ſpouts of Water falling on them) are made hollow; ſo that the Water, ſtanding in their

G Concavity till they run over, falleth down with a Stream of ſuch a depth as is admirable. At the foot of this Valley, on the out ſide, ſpring certain Fountains, which many think to be the Head of the River *Jordan*; which, whether it be true or no, we will declare hereafter. The Fountain head of *Jordan.*

The year of the World, 3947. before Christ's Nativity, 15.

At *Jericho* alſo (between the Caſtle of *Cyprus*, and the other ancient Palaces) he H erected other Buildings fairer and more commodious than the former, calling them after the names of *Auguſtus* and *Agrippa*. Finally, there was no convenient Place in the whole Kingdom, wherein he erected not ſomething in honour of *Cæſar*; and having in every place of his own Kingdom deviſed and dedicated Temples unto him, in *Syria* alſo where he ruled he did the like; founding in many Cities Temples, which he called by the name of *Cæſar*. And perceiving, that amongſt the Cities of the Sea-Coaſt, there was one called *Straton's* Tower; which being very old and ruinated, and for the ſituation thereof deſerving reparation and coſt, he repaired it with White Stone, and built a very Royal Palace therein; in which Work, more than in any other, he ſhewed how great and high his mind was. For this ſtands in the midſt between *Dora* and I *Joppa*, in a Coaſt where there was no Port or Haven; ſo that they who ſail from *Phœnicia* into *Egypt*, are in great danger, by reaſon of the violent Winds that blow from *Africa*; whoſe Blaſts enforce the Water with ſuch violence againſt the Rocks on the Shore, that the Waves rebounding back again a good way within the Sea, make the whole Sea tempeſtuous. But the King, by his Liberality and Coſt, overcoming nature, built Stations for Ships. And although the nature of the place was altogether contrary to his intent, yet he ſo overcame all difficulty, that the Sea could do that Building no harm: And it was ſo goodly and beautiful to behold, that one would have thought there had been no difficulty in this admirable Work. For having meaſured out a fit place for the Port, he laid a Foundation Twenty Ells deep of Stone, whereof K moſt of them were fifty foot long, nine foot thick, and ten foot broad, and ſome bigger; and all the bottom of the Haven, where the Water came, was laid with theſe Stones. Which done, he raiſed a Mole of two hundred foot; whereof one hundred foot ſerved to break the violence of the Waves, the other hundred foot ſerved for a Foundation of the Wall, wherewith the Haven was compaſſed; and on which were built many goodly Towers, the greateſt and faireſt whereof he called *Druſius*, after the name of *Druſus*, the Son of the Empreſs *Livia*, Wife of *Auguſtus*. Within the Port there were very many Vaults alſo to ſtore ſuch Merchandize as was brought into the Haven; and divers other Vaults for Sea-men to lodge in. A very pleaſant Deſcent, which might ſerve for a Walk, encompaſſed the whole Port; The entrance here- L unto was on the North ſide; for by reaſon of the ſituation of the place, the North Wind there is the calmeſt.

Herod makes a greater Port than that of *Piræum*.

An apt deſcription of a Haven.

On either ſide of the Entrance were three great Coloſſes ſet on Pilaſters; thoſe on the left hand are propped up by a Tower, being a Solid Rock of Stone. But at the Entrance on the right hand were two huge Stones joined together, which make a greater Tower than the other. There is alſo a Houſe adjoyning to the Haven, built of white Stone. The Streets of this City leading to this place, are of one bigneſs and proportion. Upon a Hill oppoſite to the Mouth of the Haven, he built a Temple very beautiful, and exceeding great, which he dedicated to *Cæſar*, wherein was placed *Cæſar's* Statue, full as great as that of *Jupiter* at *Olympus* (for it was made after that Model) and M and another at *Rome*, like that of *Juno* at *Argos*. The City he built for the benefit of the Inhabitants of the Province, and the Port or Haven for Commerce. All this he did in honour of *Cæſar*; after whoſe name he called it *Cæſarea*. And that nothing might be wanting to render it worthy ſo glorious a name, he added to ſo many great works, the faireſt Market-place in the World; beſides a Theatre and an Amphitheatre, not inferior to the reſt. He alſo appointed Games and Spectacles to be celebrated every fifth year, in honour of *Auguſtus*; and himſelf firſt began them in the 192 Olympiade; and he propoſed great Rewards, not only to the Victors, but alſo to the ſecond and third after them. Moreover, he repaired *Anthedon*, which was deſtroyed by the Wars, and called it *Agrippina*, in honour of *Agrippa*; whoſe name he cauſed to be engraven N over the Portal he built to the Temple. Neither was he unmindful of his Parents; for in the richeſt Soil of the whole Kingdom he built a City in memory of his Father, and by his name called it *Antipatris*, being in a very rich Soil, both for Woods and Rivers. At *Jericho* alſo he built a very goodly and ſtrong Caſtle, and called it *Cyprus*, in honour of his Mother. He likewiſe built a Tower in memory of his Brother *Phaſælus*, at *Jeruſalem*, and called it *Phaſælus* his Tower; of the Strength and Beauty of which we ſhall ſpeak hereafter. He alſo called another City *Phaſælus*, which is ſituate in a Valley beyond *Jericho*, towards the North.

Cæſarea in times paſt called the Tower of *Straton*. *Ant. lib.* 15. *cap.* 10, 12. *Ant. lib.* 17. *cap.* 5.

Agrippium.

Antipatris.

Cyprus.

Phaſælus's Tower.

Having thus eternized the memory of his Friends and Kindred, he did not forget to do the like for himſelf; for he built a Caſtle on a Mountain near *Arabia*, having on one O ſide a ſtrong place of defence; and this Caſtle he called *Herodium*, after his own name. By the ſame name alſo he called a Mount, ſixty Stades from *Jeruſalem*, artificially made in

Herodium.

A in manner of a Woman's Dug, which he adorned on the top with round Turrets; and round about it he built Princely Houſes, gallantly adorned both within and without. He alſo brought Water from a great diſtance, with great coſt and charges; and made a pair of Stairs of pure white Marble to go up, which had Two hundred Steps. For the whole Hill was made by Art, and was of an exceeding height. At the foot thereof likewiſe he built another Palace, and Houſes to receive his Friends and their Carriages; ſo that this Caſtle, for the abundance of all neceſſary Lodgings, ſeemed a City; and yet was all the King's Palace. Having erected thus many Buildings, he ſhewed his great Mind in ſtrange Cities likewiſe; for at *Tripolis*, and *Damaſcus*, and *Ptolemais*, he built publick Colledges for inſtructing Youth. He built the Wall of *Byblis*; and Seats, B Porches, Temples and Markets at *Berytus* and *Tyre*: At *Sidon* and *Damaſcus* he built a Theatre; and a Water conduit at *Laodicea*, a Sea-Town. At *Aſcalon* he built Fountains or Lakes very ſumptuous; and Baths with Pillars, that for greatneſs and good work, were miraculous. To other places he gave Foreſts and Ports; and to many Cities added Fields, as though they had been Fellow-Cities of his Kingdom. And to others, as to *Coos*, he gave Annual Revenues for ever; to the end they might never loſe the remembrance of the Obligation they had to him. Moreover, he gave all poor People Corn; and he often, and in ſundry places lent the *Rhodians* Money to build a Navy of Ships. At his own proper coſt he repaired the Temple of *Apollo Pythius*, which had been burnt. What ſhall I ſay for his Liberality towards them of *Lycia* and *Samos*, or his magnificent C Gifts towards all the people of *Ionia*? Nay and the *Athenians Lacedæmonians*, *Nicopolites*, and the Citizens of *Pergamus* and *Myſia*, received very many Benefits at his hands. He paved alſo a large Street in *Antioch*, of *Syria*, which was in length Twenty Stades and that with fair Marble. This Street before that time was ſo full of Dirt, that no Man could go through it: And all along it he built Galleries that people might go dry through it in rainy weather.

The year of the World, 3947. *before Chriſt's Nativity*, 15.

Herodium a Caſtle reſembling a City.

Herod's bounty to all men.

Herod famous through the World.

The year of the World, 3954. *before Chriſt's Nativity* 8.

Some may ſay, that theſe Benefits thus beſtowed, were for the proper uſe of thoſe people on whom he beſtowed them; but no Man can deny, but that which he did for the Citizens of *Elis*, was not only common to thoſe of *Achaia*, but to all the World, where the Games, called *Olympica Certamina*, were ſolemnzied. For *Herod* ſeeing them D decay only for want of maintenance, and that this was the only remainder of all the ancient Monuments of *Greece*; he, not only in his Perſon at that time became one of the propoſers of Rewards in that Olympiade, in which he went to *Rome*; but alſo gave a yearly ſtipend to maintain the ſame, leſt for want they ſhould be left off. It is not to be told what Debts and Tributes he remitted; for he delivered the *Phaſælites* and *Balaneotes*, and other Towns of *Cilicia*, from the Payment of a yearly Tribute: yet was he not ſo liberal to them as he would have been, fearing leſt the Envy of ſome might accuſe him of ſome further meaning, if he ſhould be more bountiful to the Cities than thoſe that were the Owners thereof. He exerciſed his Body likewiſe in Exerciſes fit for ſo valiant a Mind; for he was a very skilful Hunter, wherein he had always his purpoſe, E by reaſon of his skill in riding; ſo that in one day he killed forty wild Beaſts. That Countrey hath many Boars, but it hath more ſtore of Harts and wild Aſſes. He was ſuch a Warrier, that no Man was able to encounter with him; ſo that many were aſtoniſhed to ſee him, with what force and exactneſs he caſt the Dart, and drew the Bow. Beſides the Vertue, both of his Mind and Body, he had alſo good Fortune; for very ſeldom the event of War was otherwiſe than he expected; if it ſometimes fell out contrary, it was not through his Fault, but through the raſhneſs of his Soldiers, or elſe through Treaſon.

Herod a great Hunter.

Herod, beſides the vertue of mind and body, had the bleſſings of Fortune.

F

CHAP. XVII.

Of the Diſagreement between Herod *and his Sons*, Alexander *and* Ariſtobulus.

BUT his private and domeſtical Sorrows troubled his publick Felicity; and moſt adverſe Fortune befel him through the means of a Woman, whom he loved as himſelf. For being now made King, he put away his Wife which he firſt married (a Lady born in *Jeruſalem*, whoſe name was *Doris*) and married *Mariamne*, the Daughter of *Alexander*, the Son of *Ariſtobulus*; which cauſed Troubles in his Houſe, both before, but eſpecially after his return from *Rome*. For he baniſhed his eldeſt Son *Antipater*, G whom he had by *Doris*, out of the City, only for his Children's ſake that he had by *Mariamne*; licenſing him only at Feſtival times to come to the City, in regard of ſome ſuſpicion of Treaſon intended againſt him. And afterwards he ſlew *Hircanus*, his Wife's

Ant. lib. 15. *cap.* 3, 8. *& lib.* 16. *cap.* 13.

Herod expelleth *Antipater* out of the City, and killeth *Hircanus* his Wife's Uncle.

The year of the World, 3954. before Christ's Nativity, 8.

Wifes Uncle, (notwithſtanding that he returned out of *Parthia* unto him) becauſe he ſuſpected that he intended ſome Treaſon againſt him. *Barzapharnes*, after he had taken all *Syria* had carried him away Priſoner with him. But his own Countrymen that dwelt beyond *Euphrates*, in commiſeration redeemed him from Thraldom; and had he been counſelled by them, and not come to *Herod*, he had not been killed: but the Marriage of his Niece cauſed his Death; For, for that Cauſe, and eſpecially for the love of his native Soil he came thither. That which moved *Herod* to kill him was, not for that he ſought the Kingdom, but becauſe he had right to the Kingdom. *Herod* had five Children by *Mariamne*, two Daughters and three Sons. The youngeſt was ſent to *Rome* to ſtudy, where he died. The other two he brought up like Princes, both for their Mothers Nobility, and for that they were born after he was King. But that which above all was moſt prevalent in their favour, was the Love he bare to *Mariamne*; which from day to day tormented him more violently, in ſuch ſort, that he ſeemed inſenſible of thoſe Griefs which this his beſt beloved cauſed to him. For *Mariamne* hated him as much as he loved her: and having a juſt cauſe and colour of Diſcontent, and moreover being emboldened by the Love which he bare her, ſhe every day upbraided him, with that which he had done to *Hircanus* her Uncle, and to her Brother *Ariſtobulus*. For *Herod* ſpared him not, although he was a Child; but after he had made him High Prieſt in the ſeventeenth year of his Age, he preſently put him to death, after he had ſo honoured him: who, when he came to the Altar clothed in Sacred Attire upon a Feſtival day, all the people wept for Joy; which cauſed ſo great a Jealouſie in *Herod*, that the ſame night he ſent him to *Jericho*, to be drowned in a Lake by the *Galatians*, who had received Commiſſion to perform the Murther. Theſe things did *Mariamne* daily caſt in *Herod*'s Teeth, and upbraided both his Mother and Siſter, with very ſharp and reproachful Words: yet he ſo loved her, that notwithſtanding all this, he held his Peace. But the Women were ſet on fire: and that they might the rather move *Herod* againſt her, they accuſed her of Adultery, and of many other things which bare a ſhew of truth: objecting againſt her, that ſhe had ſent her Picture into *Egypt* to *Antonius*; and that through immoderate Luſt ſhe did what ſhe could to make her ſelf known unto him, who doted upon Womens love, and was of ſufficient power to do what wrong he pleaſed.

Herod's Children by *Mariamne*.

Mariamne hatefully upbraided *Herod* with *Hircanus*'s death.

Herod's Mother and Siſter do falſly accuſe *Mariamne* to him.

Herod ſecretly chargeth *Joſeph* to kill his Wife.

Hereat *Herod* was much moved, eſpecially for that he was jealous of her whom he loved, bethinking himſelf upon the cruelty of *Cleopatra*, for whoſe ſake King *Lyſanias*, and *Malichus* King of *Arabia* were put to death; and now he meaſured not the danger by the loſs of his Wife, but by his own death which he feared: For which cauſe being drawn by his Affairs into the Country, he gave ſecret commandment to *Joſeph*, his Siſter *Salomes* Husband (whom he knew to be truſty, and one who for affinity was his well-willer) to kill his Wife *Mariamne*, if ſo be *Antonius* ſhould have killed him. But *Joſeph* not maliciouſly, but ſimply to ſhow how greatly the King loved her, diſcloſed that Secret unto her: and ſhe when *Herod* was returned, and amongſt other talk with many Oaths ſware, that he never loved Woman but her: Indeed (ſaid ſhe) it may well be known how greatly you love me by the commandment you gave to *Joſeph*, whom you charged to kill me. *Herod* hearing this which he thought to be ſecret, was like a mad Man, and preſently perſwaded himſelf, that *Joſeph* would never have diſcloſed that Commandment of his, except he had abuſed her; ſo that hereupon he became furious, and leaping out of his Bed, he walked up and down the Palace: Whereupon his Siſter *Salome* having fit opportunity, confirmed his ſuſpicion of *Joſeph*. For which cauſe *Herod* growing now raging mad with Jealouſie, commanded both of them to be killed. Which being done, his Wrath was ſeconded by Repentance; and after his Anger ceaſed, the paſſion of Love was preſently renewed: yea, ſo great was the power of his Affection, that he would not believe ſhe was dead, but ſpake unto her as though ſhe were alive, until in Proceſs of time being aſcertained of her Funeral, he equalled the Affection he bare her during her life, by the vehemency of his paſſion for her Death. *Mariamnes* Sons ſucceeded their Mother in her Hatred, and recogitating what an impious Act it was, they accounted their Father as a mortal Enemy, both before and after they went to ſtudy at *Rome*, and eſpecially after they returned again into *Judæa*. For as they grew in years, ſo did the violence of their Revenge increaſe. And being now marriageable, one of them married the Daughter of their Aunt *Salome*, who accuſed their Mother; the other married the Daughter of *Archelaus* King of *Cappadocia*. And now to their Hatred was joyned a liberty to ſpeak more freely againſt their Father, and by this occaſion of their boldneſs many were animated to calumniate them: So that ſome did openly tell the King, that both his

Herod's ſuſpicion betwixt *Joſeph* and his Wife.

Herod commandeth both *Joſeph* and *Mariamne* to be ſlain.

Mariamnes Sons inheritors of her diſpleaſure.

The year of the World, 3956. before Christ's Nativity, 6.

Sons

A Sons ſought to work Treaſon againſt him, and that the one of them prepared an Army to help the other, to revenge the death of their Mother; and that the other (to wit, he that was Son-in-law to *Archelaus*) purpoſed to flee and accuſe *Herod* before *Cæſar*. *Herod* giving ear to thoſe Calumniations, ſent for *Antipater* whom he had by *Doris*, to the end he might defend him againſt his two Sons, and ſought to advance him above them. But they thought this alteration intolerable; ſeeing one, whoſe Mother was but a private Woman, ſo preferred: and they, exalted with their own Nobleneſs of Birth, could not contain their Indignation, but upon every occaſion ſhewed themſelves offended; by reaſon of which imprudence they were every day leſs accounted of. As for *Antipater*, he wrought himſelf into favour: for he knew how to flatter his Father,
B and raiſed many ſlanders on his two Brethren, partly invented by himſelf, partly divulged by ſome of his Favourites, whom he ſet awork about the matter, till at laſt he put his Brethren out of all hope of having the Kingdom. For he was now by the Kings Will and Teſtament declared King, ſo that he was ſent as a King to *Cæſar*, in a Kingly habit and pomp, only he wore no Crown; and in time he ſo prevailed, that he wrought his Mother into *Mariamnes* ſtead; and with Flatteries and Calumniations ſo moved the King, that he began to deliberate about putting his Sons to death. For which cauſe, he conducted his Son *Alexander* with him to *Rome*, and accuſed him before *Cæſar*, that he had given him Poyſon. But he with much ado, having obtained leave to plead his own cauſe, and that before a Judge more wiſe than *Herod* or *Antipater*,
C he modeſtly held his peace in all things his Father had offended in: And firſt of all he cleared hie Brother *Ariſtobulus* from that Crime in which he was involved with himſelf. And afterwards he inveighed againſt *Antipater*'s ſubtilty, and complained of thoſe Injuries which had been offered him, having, beſide the equity of his Cauſe, ſufficient Eloquence to acquit himſelf, for he was a vehement Orator, and knew well how to perſwade. Laſt of all he objected, That his Father having a deſire to put both him and his Brother to death, had laid an accuſation upon him; whereat the whole Audience wept, and *Cæſar* was ſo moved, that not regarding the Accuſations that were laid upon them, he preſently made *Herod* and them Friends, upon theſe Conditions, that they in all things ſhould be obedient to
D their Father; and that their Father ſhould leave the Kingdom to whom he pleaſed.

The year of the World, 3956. before Chriſt's Nativity, 6.

Herod's debate with thoſe Sons he had by *Mariamne*.

Ant. lib. 16. cap. 4.

Antipater by diſgracing his Brothers, is declared his Fathers Heir.

Herod accuſeth *Alexander* before *Cæſar*.

A reconciliation between *Herod* and his Sons.

Hereupon *Herod* returned from *Rome*, and though he ſeemed to have forgiven his Sons; yet he laid not his jealouſie and ſuſpicion aſide. For *Antipater* ſtill perſiſted to make *Herod* hate his other two Sons, though for fear of him that reconciled them, he durſt not openly ſhow himſelf an enemy to them, afterward *Herod* ſailed by *Cilicia*, and arrived at *Eleuſa*, where *Archelaus* received him very courteouſly, thanking him for the ſafety of his Son in-law, and declaring himſelf very joyful that they were made Friends: for he had writ to his Friends at *Rome* with all ſpeed poſſible, that they ſhould be favourable to *Alexander*, when he came to plead his Cauſe. And after
E this Entertainment, he conducted *Herod* to *Zephyra*, and made him a Preſent of thirty Talents, and ſo took his leave of him. *Herod* as ſoon as he came to *Jeruſalem*, aſſembled the People together, and in the preſence of his three Sons, he ſhewed them the cauſe of his going to *Rome*, and bleſſed God and thanked *Cæſar*, who had appeaſed the diſcord of his Family, and made his Sons Friends; which he eſteemed more than his Kingdom: *And I* (ſaith he) *will make their Friendſhip firm. For Cæſar hath not only given me an abſolute power in my State, but leave alſo to thoſe whom I pleaſe of my Sons for my Succeſſor. And now I declare my intention to divide my Kingdom amongſt my three Sons: which purpoſe of mine, firſt I beſeech Almighty God, and ſecondly you to favour: for one of them for his years, the other for their Nobility of Birth,*
F *have right to the Kingdom, which is ſo large that it may ſuffice them all. Wherefore honour thoſe whom Cæſar hath conjoyned, and I their Father ordained my Succeſſors: Give them the Reſpects and Duty according to their Age, which they have reaſon to expect from their Charge not the order eſtabliſh'd by Nature. For a Man cannot do a greater pleaſure to the younger when he honoureth him above his years, than he ſhall give diſcontent to the elder. For which cauſe, I will conſtitute to every one of them ſuch Friends and Well-willers, as with whom they may be moſt converſant: and of them I will require Pledges of Concord and Unity amongſt them. For I know that Diſcords and Contentions ariſe by malice of thoſe who are converſant with Princes; and that if they be well diſpoſed, they will encreaſe friendſhip. And I require not only theſe, but alſo all ſuch as*
G *bear rule in my Army, that they regard me only for the preſent: for I give not my Sons the Kingdom, but only the hope and aſſurance thereof; and they ſhall have pleaſure as though they were Kings themſelves, yet I my ſelf will bear the burden of Affairs. Let every*

Archelaus kindly entertaineth *Herod* and his Sons.

Herod's worthy Oration to the People, wherein he diſtributeth honours to his three Sons.

Herod giveth not the Kingdom to his Sons, but the honors of the Kingdom.

The year of the World, 3956. before Christ's Nativity, 6.

every one of you consider my age, my course of life and Piety: for I am not so old that H
any one may quickly despair of me, nor have I accustomed my self to such kind of pleasure
as is wont to shorten Mens days; and I have been so Religious, that I am in great hope of
long life. But if any one despise me, and seek to please my Sons, such a one will I punish.
I do not forbid them to be honoured whom my self have begotten, for that I envy them:
But because I know well that such Applauses nourish Pride and arrogance in the fierce Minds
of young Men: Wherefore let all those that apply themselves to their service, consider that
I will be ready to reward the Good; and that those who are seditious, shall find their Ma-
lice to have an unprofitable Event at their hands whom they so flatter. I easily perswade my
self that all Men will be of my mind, that are of my Sons mind. For it is good for them

Herod converteth his Speech to his Sons.

that I reign, and that I am friends with my Sons. And you my Sons, I exhort you to ac- I
quit your selves religiously of all the Duties which Nature obliges you, and which she
imprints in the hearts of the most savage Beasts: Also reverence Cæsar *who hath reconciled*
us: And last of all obey me, who request and entreat that at your hands which I might
command, namely, that you remain Brethren. I shall take order that you want no-
thing suitable to your Royal Dignity, if you continue and remain Friends. I pray
God with all my heart, that what I have ordain'd may tend to your advantage and to his
Glory.

Herod by his words did not utterly extinguish the hatred between his Sons.

After he had thus spoken he embraced them very lovingly and dismissed the People, some praying that it might be as he had said: others (who desired alteration) making as though they heard nothing. Yet for all this, the dissention amongst the Brethren was K not appeased, but they were more divided in heart than ever. For *Alexander* and *Aristobulus* could not endure that *Antipater* should succeed to part of the Kingdom, and *Antipater* was griev'd that his Brethren should have a share with him; yet he so craftily carried himself, that no Man could perceive his hatred towards them. And they derived of a noble Race spake all they thought, and many endeavoured to set them on; and others, friends to *Antipater*, insinuated themselves into their Company, to learn intelligence: so that *Alexander* could not speak a word, but presently it was carried to *Antipater*, and from him to *Herod*, with an Addition; so that when *Alexander* spake any thing simply, meaning no harm, it was presently interpreted in the worst sence possible: and if he chanced at any time to speak freely of any Matter, presently it L

Antipater's Treason against his Brother *Alexander.*

was made a great thing. *Antipater* suborned Men to urge him to speak, that so their false Reports might be shadowed with a colour of Truth; and that if he could prove any one thing true, all Lyes and Tales else divulged might thereby be justified. All *Antipater's* Familiars were either naturally secret, or else he stopped their Mouths with Bribes, lest they should disclose his Intents: So that one might justly have termed his

By what means *Antipater* corrupted his Brother *Alexander's* friends.

life a Mystery of Iniquity. All *Alexander's* Friends were either corrupted by Money, or flattering Speeches, wherewith *Antipater* overcame all, and made them Thieves and Proditors of such things as were either done or spoken against him. But of all the means he employed to ruine his Brothers with the King, the most crafty and powerful was, that instead of declaring himself openly their Enemy, he caus'd M

Antipater whetteth *Herod* and his Courtiers against *Alexander.*

his Confidents to accuse them, and at first made shew of defending them, but afterwards he clos'd in with the Accusers, and cunningly perswaded *Herod* to credit the Accusations, which were, that *Alexander* was so desirous of his death, as to frame Plots against his Life: And nothing made so much credit be given to these Calumniations, as that *Antipater* colourably excused his Brother. *Herod* incensed hereat, every day withdrew his Affection more and more from the two Brethren, and daily encreased his love towards *Antipater*. The Nobility also were inclined after the same manner; some of their own Inclination, and others out of compliance: So did *Ptolemeus* the chiefest of all the Nobility, and the Kings Brethren and all his Kindred; for all Mens expectation was upon *Antipater*. And that which grieved *Alex-* N
ander the more, was, that all these Conspiracies design'd for his Overthrow were made by the counsel of *Antipater's* Mother: for she being Step-mother to him and his Brother, was the more cruel against them, because she could not endure their having the advantage above her Son of being born of so great a Queen. And although many followed *Antipater*, for the hope they had of him, yet were they also compelled thereunto by the King's command, who gave special charge to his dearest Friends, not to follow *Alexander* or his Brother. And this Prince was a Terror, not only to those of his own Kingdom, but also to foreign Nations, because *Cæsar* had given him so great Authority; for he gave him license to take any one that was a Fugitive from him, out of any City, although it were not under his Dominions. Now the young Men O
being ignorant of the Offences laid to their charge, were in the greater danger; for their Father did not openly tell them of any Matter; but they every day perceived

his

A his good Will towards them to decay, which ſo much the more encreaſed their grief. In like manner *Antipater* by little and little animated *Pheroras* their Uncle, and *Salome* their Aunt, againſt them; to whom he ſpoke with the ſame liberty as if ſhe had been his Wife. *The year of the World, 3956. before Chriſt's Nativity, 6.*

Moreover, *Glaphyra*, *Alexander*'s Wife, contributed to the encreaſing of theſe Enmities, by bearing her ſelf above all Women that were in the whole Kingdom; for ſhe derived her Pedigree by the Father's ſide from *Timenus*, by the Mothes's ſide fram *Darius*, Son of *Hiſtaſpes*:) and by enveighing very much againſt the baſeneſs of *Herod*'s Wives; who, ſhe ſaid, were choſen for their Beauty, and not for their Nobility of Birth. For *Herod* (as we have ſaid) had many Wifes, as it was lawful for him by the B cuſtom of the Country; and all of them hated *Alexander* for *Glaphyra*'s Pride, and contumelious Speeches. *Ariſtobulus* alſo made *Salome* his Enemy, although ſhe were his Wife's Mother; becauſe he often upbraided his Wife with her baſe Birth, ſtill telling her that he had married a private Woman, and his Brother *Alexander* a King's Daughter: Which his Wife often with Tears told to her Mother; adding moreover that *Alexander* and *Ariſtobulus* threatned, that if they got the Kingdom, they would make their Father's other Wives weave with their Maids; and his other Sons Notaries of Villages, becauſe they applied themſelves to Learning. *Salome* moved hereat, could not contain her ſelf, but told all to *Herod*; who eaſily believed her, becauſe ſhe ſpake againſt her Son-in law. Moreover, another accuſation was laid to their charge, whereat the King C was greatly moved; for he was informed that *Alexander* and *Ariſtobulus* did often bewail their Mother, and lament her hard fate, and curſed him: and that often, when he beſtowed ſome of *Mariamnes* Cloaths upon his latter Wives, they threatned that in a ſhort time they would make them change them for Mourning. Whereupon, though *Herod* feared the fierce Spirits of the young Men, yet becauſe he would not take away all hope of amendment, he called them to him as he was to go to *Rome*; and as a King, threatned them in few words; and like a Father, gave them many Admonitions, and requeſted them to love their Brethren, promiſing them forgiveneſs of their former Offences, ſo that hereafter they mended all. But they beſeeching him not to believe Accuſations forged againſt them upon malice, and anſwering, that the effect of matters would D eaſily acquit them; requeſted him not ſo eaſily to believe Tales, but to refuſe malignant people opportunity and recourſe unto him; for that there would always be ſome that would maliciouſly invent Tales to tell, whilſt there was any one that would give them the hearing and believing. For they knew that *Salome* was their Enemy, and *Pheroras* their Uncle; and both of them much to be feared, eſpecially *Pheroras*; who was fellow with his Brother of all, ſaving the Crown, and had his own Revenues amounting to an hundred Talents a year, and received all the Profits of the whole Country beyond *Jordan*, which were given him by his Brother. *Herod* alſo had obtained of *Cæſar* to make him Tetrarch, and had beſtowed upon him for his Wife, his own Wife's Siſter; after whoſe deceaſe he offered him his eldeſt Daughter, and three hundred Talents with her E for a Dowry: But *Pheroras* falling in love with a mean Perſon, refuſed ſo honourable a Match; whereat *Herod* being angry, married his Daughter to his Brother's Son, who was afterwards ſlain by the *Parthians*; Yet, after ſome time, he pardoned *Pheroras*'s Offence. Divers formerly were of Opinion, that in the life time of the Queen he would have poyſoned *Herod*; and *Herod*, although he loved his Brother very well; yet becauſe many who had acceſs unto him, told him ſo, he began to miſdoubt: And therefore, examining by Torture many that were ſuſpected, at laſt he came to ſome of *Pheroras*'s Friends; but none of them confeſſed the Poyſon, but only, that he was determined to flee to the *Parthians* with her whom he was ſo in love with, and that *Coſtabarus*, *Salome*'s Husband, was privy thereunto, unto whom the F King had married her, after her firſt Husband, for ſuſpicion of Adultery, was put to death. *Salome* her ſelf was not free from Accuſation; for *Pheroras* accuſed her, that ſhe had purpoſed Matrimony with *Syllæus*, who was Procurator to *Obodas*, King of *Arabia*, a great Enemy of the King's: And ſhe being convicted both of this, and all things elſe, whereof her Brother *Pheroras* accuſed her, yet obtained pardon, as likewiſe *Pheroras* did; ſo that the whole Tempeſt of all the Family was turned againſt *Alexander*, and fell upon his Head.

The King had three Eunuchs whom he loved extremely, and every one known by their Offices; for one of them was his Butler, the other was his Cook, and the third waited upon him in his Bed-chamber: Theſe three *Alexander* with great Gifts corrupG ted. Which the King underſtanding, by Torments forced them to confeſs and declare with what promiſes they were thereto by *Alexander* induced; and how he had deceived them by affirming that there was no truſting to *Herod*, who was a moroſe old Man;

Glaphyra, Alexander's Wife, encreaſed his conceived ſuſpicion by her words.

Ariſtobulus objecteth to his Wife her baſe birth. *Ant. lib. 16. cap. 7.*

Alexander and *Ariſtobulus* oftentimes bewail their Mother, and by that means Provoke their Father.

The two Brothers excuſe themſelves before their Father *Herod.*

Alexander corrupteth his Father's Eunuchs, and telleth them he is to ſucceed in the Kingdom.

The year of the World, 3956. before Christ's Nativity, 6.

Man; and that he dyed his Hair, to make himself seem young; and that in despight of him he would be his Successor; and then he would be revenged upon his Enemies, and make his Friends happy, and especially them: And that the whole Nobility secretly joyned with him, and the Captains of the Army and Governours privily came to him. Hereat *Herod* was so terrified, that he durst not presently divulge their confessions, but night and day he sent out Spies to learn what was said or done; and whom he suspected, them he presently killed; so that his whole Kingdom was full of Bloodshed. For every one as his malice moved him, feigned Calumniations; and many desirous of Blood-shed, abused the King's Passion as they pleased against their Enemies: Credit was given to every lie; and no Man was so soon accused, but presently he was punished; and he who presently before accused others, was now accused himself, and carried to be punished with him whom he had accused. For the King's jealousie shortned the time of Tryal for their Lives; and he became so tyrannous, that he afforded not a good look, even to them that were not accused, but shewed himself most fierce and violent to his deerest Friends: So that he banished many out of his Kingdom, and railed against such as he had no power over. *Antipater* encreased this mischief more and more, by employing all his Friends to accomplish the ruine of *Alexander*. By whose Rumours and Tales the King was so possessed, that he fancied always that he saw *Alexander* before him with a drawn Sword. For which cause he suddenly cast him in Prison, and tortured his Friends; many of which died in torments, because they would not confess more than in conscience was true: others, not able to endure the Torments, were forced to confess, that *Alexander* and his Brother *Aristobulus* designed Treason against their Father, and that they expected their time till he went a hunting; resolving with themselves, that having killed him, they would presently flee to *Rome*. Although these and such like Calumniations were no ways probable, yet extremity of pain forced Men to invent them: and the King willingly believed them, as it were comforting himself thereby, that he might not be thought to have imprisoned his Son unjustly. *Alexander* perceiving that it was impossible for him to remove his Father's suspicion, thought it best to yield himself guilty: And so he made four Writings, wherein he confessed the Treason, and nominated his Partakers therein, namely, *Pheroras* and *Salome*, who were the chief; which latter he said had been so impudently unchaste, as to come in the night to him without his consent, and lie in his Bed. These Writings, which charged the greatest amongst the Nobility with most hainous matters, were in *Herod*'s hands, when *Archelaus*, fearing his Son in-law and Daughter to be in great danger, speedily came into *Judæa*, and by his prudence appeased the King's wrath: For so soon as he came to *Herod*, he cried, *Where is that wicked Son-in-law of mine, or where may I see the face of that wretch that goeth about to murther his Father, that I may tear him in pieces with mine own hands, and marry my Daughter to a better Husband? For although she be not privy to his counsel, yet 'tis enough to make her infamous, that she is Wife to such a Man. Nay, I admire your patience, who are in such danger, and suffer* Alexander *yet to live: For I came thus hastily out of* Cappadocia, *thinking he had been put to death, to talk with you concerning my Daughter, whom I married to him for your sake. Wherefore now let us take counsel what to do with them both; and seeing you are too Father-like, and not able to punish your Son, your treacherous Son; let us change Rooms, and let me be in your place to revenge you.* How great soever *Herod*'s Choler was, this discourse of *Archelaus* disarmed it: And *Herod* shewed him the Books that *Alexander* had writ: And upon reading every Chapter with deliberation, *Archelaus*, took occasion fit for his purpose; and by little and little laid all the fault on *Pheroras* and those that were accused in the Book. And perceiving the King to give ear unto him: *Let us,* (said he) *consider whether the yonng man hath not been circumvented by the treachery of so many malicious persons, and not of himself, formed a design against you: For there appears no cause why he should fall into such wickedness, who already enjoyed the honours of the Kingdom, and hoped to succeed you therein, had he not been perswaded thereto by other Men; who seeing him a young Man, enticed him to such an attempt. For we see, that by such Persons, not only young Men, but also old Men, and most Noble Families; yea, and whole Kingdoms are ruinated.* *Herod*, upon these Speeches began somewhat to relent, and abate his Animosity against *Alexander*, but encreased it towards *Pheroras*; for he was the Subject of the whole Book. *Pheroras* perceiving the King so to trust to *Archelaus*'s Friendship, that he was led by him to do what he pleased; he in humble manner came to *Archelaus*, seeking humbly for Succour at his hands, of whom he had not deserved any Favour. "*Archelaus* answered him, that he knew no "ways to obtain his Pardon, who was guilty of so hainous Crimes; and convicted, "manifestly to have practised High Treason against the King's own Person; and to be "the

Herod feareth his Son *Alexander.*

Ant. lib. 17. cap. 8. *Herod*'s cruelty.

Herod casteth *Alexander* into Prison, and tortured his Friends.

Alexander during his imprisonment, wrote four Books against his Enemies.

Archelaus King of *Cappadocia.*

Archelaus and *Herod* consult upon *Alexander*'s Books.

Herod is incensed against his Brother *Pheroras.*

A "the cauſe of all theſe Miſeries that had now befallen the young Man; except that he "would lay aſide all ſubtil dealing, and denying of his Fact, and confeſs the Crimes "whereof he was accuſed, and ſo humbly go to his Brother, who loved him dearly, "and crave pardon; promiſing that if he would ſo do, he would do him what good "he could. Hereupon *Pheroras* obeyed *Archelaus*'s counſel; and putting on a black Attire, in a pitiful manner, and with tears, he proſtrated himſelf at *Herod*'s feet; and craving pardon, obtained it, confeſſing himſelf to be a moſt wicked and vile Perſon, and to be guilty of all that which was objected againſt him; and that the cauſe which moved him to do all theſe things, was the frantick and mad fits he fell into, for the love of that Woman. After *Pheroras* had thus become his own Accuſer, and a Witneſs B againſt himſelf, *Archelaus* endeavoured to mitigate *Herod*'s wrath towards him, and excuſe his fault; by alledging for example, that his Brother had attempted greater matters againſt him whom notwithſtanding, for Relations ſake, he had pardoned: Adding that in every Kingdom, as in mighty bodies, frequently ſome part begins to inflame, which notwithſtanding, is not preſently to be cut off, but to be cured by eaſie means.

The year of the World, 3946. *before Chriſt's Nativity* 6.

Pheroras attired in a mourning garment, with tears falleth before *Herod*'s feet, and craveth pardon.

Pheroras, by *Archelaus*'s means, pacifieth *Herod*.

Archelaus uſing many ſpeeches to *Herod* to this purpoſe, at laſt quite appeaſed his wrath towards *Pheroras*, but ſtill counterfeited himſelf angry with *Alexander*, affirming that he would take his Daughter away with him; till, at laſt, he brought *Herod* of his own accord to intercede for the young Man, not to break the Marriage. *Ar-* C *chelaus* after much entreaty anſwered, that he was willing that the King ſhould beſtow his Daughter upon any, ſave *Alexander*, for he greatly eſteemed his affinity. *Herod* replied, that if he would not divorce his Daughter from *Alexander* he ſhould think that he had beſtowed his Son upon him again: For they had no Children, and his Daughter was dearly loved by the young man; ſo that if he would permit her to ſtay ſtill there, for her ſake he would pardon all *Alexander*'s offences. Hitherto *Archelaus* with much ado agreed, and ſo was reconciled to his Son in-law, and he to his Father. Yet *Herod* affirmed, that he muſt needs be ſent to *Rome*, to ſpeak with *Cæſar*, for he had written the whole matter to *Cæſar*. Thus *Archelaus* craftily delivered his Son-in-law from danger; and after his reconciliation was made, they ſpent the time D in Feaſting and Mirth. Upon *Archelaus*'s departure, *Herod* gave him ſeventy Talents, and a Throne of pure Gold, adorned with precious Stones; and Eunuchs, and a Concubine named *Panichis*; and rewarded every one of his Friends according to their deſerts. And all the King's Kindred, by this appointment, beſtowed rich Gifts upon *Archelaus*; and both he, and all his Nobility, accompanied him to *Antioch*.

Archelaus compelleth *Herod* of his own accord to be entreated for *Alexander*.

Herod diſmiſſeth *Archelaus* and his friends with great Preſents. *Ant. lib* 16. *cap.* 11.

Not long after, there came one into *Judæa* far more ſubtil than *Archelaus*; who both diſanulled the reconciliation made for *Alexander*, and cauſed his death alſo. This Man, named *Eurycles*, was a *Lacedæmonian* born; and brought to *Herod* rich Gifts, as it were for a bait of that he intended. He had ſo behaved himſelf in *Greece*, that it could no longer tolerate his exceſs: And *Herod* again rewarded him with far great- E er Gifts than thoſe were that he gave him: But he eſteemed his liberality as nothing, except it were accompanied with the blood of the Princes. For which cauſe he circumvented the King, partly by flattering him, partly by praiſing him feignedly, and eſpecially by his own craft and ſubtilty: and quickly perceiving his inclination, he both in word and deed ſought to pleaſe him; ſo that the King accounted him among his chiefeſt friends. And both the King and all the Court honoured him the more for his Country-ſake, becauſe he was a *Lacedæmonian*. But he perceiving the diſtractions of *Herod*'s Houſe, and the hatred between the Brethren, and how the King was affected towards each of them, he firſt of all lodged at *Antipater*'s Houſe; making a ſhew, in the mean while, of good will towards *Alexander*; pretending, that in times F paſt he had been much beloved by King *Archelaus*, his Father-in-law: And by this means he quickly inſinuated into favour with him, and was conſidered as a friend, and a faithful friend. *Alexander* preſently likewiſe, brought him into friendſhip with *Ariſtobulus*; and he having gained their affections, accommodated himſelf to their humours, in order to compaſs his deſign of adhering to *Antipater*, and betraying *Alexander*. And he often uſed incenſing words to *Antipater*, as it were chiding him, that being eldeſt of the Brethren, he ſo ſlenderly looked after them, who pretended to put him beſides the Crown, which was his right. Many times likewiſe he uſed the like words to *Alexander*; admiring that he who was born of a Queen, and a Husband to a Queen, would permit one deſcended of a private Woman, to ſucceed in the King- G dom; eſpecially, ſeeing he had ſuch a fair opportunity and means to effect the contrary; for he might aſſure himſelf of *Archelaus*'s help in any thing. *Alexander* ſuppoſed he ſpoke as he thought, becauſe he counterfeited friendſhip with *Archelaus*; ſo

Eurycles the *Lacedæmonian* ſecretly accuſeth *Alexander* to his Father, and is the cauſe of his death.

Eurycles by feigned friendſhip deceiveth *Alexander*.

The year of the World, 3956. before Christ's Nativity 6.

that miſdoubting nothing, he diſcloſed to him all his mind concerning *Antipater*, ſaying, that it was no wonder though *Herod* diſ-inherited them of the Kingdom, ſince he had ſlain their Mother formerly. H

Eurycles, counterfeiting pity for them, and ſorrow for their misfortune; enticed *Ariſtobulus* to ſpeak to the like effect: And having animated them both to complain in this ſort againſt their Father, he preſently went to *Antipater*, and diſcloſed to him all their ſecrets, falſly adding alſo, a ſtory of ſome Treachery which thoſe two Brethren intended againſt him; which was to diſpatch him with their Swords. *Antipater* rewarded him with a great Sum of Money for this advice, and commended him to his Father. And thus he, being hired to effect the death of *Alexander* and *Ariſtobulus*, became himſelf their accuſer: Whereupon, he came to *Herod*, and told him, that in regard of thoſe benefits he had received at his hand, he would now venture his life for him, by giving him notice of a thing which concerned his own; which was, that *Alexander* and *Ariſtobulus* had long ſince reſolved together to kill him, and that he only was the cauſe that they performed it not, by promiſing them to aſſiſt them in the matter: That *Alexander* uſed theſe ſpeeches, that *Herod* was not contented to enjoy a Kingdom which was another's right, nor yet to have put Queen *Mariamne* to death, but he would alſo leave the Kingdom belonging to their Anceſtors, to a pernicious Baſtard, *Antipater*. But for this cauſe, he would revenge *Hircanus* and *Mariamne*'s death: and that it was not fit that ſuch a Man as *Antipater* ſhould receive the Kingdom without Blood: And every day he had occaſion given him to perſiſt in this reſolution, for he could ſpeak nothing without being calumniated; for if any mention were made at any time of any ones Nobility, preſently he was upbraided without cauſe; for his Father would preſently ſay, There is none noble but *Alexander*, whoſe Father's baſe Birth is a ſhame and diſcredit unto him. And that going a hunting, if he held his peace, his Father was offended; if he praiſed him, then it was ſaid, he mocked: So that in every thing, he found his Father's affection turned from him, and that he was only favourable to *Antipater*; ſo that he would die with all his heart, if he failed of his purpoſe: If he killed him, his Father-in-law *Archelaus* would afford him ſafety, to whom he might eaſily flee. And after, he would go to *Cæſar*, (who, as yet, knew not *Herod*'s manners) and he would not ſtand before him then, as he did before, terrified becauſe his Father was preſent; neither would he only ſpeak of his own wrongs, but of the wrongs of the whole Nation, who were oppreſſed by exactions, even to the death. And then he would lay open on what pleaſures, and after what ſort, the Money gotten with Blood was conſumed; and who, and what kind of Men they were, that were thereby enriched: and what was the cauſe of the affliction of the City: and there he would bewail the death of his Uncle, and his Mother, and unfold all *Herod*'s wickedneſs; which being once made manifeſt to the World, no Man would account him a Murtherer of his Father. *Eurycles* having falſly reported this of *Alexander*, to *Herod*, fell preſently to praiſe and extol *Antipater*; affirming that he only loved his Father, and hindred ſuch practices. I K L

Another falſe Accuſation of Alexander and his Brother, moves Herod to indignation

The King, yet not throughly appeaſed for that which was paſt, grew into exceeding fury; and *Antipater* again ſuborned other falſe Witneſſes againſt him, who affirmed that they were wont to have ſecret talk with *Jucundus* and *Tyrannus*, who ſometimes were Officers of the King's Cavalry, and now diſplaced for ſome offence they had committed. Whereupon, *Herod* being very angry, preſently tortured them: and they affirmed, that they were ignorant of all that which was laid to their charge. But there was found, and brought to the King a Letter, pretended to be written by *Alexander*, to the Governour of the Caſtle of *Alexandrium*; requeſting him, that he would receive him and his Brother *Ariſtobulus* into the Caſtle, when he had killed his Father; and to aſſiſt them both with Arms, and other Neceſſaries. *Alexander* affirmed that this Letter was counterfeited by *Diophantus*, the King's Secretary; who was both malicious, and could counterfeit any one's hand; and who afterwards having counterfeited many, was at laſt, for the ſame put to death. M N

Diophantus, the King's Notary, writeth feigned Letters in Alexander's name.

Herod cauſed the Governour of the Caſtle to be tortured, but he confeſſed nothing that was laid againſt him: and although he had no good proof of any thing, yet he commanded his two Sons to be kept in hold. He likewiſe termed *Eurycles* (who was the Incendiary of his Houſe, and the breeder of all the miſchief) Author of his ſafety, and one who had well deſerved at his hands, and gave him fifty Talents: Who, departing from *Judæa* before matters were well known, went to *Archelaus*, and feigning that he had reconciled *Alexander* and *Herod*, he received there a piece of Money. From thence he went into *Achaia*, and ſpent that which he had evilly got, in as bad manner as he had got it. Laſtly, he was accuſed to *Cæſar*, that he had cauſed diſſention O

in

A in all *Achaia*, and ſpoiled the Cities; for which cauſe he was baniſhed. And this was the puniſhment that was inflicted upon him for his treachery to *Alexander* and *Ariſtobulus*. *The year of the World, 3956. before Chriſt's Nativity 6.*

It is not amiſs here in this place to compare *Avaratus* of *Cous*, unto this *Eurycles*; who being a dear friend to *Alexander*, and arriving about the ſame time that *Eurycles* did; being put to his Oath, ſware that he heard the young Men ſay nothing; though indeed his Oath nothing prevailed nor profited them, for *Herod* would only hear and give ear to Accuſations, and he highly eſteemed them that would believe them with him, and ſhew themſelves moved thereat. *Cous Evaratus.*

Moreover, *Salome* encreaſed his rage againſt his Sons; for *Ariſtobulus* minding to *Ant. lib. 16. cap. 12.*
B engage her to aſſiſt him, being his Mother-in-law and his Aunt, ſent to her, to look to her ſelf, as though the King was minded to put her to death, becauſe it was reported to him, that ſhe purpoſed to marry with the King's Enemy, *Syllæus*, the *Arabian*, to whom ſhe privily revealed the King's Secrets: This was the utter ruine of the young Men, wherewith they were overthrown, as it were with a violent Tempeſt. For preſently *Salome* went to the King, and told him of what *Ariſtobulus* had admoniſhed her: And he becoming outragious, cauſed both his Sons to be bound, and impriſoned in ſeveral places. Then he ſent *Volumnius*, General of his Army, and *Olympus*, one of his familiar Friends, to *Cæſar*, to carry the Informations againſt his Sons in writing; who ſailing to *Rome*, after their arrival, delivered the King's Letters. And *Cæſar* was very ſorry
C for the young Men; yet he permitted the Father to do what he would to his Children; and ſo writ to him, that he ſhould have licence to do what he thought good: Yet he ſignified to him, that he ſhould do better to call his Nobles together, and let them make enquiry concerning the Treaſons; and then, if he found them guilty of thoſe things whereof they were accuſed, to put them to death. *Herod, by Salome's counſel impriſoneth his Sons.* *The year of the World, 3961. before Chriſt's Nativity, 1.*

Hereupon *Herod*, according to *Cæſar's* direction, went to *Berytum*, and there gathered an Aſſembly to ſit in Judgment; the chief in that Judgment were the Governours that *Cæſar* in his Letters appointed. *Saturninus* and *Pedanius* preſided, and with them *Volumnius*, Intendant of the Province; next the King's Kindred, and *Salome* and *Pheroras*; and then the Nobility of *Syria*, *Archelaus* only excepted; who,
D becauſe he was Father-in-law to his Son, *Herod* ſuſpected him to be partial. But he ſuffered not his Sons to come into Judgment, for he knew that the very ſight of them would have moved all Men to compaſſion: And moreover, if they were permitted to ſpeak for themſelves, that *Alexander* would eaſily have acquitted them both: For which cauſe they were kept in *Platan*, a Village of *Sidonia*. The King beginning his Oration, was as vehement, as though they had been preſent againſt whom he ſpake: But he was half afraid to object any Treaſon againſt them, becauſe he had no proof thereof, and therefore he aggravated their opprobrious words, injuries and offences, which they had committed againſt him, which he affirmed to be more unſufferable than death. *Ant. lib. 16. cap. 13.* *Herod* gathereth a Council againſt *Alexander* and *Ariſtobulus.* *Herod* accuſeth his Sons in open Judgment.

E At laſt (when no Man contradicted him) he began to complain of their ſilence, which ſeemed to condemn him; and thereupon, requeſted every one to give their Verdict. And firſt of all, *Saturninus* condemned his Sons, but not to die; ſaying, that he had three Sons preſent, and he could not be ſo ſevere, as to judge other Mens Sons to death. The two other Delegates alſo affirmed the ſame, and ſome others followed their advice: But *Volumnius* was the firſt that pronounced the ſorrowful Sentence; after whom all the reſt followed; ſome to flatter *Herod*, ſome for hatred they bare him, but none for any indignation againſt the young Men. Then all *Judea* and *Syria* expected an end of this Tragedy; yet no Man thought *Herod* ſuch a Tyrant, as to put his two Sons to death. *Herod* cauſed his Sons to be brought to *Tyre*, and from
F thence, by Ship, he conveyed them to *Cæſarea*, bethinking himſelf what death he ſhould put them to. In the mean time, there was an old Soldier of the Kings, named *Tyro*, who had a Son belonging to *Alexander*, and highly in his favour, and he himſelf greatly loved the two young Men: who being very much grieved in mind in that which had paſt, went about, crying, that Juſtice was trodden under foot, Truth oppreſt, the Sentiments of Natute extinguiſhed, and the Actions of Men full of iniquity; and whatſoever elſe, grief could put into the mind of a Man, who nothing eſteemed his own life. At laſt, this *Tyro* came boldly to the King, and ſaid unto him. *O King, thou ſeemeſt to me moſt unhappy, who giveſt credit to wicked and vile Perſons, againſt thy deareſt Sons; for* Pheroras *and* Salome *thou believeſt before thine own Children, whom,*
G *notwithſtanding, thou haſt often found to have deſerved death; and thou perceiveſt not that they do this, to the intent to make thee want lawful Succeſſors, and leave thee none but* Antipater, *whom in their hearts they would have King, becauſe they can rule him as* *Herod's* Sentence againſt his Sons. *Tyro*, an old Soldier, exclaimeth againſt *Herod's* cruelty.

The year of the World, 3961. *before Christ's Nativity* 1.

they list. But bethink thy self (O King) how all thy Soldiers will hate him for the death of his two Brethren; for there is no Man that doth not pity the two young men, and many of the Nobility are displeased hereat. After he had spoken this, he named them who were displeased: Whereupon, the King commanded them, and him, and his Son to be laid hold on: And presently one of the King's Barbers, named *Tryphon*, shewing himself to be in I know not what fury, came forth, and said to *Herod*: Tyro *perswaded me to kill thee with my Razor; promising me, that if I would so do*, Alexander *would give me a great reward. Herod* hearing this, caused *Tyro*, and his Son, and the Barber, to be tortured; the two former denied all, and the Barber affirmed nothing more than he had already said. Then he commanded *Tyro* to be more tormented; whereupon, his Son moved with compassion towards his Father, promised to disclose all the matter to the King, if he would pardon his Father: and being released of his torments, presently declared that his Father, through *Alexander's* means and procurement, was purposed to have killed him. Many that were present, thought it was a device of the young Man, to free his Father from torments; but others were perswaded that it was true. Upon this, *Herod* made a speech unto the People, wherein he inveighed against the Officers of his Army, and *Tyro*, and made the People arm themselves, and kill them with staves and stones. After which, he sent his Sons to *Sebaste*, which was not far from *Cæsarea*, and there he caused them to be strangled; and having quickly dispatched the matter, he ordered them to be brought to the Castle *Alexandrium*, there to be buried with their Mother's Uncle. And this was the end of *Alexander* and *Aristobulus*.

Tyro with his Son, are by the King's Command laid hands on. *Ant. lib.* 16. *cap.* 13.

Another false Accusation against *Tyro*.

Herod commandeth his Sons to be strangled, and to be buried with *Alexander*, their Mother's Uncle.

CHAP. XVIII.

Of Antipater's *Conspiracy against his Father* Herod.

Ant. lib. 17. *cap.* 21.

Antipater now hoped without all controversie to succeed in the Kingdom, but he became generally hated of the whole Nation; for it was openly known, that he, by false Calumniations, had caused his Brethrens death. And on the other side he stood in no little fear of their Children, whom he perceived to begin to grow to years: For *Alexander* had by *Glaphyra* two Sons, *Tygranes* and *Alexander:* and *Aristobulus* had by *Bernice*, Daughter to *Salome*, five Children; to wit, three Sons, *Herod*, *Agrippa*, and *Aristobulus*; and two Daughters, *Herodias* and *Mariamne*. *Herod*, after he had put *Alexander* to death, sent away *Glaphyra* with her Dowry into *Cappadocia*; and married *Bernice*, *Aristobulus's* Wife, to *Antipater's* Uncle; for *Antipater* had devised this Match to become friends with *Salome*, whom before he hated and envied. He also by his great Gifts, sought to get *Pheroras's* favour, and the Friendship of such as were Friends to *Cæsar*, sending to that end great sums of Money to *Rome*. He gave *Saturninus*, and all the rest, great Riches in *Syria*. But the more he gave, the more he was hated of all Men; for every one considered his Presents, not as proofs of his Liberality, but as effects of his Fear; so that he got not the love of them upon whom he bestowed them; and they to whom he gave nothing, were so much the more his Enemies. Yet he continued his bounty rather than diminished it, when he saw, against his expectation, *Herod* made much of these Orphans, whose Parents he had slain. Intending to shew how much he repented their deaths, by the pity and compassion he took of their Children. For assembling together his friends, he caused the Children to be placed by him; and the tears standing in his eyes, he said, *Since my ill Fortune hath taken away from me the Fathers of these Children, there is no care so great, which Nature, and my compassion of their present condition, obligeth me not to take of them. Wherefore I will endeavour, that seeing I have been a most unfortunate Father, I may be a most affectionate Grand-father; and leave them who are most dear unto me, to reign after me. In order whereunto, Brother* Pheroras (said he) *I betroth your Daughter to* Alexander's *eldest Son, to the end, that this Alliance may oblige you to serve instead of a Father to him: and to your Son*, Antipater (said he) *I assure the Daughter of* Aristobulus, *that so you may be the same to her; and my Son* Herod, *Grand-son by his Mother to* Simon *the High-Priest, shall marry her Sister. This is my will and pleasure, touching this matter, and let no Man who loveth me seek to alter it. And I beseech Almighty God to prosper these Marriages to the good of my Country, and of these my Nephews; and to look upon these Children with a more favourable eye than he did upon their Fathers.* Having thus spoken, he wept, and joyned the Children's hands, and courteously saluting every one, dismissed the Council.

Antipater striveth by Gifts and Bribes, to creep into Men's favours.

Herod grievously bemoaneth his Sons, expressing the same by his commiseration towards their Children.

Herod betrotheth his Nephews.

At

A At this action *Antipater* was ſo amazed, that all the Orphans well perceived it. For now he thought himſelf diſhonoured by his Father, and that he ſtood in great danger, ſeeing that *Alexander*'s Son was like to have both *Archelaus* and *Pheroras* the Tetrarch to protect him. Moreover he conſidered how he was hated, and how the People compaſſionated the Children that were Fatherleſs; and look'd upon him as the Murtherer of their Fathers. Wherefore he reſolved by all means poſſible to break theſe Marriages. Yet he feared to inſinuate any thing to his Father cunningly, who was now very ſuſpicious and miſtruſtful; and therefore went openly unto him to make his humble ſuit and requeſt to him, that he would not leave him without Honour, nor deprive him of that Succeſſion, which before he had judged him worthy
B of, by giving him only the bare Title of King, and leaving the authority of the Kingdom in other Mens power. For it would be impoſſible for him to obtain the Kingdom, if *Alexander*'s Son were (beſides *Archelaus* his favour) made Son-in-law to *Pheroras*. Wherefore he earneſtly pray'd him, that ſeeing he had many Daughters, he would change theſe Marriages: For the King had nine Wives, and by ſeven of them he had Children; *Antipater* by *Doris*, *Herod* by *Mariamne*, Daughter of *Simon* the High Prieſt, *Archelaus* by *Malthace* the *Samaritan*, and a Daughter call'd *Olympias*, whom his Brother *Joſeph* married: and by *Cleopatra* of *Jeruſalem*, *Herod* and *Philip*, and by *Pallas*, *Phaſælus*; he had two other Daughters alſo, *Roxane* and *Salome*, one of them by *Phædra*, and the other by *Elpis*. He had likewiſe two Wives, by whom he had no Iſſue, his Couſin and Niece; and beſides theſe he had two Daughters by
C *Mariamne*, Siſter to *Alexander* and *Ariſtobulus*. Wherefore *Antipater* ſeeing his Father had ſuch choice of Daughters, requeſted the Marriages to be altered.

The year of the World, 3961. *before Chriſt's Nativity*, 1.

Herod's Children by his ſeven Wives.

The King well perceiving his mind and purpoſe towards the Orphans, and calling to remembrance the misfortune of his Sons, whom he had put to Death, he judg'd that if ever he found occaſion, he would be as induſtrious to deſtroy the Children by Calumnies, as he had done their Fathers; and ſo falling into great danger with ſharp words he drove him out of his Preſence; yet afterwards he ſo flattered *Herod*, that he got the Marriages to be altered. And firſt of all he joyned *Ariſtobulus*'s Daughter with *Antipater* himſelf, and his Son to *Pheroras*'s Daughter. Here one may ſee what
D *Antipater* could do by flattering Speeches: For *Salome*, in the like matter, could not ſpeed, although ſhe was his Siſter, and procured many times the Emperour's Wife to ſpeak for her, that ſhe might marry with *Syllæus* the *Arabian*, yet was ſhe not permitted ſo to do. But *Herod* ſwore that he would account her as an utter Enemy, except ſhe would deſiſt from that purpoſe; and afterward, againſt her Will, he married her to *Alexas*, a friend of his; and one of her Daughters to *Alexander*'s Son, and the other to *Antipater*'s maternal Uncle.

Herod is perſwaded by *Antipater*'s flatteries to break off the Marriages.

As for *Mariamne*'s Daughters, one of them was married to *Antipater*, his Siſter's Son, the other to *Phaſælus*, his Brother's Son. When *Antipater* had quite overthrown the hope of the Orphans, and joyned affinity as he thought good, he now held himſelf on
E ſure ground: And adding confidence to his malice, he became intolerable to all Men. And ſeeing he could not avoid their hatred, he now ſought by fear to work his own ſafety; and ſo much the more, becauſe *Pheroras* now aſſiſted him, as one that was confirmed and eſtabliſhed for King. Alſo the Women in the Court fell at variance, and raiſed a new broil: for *Pheroras*'s Wife, with her Mother and her Siſter, and the Mother of *Antipater* did behave themſelves very inſolently in many things, towards two of the King's Daughters; of which *Antipater*, who hated them, was very glad, none of the other Women, except *Salome*, daring to oppoſe this Cabal. But *Salome* went to the King, and told him that their meetings were not for his ſervice.

Ant. l. 17. *c.* 3. *Antipater* buildeth upon the Kingdom.

A debate betwixt the Ladies in the Court.

F The Women underſtanding how ſhe had informed the King, and that he was offended thereat, they met no more together openly, but abſtained from their wonted familiarity; and in the King's hearing feigned to fall out one with another. *Antipater* alſo made the ſame ſhew, ſo that he ſtuck not openly to affront *Pheroras*: notwithſtanding they had Meetings and Banquets in the Night, and the unity was the more confirmed, the more they perceived themſelves to be noted; for *Salome* knew all this, and told it to the King. The King was very angry, and eſpecially againſt *Pheroras*'s Wife, whom chiefly *Salome* blamed: and having called together all his Kindred and friends, he accuſed her before them amongſt other things, that ſhe had be-
haved her ſelf contumeliouſly towards his Daughters, and that ſhe aſſiſted the Phari-
G ſees againſt him, and that by a poyſonous drink ſhe had made his Brother hate him. And turning himſelf unto *Pheroras*, he asked him whether he had rather renounce the friendſhip of him his King and Brother, or abandon his Wife. And he anſwering

Ant. lib. 17. *cap.* 4.

The year of the World, 3961. before Christ's Nativity 1.

that he had rather die than loſe his Wife; *Herod* doubting what to do, turned him to *Antipater*, and commanded him to have no commerce with *Pheroras*, or his Wife, or any one belonging to them after that time. He obeyed this command openly in ſhew, but ſecretly went to their Houſe: and fearing that *Salome* might perceive it, he, by his friends in *Italy* procured himſelf to be ſent for to *Rome*, by Letters brought to *Herod*, wherein it was commanded, that ſhortly after the receipt thereof, *Antipater* ſhould be ſent to *Cæſar*. Wherefore *Herod* uſing no delay, ſent him preſently, furniſhing him with all things neceſſary, and a great ſum of Money; giving him likewiſe his laſt Will and Teſtament to carry with him to *Cæſar*; wherein was written that *Antipater* ſhould be King, and after him *Herod* the Son of *Mariamne*, Daughter of the High-Prieſt. But *Syllæus* the *Arabian*, neglecting *Cæſar*'s commandment, at the ſame time ſailed to *Rome*, there to contend with *Antipater*, about matters which were before in controverſie between him and *Nicholaus*. He had alſo a great contention with *Aretas* his King, whoſe friends he had ſlain, and amongſt others, *Sohemus*, the moſt wealthy Man in all the Country of *Petra*; and *Fabatus*, *Cæſar*'s Procurator, whom he had corrupted, aſſiſted him againſt *Herod*. But *Herod* afterwards giving *Fabatus* a greater ſum of Money, alienated him from *Syllæus*, and by this means diſpatched that which *Cæſar* commanded: and becauſe *Fabatus* reſtored nothing, he accuſed him that he was Procurator, not for *Cæſar*, but for *Herod*: wherewith *Fabatus* was moved; and being as yet in great eſtimation with *Herod*, he diſcloſed *Syllæus* his ſecrets, and ſignified to the King, how that *Syllæus* had corrupted *Corinthus* one of his Guard, whom he adviſed to be taken and kept in hold. The King more eaſily hearkned to his counſel, becauſe *Corinthus*, though always brought up in the King's Court, yet was born in *Arabia*. Wherefore he preſently took him, and two other *Arabians* that were found with him; one of them was *Syllæus*'s friend, and the other *Phylarchus*. Upon their examination they confeſſed, that *Corinthus* for a great ſum of Money was hired to kill the King. After this they were ſent to *Saturninus*, Governour of *Syria*, and by him to *Rome*.

Herod forbids *Antipater* of his Brothers company, or to have conference with his Wife.

Fabatus Cæſar's Governour, diſcovereth *Syllæus* ſecrets.

CHAP. XIX.

How Herod *ſhould have been poyſoned, and how the Treaſon was diſcovered.*

Herod baniſheth his Brother *Pheroras* and his wife.

HErod ſtill urged *Pheroras* to forſake his Wife: for he knew not how elſe to puniſh her, having many matters againſt her: which becauſe he would not yield to, at laſt he was ſo moved, that he baniſh'd them both. *Pheroras* taking this injury patiently, departed to his Tetrarchy, taking an Oath that his baniſhment ſhould endure as long as *Herod* lived; and that whilſt he lived, he would never come any more to him: And accordingly he would not come to viſit him when he was ſick, notwithſtanding he was often ſent for, when (as he thought) he lay on his Death-bed, and would gladly have imparted ſomething to him: but contrary to all hope he recovered, and afterwards *Pheroras* fell ſick. At which time *Herod* ſhewed his patient and humble Mind; for he went to him, and very kindly ſought help for him; but he was too far ſpent, and a few days after died: and although *Herod* loved him until his dying day, yet was it bruted abroad, that he poyſoned him. *Herod* cauſed his body to be brought to *Jeruſalem*, and commanded all the Nation to mourn, and buried him with a ſumptuous funeral. Thus one of the Murtherers of *Alexander* and *Ariſtobulus* came to this end: but ſhortly after, the revenge of that wicked fact fell upon *Antipater*, who was the chief Author thereof. For certain freed Men that belonged to *Pheroras* came in mournful manner to *Herod*, and complained to him, that his Brother *Pheroras* was poyſoned, and that his own Wife had given him a drink, which, as ſoon as he had drunk, he preſently fell ſick; that two days before his ſickneſs, there came a Witch out of *Arabia*, ſent for by his Mother and Siſter, to give him a Love-potion; and that ſhe in ſtead thereof, through *Syllæus*'s inducements, had given him poyſon; for ſhe was of *Syllæus*'s acquaintance.

Pheroras died and was buried in *Jeruſalem*.

Ant. l. 17. c. 7.

A Witch of *Arabia*.

The King moved with this diſcourſe cauſed divers of *Pheroras* freed Men, and freed Women to be put to torture; and one of them impatient of the pain, exclaimed in this wiſe: O God, ruler of Heaven and Earth, revenge us upon *Antipater*'s Mother, who is the cauſe of theſe our evils. When the King underſtood thus much, he became more eager to ſearch out the truth; and the Women diſcloſed *Antipater*'s Mothers intelligence with *Pheroras* and the other Women, and their ſecret meetings; and that when *Pheroras* and *Antipater* came from the Palace, they uſed to ſpend

The confeſſion of the Women in their tortures.

A ſpend all the night in feaſting, not ſuffering any Servant or Domeſtick to be in the room with them; and one of the Libertines Wives revealed this. And when every one of the Women were tortured apart, all their Examinations agreed; ſo that now it was evident wherefore *Antipater* had complotted to go to *Rome*, and *Pheroras* beyond the River *Jordan*. For they were often wont to ſay, that *Herod* having killed *Alexander* and *Ariſtobulus*, would next come to us and our Wives: and that it was unlike that he would ſpare any one, who ſpared not *Mariamne* and her Sons; and therefore it was beſt to flee as far as poſſible from ſuch a wild Beaſt. They alſo depos'd that *Antipater* was often wont to complain to his Mother, that now he grew gray-haired, his Father became young and luſty; that himſelf might die perhaps B before him, and that though his Father died firſt, yet he ſhould enjoy the pleaſure of the Kingdom but a ſhort time. That moreover, the heads of *Hidra*, that is to ſay, *Alexander* and *Ariſtobulus*'s Sons began to ſpring up again: and that he could not reaſonably hope to leave the Kingdom to his Sons, ſince *Herod* had declar'd that he would have it go after him to *Herod* the Son of *Mariamne*: wherein he was perſwaded that he doated, if ſo be he thought his Will ſhould be of force; for he would take ſuch an order, that he would have none of all his Progeny alive; and that *Herod* was the greateſt hater of his Sons of any Father in the World: and was not therewithal contented, but he alſo hated his own Brethren. A proof whereof was, that he not long ago gave him an hundred Talents, that he ſhould have no more C commerce with *Pheroras*: and that when *Pheroras* asked wherein he had hurt him, *Antipater* anſwered, I would to God that he would take away all from us to our ſhirts, and leave us only our lives; but ſaid he, it is impoſſible to eſcape this dangerous Beaſt, who will not ſuffer Men openly to ſhew friendſhip to one another. Thus we are reduc'd to that paſs that we cannot meet but in ſecret: yet if we bear the hearts and hands of Men, the time will be when we may talk and meet openly. The Women in Torments diſcloſed theſe ſpeeches, and that *Pheroras* was determined to flee with the reſt to *Petra*. *Herod* believed all theſe Sayings, and the rather becauſe of that which was ſaid concerning the hundred Talents: For he ſaid nothing of the ſame to any one but to *Antipater*.

The year of the World, 3916. *before Chriſt's Nativity*, 1.

D Now firſt of all he turn'd his fury upon *Doris*, *Antipater*'s Mother: and taking from her all the Jewels which he had beſtowed upon her, of the value of many Talents, he baniſh'd her. When his Wrath was ſomewhat appeaſed, he releaſed *Pheroras*'s Women from Torments; yet he became ſo prone to ſuſpicion, that he tortured many that were innocent, leſt he ſhould let any eſcape that were guilty. Amongſt others *Antipater* the *Samaritan*, who was Steward to his Son *Antipater*, through Torments confeſſed, that his Son *Antipater* had procured poyſon out of *Egypt* to kill him, by means of a friend of *Antiphilus*; which poyſon *Theudion*, *Antipater*'s Uncle took of him, and delivered to *Pheroras*, whom *Antipater* charged to diſpatch *Herod* whilſt he was at *Rome*, far from ſuſpicion; and that *Pheroras* gave his Wife the poyſon to E keep. Whereupon the King calling for her, commanded her to bring forth the poyſon: and ſhe, making as though ſhe went forth to fetch it, caſt her ſelf headlong down from a Gallery, thereby to prevent the Torments, which, if ſhe were convicted, they would inflict upon her. But by the Providence of God (as it ſhould ſeem) it came to paſs that ſhe fell not on her head, but on her ſide, and ſo eſcaped death, to the end that God might inflict puniſhment upon *Antipater*. And being brought to the King, as ſoon as ſhe was come to her ſelf (for ſhe was amazed with the fall) the King demanded of her, wherefore ſhe had done ſo, and ſwore unto her, if that ſhe would truly diſcloſe all, he would pardon her; but if ſhe told an untruth, her body ſhould be torn in pieces with torment, and not be buried. She a while held her F peace, and at laſt ſaid, Wherefore ſhould I keep any thing ſecret, ſeeing *Pheroras* is dead, to ſave *Antipater*, who hath cauſed all this miſchief? Hear, O King, and God, who cannot be deceived, be witneſs of the truth of what I ſhall ſay: When I ſate weeping by *Pheroras* as he lay a dying, he called me to him, and ſaid, See, Wife, how much I was deceived concerning my Brother's love towards me; for I hated and ſought to kill him, who thus loved me, and ſorroweth ſo much for me, though I am not yet dead: but truly I am juſtly rewarded for my Iniquity. And now (Wife) bring me hither the poyſon which was left by *Antipater* in your keeping for my Brother, and make it away before my face, that I carry not with me to Hell a guilty Conſcience for that Crime. So I brought it as he deſired me, and the moſt part of G it I caſt into the fire, where it was conſumed, and kept a little thereof, for fear of miſchances, and of you. And having thus ſaid, ſhe brought forth a box which had in it a very little of the poyſon. Hereupon the King tortured the Brother and Mother of

Doris, *Antipater*'s Mother is ſpoiled of her Jewels, and thruſt out of the Palace.

Pheroras Wife freely confeſſeth what was become of the Poyſon.

The Year of the World, 3961. before Christ's Nativity, 1.

of *Antiphilus*; and they also confessed that *Antiphilus* had brought a box out of *Egypt*, H and that he received it from his Brother, who practised Physick at *Alexandria*. Thus it seem'd that the Ghosts of *Alexander* and *Aristobulus* went about the whole Kingdom, to discover the most hidden things, and to draw testimonies and proofs from the mouths of those that were furthest from all suspicion. For the Brothers of *Mariamne*, daughter of *Simon* the High-Priest, being put to the rack, confess'd that she was acquainted with this Conspiracy. Wherefore the King punish'd the Mother's fault upon her Child: for having writ in his Will, that *Herod* her Son should succeed *Antipater* in the Kingdom, now for her fault, he raz'd him out.

God's justice leaveth nothing unpunished.

CHAP. XX. I

How Antipater's *malicious practices against* Herod, *were discover'd and punish'd.*

THE arrival of *Bathyllus* was the last proof of *Antipater*'s Crime, and confirm'd all the rest. This *Bathyllus* was one of his freed Men, and brought from *Rome* another sort of Poyson, compos'd of that of Asps and other Serpents; to the end, that if the first proved too weak, and took not effect, then *Pheroras* and his Wife might make an end of the King with this. And for the height of *Antipater*'s wickedness, he also had given this Man Letters, which he had written to *Herod* against K *Archelaus* and *Philip* his Brethren, who were at that time brought up at *Rome* to study, being very hopeful young Men: and for that *Antipater* feared they might be some hindrance to him in that which he expected, he devised all means possible to make them away. And the better to effect this purpose, he counterfeited Letters in his friends name that were at *Rome*, and for Money got others to write, that these two young Men used in taunting-wise to rail against their Father, and openly to complain of the death of *Alexander* and *Aristobulus*: and that they took it ill that they were sent for home (for their Father had sent word that they should come away) at which also *Antipater* was much troubled. For before his departure from *Judæa* to *Rome*, he procured such like Letters to be forged against them at *Rome*; L and so delivering them to his Father, to avoid all suspicion, he seemed to excuse his Brethren; affirming some things that were written to be Lyes, other things to be Offences whereunto young Men were prone. At the same time, he gave great sums of Money to them in whose name he had written the Letters against his Brethren: hereby, as it were hiring them to be secret. For the concealment of which subornation from *Herod*'s knowledge, he bought much rich Houshold-stuff and Tapistry of curious Work, and Plate, and many things more, amounting, by his account to the sum of two hundred Talents, which he pretended was to be imployed in Presents, in prosecuting the business against *Syllæus*. But the mischief which he provided against was inconsiderable, in comparison of those which he had more reason to fear; M and it cannot be sufficiently admired, that though all those that had been tortured gave evidence against him, how that he practised his Father's death, and the Letters witnessed how again he went about to make away other two of his Brethren; yet, for all this, none of them who went out of *Judæa* to *Rome*, bare him so much good will as to give him intelligence what troubles were in the Court at home, although it was seven Months before he returned to *Judæa* from *Rome*. Peradventure they who were minded to tell him all, were forced to hold their peace by consideration of the blood of *Alexander* and *Aristobulus* which cried for Vengeance against him.

Antipater's Treasons against *Archelaus* and *Philip* his brother

Antipater giveth a great sum of money to those that counterfeit letters against his Brothers.

At last he sent Letters from *Rome* to his Father, that now he would shortly return home, and that *Cæsar* had treated him very honourably. The King desired greatly to N have the Traytor in his Power: And fearing that if he had inkling of matters he would look to himself, feigned great kindness towards him, and sent back again unto him very loving Letters, willing him to hasten his Return: which if he did, possibly he might obtain Pardon for his Mother's offence: for *Antipater* had understood that she was banished.

Ant. lib. 18. *cap.* 8. *Antipater* is solicited by *Herod* with many kind words to hasten his return.

Antipater received a Letter at *Tarentum*, whereby he understood the death of *Pheroras*, and greatly lamented it; which divers that knew nothing thought well of. Yet as far as one may conjecture, the cause of his grief was, that his Treason had not gone forward as he wished, and that he feared lest that which had passed might come to light, and lest the Poyson should be found. Yet when he came to *Cilicia*, and there received his Father's Letters before-mentioned, he then made great haste O homeward. When he came to *Celenderis*, he began to reflect more upon his Mother's disgrace,

A diſgrace, his mind as it were preſaging ſome ſiniſter fortune. And the wiſer ſort of his friends about him, counſelled him not to go to his Father, till ſuch time as he were certain for what cauſe his Mother was baniſhed and divorced. For it was to be feared, that he would be accuſed alſo of the ſame Crime that was laid to his Mother's charge. But the more imprudent being rather deſirous to ſee their Country, than to contrive what was expedient for *Antipater*, preſſed him to make haſte, leſt his long delay ſhould breed any ſuſpicion in his Father, and leſt thereby he ſhould give occaſion to malignant People to raiſe ſlanders: For, ſaid they, if any thing had paſſed againſt you; it was in your abſence; and were you in preſence no Man durſt do or ſpeak againſt you; and it were a very unwiſe part, for uncertain ſuſpici-
B ons, to deprive himſelf of certain felicity, and not to return ſpeedily to his Father, and receive a Crown from his hands, which he could place upon no other head but his. This counſel (as his ill fortune would have it) *Antipater* followed, and ſo arrived in the Haven of *Cæſarea*, having paſſed *Sebaſte*; where, contrary to his expectation, he was much ſurpriz'd that all Men eſchewed his company, and no Man came near him. For although he was always hated, yet before they durſt not ſhew their hatred. But now they abſtain from coming to him for fear of the King; becauſe the rumour of thoſe things which *Antipater* had done was known in every City, and to every Man, only *Antipater* himſelf was ignorant thereof. For there was never any Man brought thither with greater Pomp than he, when he was to ſail to *Rome*;
C and never Man more baſely entertained at his return. And now apprehending the danger at home, he craftily made himſelf ignorant thereof; and notwithſtanding that he was almoſt dead for fear, yet in his countenance he counterfeited confidence. For he could not now poſſibly make any eſcape, nor rid himſelf out of the preſent danger: and yet he heard no certain news of matters at Court, becauſe the King by an Edict had forbidden all Men to give him notice thereof: So that many times he comforted himſelf thus; that either all matters concerning him were yet ſecret; or if any thing was come to light, that he by Policy and Impudence could acquit himſelf thereof; for thoſe two were his only Weapons. Being thus determined, he went to the King's Palace alone, without any of his friends and followers, who at the very
D firſt gate, were moſt contumeliouſly repulſed. By chance *Varus*, the Ruler of *Syria*, was there; and then boldly going into his Father's preſence, he advanced boldly near him, to ſalute him. But *Herod* putting him back with his hands, and ſhaking his head, cried out, *What thou that haſt attempted to murther thy Father, dareſt thou yet preſume to offer to embrace me, being guilty of ſo many Treaſons! Mayeſt thou periſh, wretch, as thy crimes deſerve. Come not near me till thou haſt cleared thy ſelf of all that is laid to thy charge; for thou ſhalt have juſtice, and* Varus *ſhall be thy Judge, who is by good fortune now here. Go and premeditate how to acquit thee againſt to Morrow, which is all the time I will give thee to do it.*

The Year of the World, 3961. before Chriſt's Nativity, 1.

Antipater hated in *Cæſarea.*

Antipater's entertainment at his Fathers hands.

Hereat *Antipater* was ſo aſtoniſhed with fear, that he was not able to reply any
E thing, but ſilently went away. Preſently his Mother and his Wife came to him and told him all the proofs of Treaſons againſt him; then he conſidered with himſelf how to anſwer every point. The next day the King called an aſſembly of his friends and kindred, and to them admitted *Antipater's* friends: And he and *Varus* ſitting in judgment, commanded all proofs to be brought, and the Witneſſes to appear: amongſt whom were certain of *Antipater's* Mothers Servants lately apprehended, who had Letters from her to carry to him, to this effect: Foraſmuch as all things are known to thy Father, beware that thou return not unto him, before thou haſt obtained ſome warrant of thy ſafety from *Cæſar*. Theſe and others being brought in, *Antipater* alſo came in after them, and proſtrating himſelf before his Father's feet, he ſaid, *I beſeech you,*
F *Sir, bear no prejudicate opinion againſt me, and lend me an open ear, whilſt I purge my ſelf; for if you pleaſe to give me leave, I will prove my ſelf guiltleſs.* Herod commanding him to hold his tongue, ſpake thus unto *Varus: I know well,* Varus, *that you, or any other juſt and indifferent Judge, will find* Antipater *to have deſerved death: But I fear leſt you conceive an averſion againſt me, and think me worthy ſo great afflictions for having been ſo unfortunate as to have brought ſuch Children into the World. And yet this ſhould move you to pity me, who have been ſo merciful to, and careful for ſuch wicked Caitifs. For I had already appointed thoſe young Men that are dead to be Kings, and brought them up at* Rome, *and gotten them* Cæſar's *favour: but they whom I had ſo much honoured, and exalted to the Crown, became Traytors againſt my life. Their death*
G *was very advantageous to* Antipater, *whoſe ſecurity I ſought thereby, becauſe he was a young Man, and the next that ſhould ſucceed me: but this cruel beaſt hath diſcharged his rage upon my ſelf, and thinks my life too long, and is grieved that I live to be old, and hath*

Antipater is judged before *Varus.*

Herod's accuſation againſt *Antipater.*

Herod's kindneſs towards his Children.

The Year of the World, 3961. before Christ's Nativity, 1.

hath attempted to make himself King, no other way but by murthering his Father. For H *which I know no other reason, but that I called him out of the Country, where he lived obscurely; and casting off those Sons whom I had begotten of a great Queen, appointed this to be Heir of my Kingdom. I confess my error, that I incited them against me, by having, for* Antipater's *sake, deprived them of their right. For wherein had I so well deserved of them, as of* Antipater? *unto whom, during my life time, I committed the sway and rule of my Kingdom, and openly in my Will and Testament declared him my Successor: Besides other gratifications, I bestowed upon him the yearly revenue of fifty Talents. And lately, when he was to sail to* Rome, *I gave him three hundred Talents, and commended him to* Cæsar, *as the only Son of all my House, who had regard to his Father's life. And what was the offence of the others compared with* Antipater's? *what proofs were produced* I *against them, equal to those that have shewed me more clearly than the day the Conspiracy framed against me by this most wicked and ingrateful of all Men? and is it now to be endured that he is so impudent as to dare to open his mouth, in hope to colour all again with craft and deceit? Beware* Varus, *that he deceive you not, for I know this Beast, and I even now see by his feigned tears, how probable a tale he will tell. This Fellow once warned me, that whilst* Alexander *lived I should beware of him, and not put every one in trust with my Person: This is he who was wont to go before me into my Bed-chamber, and look about in every Corner, lest any should have lain in wait to have attempted any Treason against me: This is he who watched by me in my sleep, and in whom I thought my self secure; who comforted me when I mourned for them that were put to death. This is he who gave* K *me good or ill characters of his Brethren when they were alive. This was my defender and champion. O* Varus, *when I remember his crafts and subtilties, and all his counterfeitings, I wonder that I am yet alive, and how I escaped the hand of such a Traitor. And seeing that fortune stirs up those of my own House against me, and that those that I most esteem are my greatest Enemies, I will bewail my hard fortune alone; and not one that hath thirsted after my blood shall escape, although proof be brought against every one of my Children.* Thus, his Heart being surcharged with sorrow, he was forced to break off his speech: and presently he commanded *Nicolas*, one of his friends, to report all the proofs and evidences.

Herod loved *Antipater* above the rest, and bestowed many benefits on him.

Antipater's answer, and excuse.

All this while *Antipater* lay prostrate at his Father's feet; but now lifting up his L head, he addres'd to him and said: *You Sir your self made my Apology: For how can he pass for a* Parricide, *who, as your self confess, always watcht to preserve you from all dangers? Which if you say I did feignedly, is it probable that I would be so circumspect in other affairs and at other times, and now in so weighty a matter play the part of a senseless Man? How could I think that such a design, though kept secret from Men, could be hidden from God, who seeth all things? Was I ignorant what befel my Brethren, whom God so punish'd for their wicked Conspiracy against you? or what should cause me to aim at their life? The hope of the Kingdom? I possess'd it already: Or a suspicion of your hatred towards me? I knew you loved me passionately: Or any fear which I had of you? On the contrary, I rendred you formidable to others by the care I took of your preservation.* M *Was it want of Money? Nothing less; for who might spend more than I? Truly if I had been the wickedst person in the World, or the cruellest beast upon the earth, yet I should have relented, being overcome by the benefits of so loving a Father; seeing, as your self said, you recall'd and prefer'd me before so many Sons, and being yet alive, you proclaim'd me King, and made me a spectacle to all Men to envy, through the benefits you bestowed upon me. O wretch that I am! O unhappy time of my absence out of my Country! what an opportunity hath it given to malicious and calumniating People! Yet, O Father, it was for your sake, and about your affairs that I went to* Rome, *to the end that* Syllæus *might not triumph over your old age.* Rome *can witness my Piety, and* Cæsar *the Prince of the whole World, who often called me a lover of my Father. Receive here, O Father, his Letters, far more* N *credible than those feigned Calumniations against me: let these plead my cause, let these testifie my affection towards you: Remember how unwilling I was to go to* Rome, *knowing I had here in this Country many secret Enemies. Thus you unwarily have been the cause of my ruine, by forcing me to that Voyage which has afforded envy time to frame accusations against me: but now I will come to the proof of these matters. Behold here I am, who notwithstanding a* Parricide, *yet never suffered any misfortune by Sea or Land: is not this a sufficient argument of my innocency? But I will not insist upon this proof of my innocence, since I know that God hath permitted you to condemn me already in your heart. Only I conjure you, give not credit to depositions extorted by Torments: let me be burned, inflict all Torments upon me, spare not my body: For if I am a* Parricide, *I ought not to die without all sorts of Torment.* *Antipater* accompanied these words with so many tears, that O he moved all that were present, and *Varus* also, to compassion; but *Herod* only abstained

Antipater calleth *Rome* and *Cæsar* to witness.

A ſtained from weeping, for his anger againſt his unnatural Son fix'd his mind upon the proof of his Crime. And preſently *Nicholaus* at the King's commandment made a long ſpeech concerning *Antipater*'s Malice and Artifices, which he laid ſo open, that he extinguiſh'd all pity in the minds of the Hearers. He aſcribed all the miſchief which had befallen that Kingdom unto him, and eſpecially the death of his two Brethren, who through his calumniations were made away; affirming alſo that he uſed treacherous practices againſt thoſe yet alive, fearing leſt they ſhould ſucceed in the Kingdom: for he who had prepared poyſon for his Father would much leſs ſpare his Brethren. And then coming to the proof of his intent to poyſon his Father, he declared in order all the evidences thereof, aggravating his offence by the
B corrupting of *Pheroras*, who by *Antipater* was drawn in to purpoſe the Murther of his Brother and King, and how he had alſo corrupted the King's deareſt friends: and ſo filled the whole Court with wickedneſs. When he had accuſed him of many other things, and brought proof thereof, he ended his ſpeech.

The year of the World, 3961. *before Chriſt's Nativity*, 1.

Nicholaus at the King's command beginneth a moſt heinous and bitter accuſation againſt *Antipater*.

Nicholaus's peroration.

Then *Varus* commanded *Antipater* to make anſwer to theſe things, and ſeeing that he continued lying on the ground, and ſaid nothing more, but God was witneſs of his innocency; he called for the Poyſon, and gave it one who was condemned to die, who having drunk thereof, preſently died. Then *Varus* talked apart with *Herod*; and what was done there in that Council he writ unto *Cæſar*, and the next day he departed. And when *Herod* had put *Antipater* in Priſon, he ſent Meſſengers
C unto *Cæſar*, to inform him of his hard fortune and calamity. After this it was diſcovered that *Antipater* deſign'd the death of *Salome*. For one of *Antiphilus*'s Servants came from *Rome*, and brought Letters from *Acme*, who was one of *Julia*'s Maids, which ſhe writ to the King, telling him that ſhe found a Letter of *Salome*'s among *Julia*'s; which for good will ſhe had ſent him. Theſe Letters which ſhe affirmed to be *Salome*'s contained many invectives againſt *Herod*, and many accuſations. But theſe Letters were feigned by *Antipater*, who for Money had perſwaded *Acme* to write them in her own name; as the Letter that ſhe writ to *Antipater* evidently ſhewed; for ſhe writ as followeth.

The poyſon tried upon a condemned Man.

Another proof againſt *Antipater*.

I have writ to your Father as you requeſted me, and ſent alſo other Letters; and I aſſure
D *my ſelf he will not ſpare his Siſter, if he do but read the Letters. You may do well, ſeeing I have performed all your requeſts, to be mindful of your promiſe.* This Letter againſt *Salome* and others, being found to be counterfeited, the King began to doubt that *Alexander* was made away by ſuch counterfeited Letters; and he remember'd that he had almoſt put his Siſter to death, through *Antipater*'s device. Wherefore he reſolved no longer to delay to puniſh him for all; yet was he hindred by a great ſickneſs from accompliſhing his purpoſe. He only ſent Letters to *Cæſar* concerning *Acme*'s treachery and falſe accuſation of *Salome*; and changed his Teſtament, and blotted out the name of *Antipater*, and in his room writ *Antipas*, leaving out *Archelaus* and *Philippus*, who were the elder Brethren, becauſe *Antipater* had render'd them odious to him.
E He bequeathed to *Auguſtus* a thouſand Talents, beſides many other rich gifts: and to his Wife the Empreſs, and Children, and Kindred, and Freed Men, above five hundred; he alſo gave great gifts to others, either in Land or Money, and left to his Siſter *Salome* great riches.

Herod intendeth *Antipater*'s puniſhment, and therefore bloteth his name out of his Teſtament.

CHAP. XXI.

Of the Golden Eagle, and of Antipater's *and* Herod's *death.*

F HErod's diſeaſe encreaſed, partly through age, and eſpecially by his grief and ſorrow; for he was now threeſcore and ten years old; and his mind was ſo troubled for the death of his Children, that though he were in health, yet he took no pleaſure in any thing; and his ſickneſs was ſo much the more grievous to him, becauſe that *Antipater* was yet alive; but he purpoſed to put him to death as ſoon as he was recovered of his ſickneſs. To increaſe his Calamity, there aroſe a tumult among the People. There were in the City two Doctors, reputed very skilful in our Country-laws: One of them was named *Judas*, the Son of *Sariphæus*; the other was called *Matthias*, the Son of *Margalote*. Theſe two were followed by a great number of young Men; ſo that when they expounded the Law, they had an aſſembly like a great Ar-
G my. And hearing that the King, partly by Grief, and partly by his Diſeaſe, was very like to die, they told their acquaintance, that now it was a fit time to revenge the injury which God received by thoſe prophane Works, which were made againſt

Ant. lib. 17. *cap.* 8.

The Year of the World, 3963. before Christ's Nativity, 1.

Judas and *Matthias* perswade the people to pull down the Golden Eagle.

against his expres Commandment; which forbids to place the Images, or likenes of any living thing in the Temple. This they said, because the King had set a Golden Eagle upon the chief Porch of the Temple, which they exhorted the young Men to take away; saying, that it was meritorious, although danger might ensue thereon; yea, even to die for their Country-laws. For they that died for such a cause, should enjoy everlasting life and glory: And that many unwise Men, ignorant of that Doctrine, so loved their lives, that they chose rather to die by sickness, than to spend their lives in so glorious an enterprize. Whilst they spoke thus, there was a rumour spread, that the King was now at the last gasp; whereby the young Men being encouraged, about Noon, when many were walking in the Temple, they let themselves down from the top of the Temple with great ropes, and so with hatchets cut down the Eagle. H I

The young men that pulled down the Eagle, are brought before *Herod*, and are examined.

Whereof the Captain of the Soldiers being advertised, he went with a great many Soldiers speedily to the Temple, and took almost forty of the young Men, and carried them to the King: Who asked them if that were true, that they were so bold as to cut down the Golden Eagle: They confessed they had done it. Then he demanded by whose Commandment? They answered, by the Commandment of the Law. After this, it was asked them, why they, who were presently to die, were so joyful? They answered, Because after death they hoped to enjoy eternal Bliss. The King hereat was so greatly moved with anger, that for all his Disease, he went forth and made a Speech to the People, wherein he inveighed against these Persons as Sacrilegious; who, under pretence and colour of their Country-laws and Religion, attempted some great matter; and he adjudged them as impious People, worthy of Death. The People fearing that he would torture many to learn who had favoured the act, requested him that only the Authors and Actors of that Crime, might receive punishment; and that he would remit the offence to all the People besides. The King, with much ado entreated, caused the young Men that let themselves down with Cords, and the two Doctors, to be burned; and the rest which were taken in the act, to be beheaded. After this, the King's sickness spread over his whole body, and he was afflicted with most grievous pains: For he had a great Fever, and an Itch over all his body, which was intolerable, and a daily Collick; and his feet were swelled, as though he had the Dropsie: His belly also was swelled, and his privy Members putrified, so that the Worms bred in the putrified places. He was also grievously tormented with difficulty of breath, and a Convulsion of the whole body; so that some said, that this was a punishment laid upon him, for the death of the two Doctors. *Herod*, notwithstanding he was afflicted with so many and grievous sicknesses, yet he was desirous to live, and sought remedy, in hope of health. At last, he passed over *Jordan*, where he used the warm Waters of *Caliroe*, which run into the Lake of *Asphaltites*; and are so sweet, that Men use to drink of them. There the Physicians caused his body to be bathed in hot Oyl, and he was therewith so weakened, that his sense failed, and he was as though he were dead; whereat those that were about him being troubled, with their cries they caused him to look up; and now despairing of life, he caused fifty Drachmes to be distributed to every Soldier, and great Sums of Money to the Captains and his friends.

The young men with the Ring-leaders, condemned to die.

The King troubled with many diseases *Ant. l. 17. c. 9.*

Herod seeketh remedy in his sickness at the hot Baths.

K L M

Herod full of melancholy.

As he returned, when he came to *Jericho*, he was in a very great likelihood to die; and his melancholy put into his head a wicked resolution: For he caused the chief Men of every Town and Village in all *Judæa* to be assembled together, and then he shut them up in a place called the *Hippodrome*: And calling unto him his Sister *Salome*, and *Alexas* her Husband; *I know* (said he) *that the Jews will make Feasts for joy of my death; yet if you will do what I desire, it shall be mourned for, and I shall have a remarkable Funeral. As soon as I have given up the Ghost, cause my Soldiers to encompass these Men whom I have here in hold, and kill them all: By this means all* Judæa, *and every Houshold thereof shall have cause to lament.* After he had commanded this to be done, those whom he had sent to *Rome*, brought him Letters, wherein was shewed how *Acme*, *Julia*'s Servant, was by *Cæsar*'s Command put to death, and *Antipater* adjudged worthy to die: yet *Cæsar* writ, that if his Father had rather banish him, he permitted it. *Herod* with this news was something pleased, yet presently his pains and a vehement Cough seized him with that violence, so that he thought to hasten his own death; and taking an Apple in his hand, he called for a Knife (for he was accustomed to cut the Meat which he did eat) and then looking about him, lest any standing by should hinder him, he lift up his arm to strike himself. But *Achab* his Nephew run hastily to him, and stayed his hand; and presently there was made great lamentation throughout all the King's Palace, as though the King had been dead. *Antipater* having speedy news hereof, took courage, and promised the Keepers a piece of Money to

The Ambassadors signifie *Acme*'s death, and bring Letters that authorize *Herod* to punish *Antipater*.

Herod overcome with pain, would have slain himself. *Ant. lib. 17. cap. 16.*

N O

let

A let him go. But the chiefeſt of them did not only deny to do it, but alſo went preſently to the King, and told him what *Antipater* requeſted. *Herod* hearing this, lifted up his voice with more ſtrength than was meet for a ſick Man, and commanded his Guard to go and kill *Antipater*, and bury him in the Caſtle called *Hircanion*. And now again he altered his Teſtament, and appointed *Archelaus* his eldeſt Son King, and *Antipas* his younger Brother Tetrarch. Five days after the death of his Son *Antipater*, *Herod* died; having reigned thirty and four years after he ſlew *Antigonus*, and thirty ſeven years after the *Romans* had declared him King. In many things he was as fortunate as any Man; for being born but a private Perſon, he got the Crown, and kept it, and left it to his Poſterity: But in his Domeſtick Affairs, he was moſt unfortunate. *Salome*, B before it was known to the Soldiers that the King was dead, went forth with her Huſband, and releaſed all thoſe that were in hold, whom the King had commanded to be ſlain; ſaying, that the King's mind was altered, and therefore he gave them all licence to depart; And after their departure, the King's death was publiſhed to the King's Soldiers; who, together with the other multitude were aſſembled in the Amphitheatre at *Jericho*, by *Ptolomy*, Keeper of the King's Seal; who made a Speech to them, and told them that *Herod* was now happy; and he comforted the Multitude, and read unto them a Letter which the King left, wherein he earneſtly requeſted the Soldiers to favour and love his Succeſſor. After the Epiſtle read he recited the King's Teſtament, wherein *Philip* was appointed Heir of *Trachonitis*, and the places thereunto adjoyning; *Anti-* C *pas* Tetrarch, and *Archelaus* King. He commanded his Ring to be carried to *Cæſar*, to whom he referred the cognizance and diſpoſal of all with full Authority; requiring, that as to any thing elſe his ſaid Teſtament ſhould be performed.

The year of the World, 3963. *after Chriſt's Nativity*, 1.

Antipater's death. Ant. lib. 17. *cap.* 12.

Herod's death ſignified to the Soldiers.

This was no ſooner read, but preſently the Skies were filled with the voices and cries of the people, who congratulated *Archelaus*; and the Soldiers and the People promiſed to ſerve him faithfully, and wiſhed him a happy Reign. This done, the next care was about the King's Funeral, on which *Archelaus* ſpared no coſt, but buried the King with all Royal Pomp poſſible. The Herſe whereon he was carried, was adorned with Gold and Precious Stones; upon it lay a Bed wrought with Purple, whereupon was laid the dead Corps of the King, covered alſo with Purple, a Crown and Diadem of pure Gold D on his Head, and a Scepter in his Right hand. About the Herſe were his Sons and Kinſfolk; and the Guard, and Bands of *Thracians*, *Germans* and *Gauls*, all went before in order, as though they had gone to Wars. The reſt of the Soldiers, in Warlike order, followed their Captains and Leaders; and five hundred of his Servants and Freed-men carried Perfumes. And thus the Corps was carried the ſpace of two hundred Furlongs from *Jericho*, to the Caſtle of *Herodion*; where, as himſelf had appointed, it was interred.

Archelaus proclaimed King after his Fathers deceaſe. *Herod's* pompous Funeral.

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THE SECOND BOOK OF THE WARS of the JEWS.

I

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Second Book.

1. *Of* Herod's *Succeſſor* Archelaus, *how he entred into the Temple, and the Mutiny that aroſe for the revenge of thoſe that were executed for taking away the Golden* Eagle. K
2. *Of the Fight and Maſſacre in* Jeruſalem, *between the* Jews *and the* Sabinians.
3. Varus, *Governour of* Syria *for the* Romans, *repreſſeth the Inſurrections in* Judæa.
4. *How the* Jews *had an Ethnarch conſtituted over them.*
5. *Of the Impoſtor* Alexander, Herod's *pretended Son; and how he was taken.*
6. *Of the Baniſhment and Death of* Archelaus.
7. *Of* Judas *the* Galilean, *who eſtabliſhed a fourth Sect; and of the three Sects amongſt the* Jews.
8. *Of the Cities which* Philip *and* Herod *built: and of* Pilate's *Government.* L
9. *The Emperor* Caius *orders* Petronius, *Governour of* Syria, *to conſtrain the* Jews *by Arms, to receive his Statue into the Temple:* Petronius *forbears to do it. The death of* Caius *ſaves him from puniſhment.*
10. *The* Roman *Army declares* Claudius *Emperor. Of the Reign and Death of* Agrippa.
11. *Of divers Tumults in* Judæa *and* Samaria.
12. *Of the Tumults in* Judæa *under* Fœlix.
13. *Of* Albinus *and* Florus, *Preſidents of* Judæa. M
14. *Of* Florus *his Cruelty againſt the* Jews *of* Cæſarea *and* Jeruſalem.
15. *Of another Oppreſſion of the Citizens of* Jeruſalem *by* Florus.
16. *Of* Politianus *the Tribune, King* Agrippa's *Speech to the* Jews, *exhorting them to obey the* Romans.
17. *Of the Rebellion which the* Jews *begun againſt the* Romans.
18. *Of the death of* Ananias *the High Prieſt,* Manahem *and the* Roman *Soldiers.*
19. *Of the great Maſſacre of the* Jews *at* Cæſarea, *and in all* Syria.
20. *Cruelties exerciſed againſt the* Jews *in divers other Cities, and particulary by* Varus. N
21. *Fifty thouſand* Jews *ſlain at* Alexandria.
22. *Of the Maſſacre of the* Jews *by* Ceſtius Gallus.
23. *Of* Ceſtius *his Battel againſt* Jeruſalem.
24. *Of ths Siege of* Jeruſalem *by* Ceſtius, *and of the Maſſacre.*
25. *Of the Cruelty of thoſe of* Damaſcus *againſt the* Jews, *and of* Joſeph's *Affairs in* Galilee.
26. *Of* Joſeph's *danger and eſcape; and of the malice of* John *of* Giſcala.

O

27. *How*

A 27. *The Cities of* Tiberias *and* Sephoris *are recovered by* Joseph.

28. *How the people of* Jerusalem *prepared themselves for War; and of the Robberies of* Simon *Son of* Gioras.

CHAP. I.

Of Herod's *Successor* Archelaus, *how he entred into the Temple, and the Mutiny*
B *that arose for the revenge of those that were executed for taking down the Golden Eagle.*

ARchelaus being acknowledged Successor in the Kingdom to *Herod*, lately dead, necessity constrained him to go to *Rome*, to the end he might be confirmed by *Augustus*; which Journey gave occasion of new Broils: For after that for seven days he had celebrated his Father's Funeral, and largely feasted the people (for this is a Custom amongst the Jews, which bringeth many of them to Poverty; and yet he that doth not so is reputed impious) he went to the Temple
C attired in a white Garment, where he was, with great joy, received of the people; and he himself sitting in a Tribunal, upon a Throne of Gold, very courteously admitted the People to his presence, and thanked them for their diligent Care used in his Father's Funeral, and for the Honours they had rendred to himself, as to their King. Yet he said, he would not take upon him either the Authority or Name of a King, till such time as his Succession was approved of by *Cæsar*, who by his Father's Testament, was Lord and Master of all; and for that Cause he had refused the Diadem offered him by the Soldiers at *Jericho*, when they would have crowned him. But he promised, that if he were confirmed King by the Hands of the Emperour, he would largely recompence both the Soldiers and the People for their good Will;
D and that he fully purposed to be more favourable unto them, than his Father had been. The Multitude hereat greatly rejoyced, and made present tryal of his Mind and Purpose; for some cried out, requesting that the Tributes might be lessened: Others desired that the new Imposts might cease; others requested him to set all Prisoners at liberty. *Archelaus*, in favour of the People, granted all these Requests; and then offering Sacrifices, he banquetted with his Friends. But suddenly, a little after Noon, a great Multitude desirous of alteration (the common lamentation for the King's death being ceased) began a private mourning, bewailing their Misfortune, whom *Herod* had put to death for pulling down the Golden Eagle from the Porch of the Temple. This sorrow was not secret; but the whole City resounded with la-
E mentations for them, that were thought to have lost their Lives for the Temple, and their Country-Laws. They also cried, that revenge was to be taken upon them, whom *Herod* for that Fact had rewarded with Money. And that first of all, he who by *Herod* was constituted High-Priest, was to be rejected, and another more honest and devout was to be put in his place. *Archelaus*, although he was herewith offended; yet, because he was presently to take such a Journey, he abstained from Violence, fearing lest he should render the Multitude his Enemies. Wherefore he sought rather by Admonition than by Force, to reclaim those that were Seditious; and he sent the Governour of the Soldiers to request them to be pacified. But the Authors of the Sedition, so soon as he came to the Temple, and before he spake one word, threw Stones
F at him; and in like manner they used others sent afterwards by him to appease them; for *Archelaus* dispatched many Messengers unto them, whom they contumeliously treated; so that if they had been more in number, their Fury would have proceeded further. Wherefore, when the Feast of Unleavened Bread drew nigh, which the Jews call *Easter*, wherein an infinite number of Sacrifices were appointed; an innumerable multitude of people came out of all Villages thereabout, for Devotion sake, to the Solemnity; and they who so lamented the death of the Doctors, remained in the Temple, seeking by all means to promote the Sedition. Which *Archelaus* fearing, sent a Band of Soldiers, and a Tribune with them, to take the chief of the Seditious, before such time as they had drawn unto them the Multitude of the People; against whom the
G whole People being stirred up, slew a great many of them with Stones; and the Tribune himself being sore hurt, had much ado to escape. And when they had so done, they presently went and offered Sacrifice, as though no hurt had been done. But

The Year of the World, 3962. after Christ's Nativity, 2.

Ant. lib. 17. cap. 11. The Lamentations and Banquets *Archelaus* made.

Archelaus promiseth his Subjects all favour.

A Sedition about the pulling down of the Eagle, and the Agents thereof. *Ant. lib. 17. cap. 12.*

Archelaus's bounty towards the Seditious.

The Feast of *Easter* solemnly kept, and much Sacrifice offered.

The year of the World, 3962. after Christ's Nativity, 2.

Three thousand of the Jews slain at the Feast of Easter.

Archelaus perswaded himself, that the Multitude would not be appeased without slaughter: wherefore he sent against them the whole Army, the Foot into the City, and the Horse into the Field; who assaulting the seditious People as they were sacrificing, slew of them almost three thousand, and scattered the residue into the Mountains adjoyning. There were also some who followed *Archelaus*, and proclaimed by vertue of his Command, that every one should depart home to his House; as accordingly, notwithstanding the Holiness of the Day, they did. But he, accompanied with his Mother, *Poplas*, *Ptolomy*, and *Nicholaus* his Friends, went to the Sea-cost, leaving *Philip* Governour of the Kingdom, and of his Houshold: With them departed *Salome* and her Children, and the King's Brethren and Kindred, under pretence to assist *Archelaus* to the Crown; but indeed, it was to inform *Cæsar* of the Murther committed in the Temple against the Law.

Sabinus cometh into *Judea* to seize the Forresses, and keep the Treasure. *Ant. lib.* 17. *cap.* 13.

When they came to *Cæsarea*, they met with *Sabinus* Governour of *Syria*, who was coming towards *Judea*, to take into his custody *Herod*'s Treasure. *Varus*, to whom *Archelaus* had sent *Ptolomy* about this matter, forbad him to proceed further. And so *Sabinus*, in obedience to *Varus*, neither entred the Castles, nor took *Herod*'s Treasure from *Archelaus*; but promised, that he would let all alone, till *Cæsar*'s pleasure were understood. But so soon as one of them that hindred him was gone to *Antioch*, and the other, to wit *Archelaus*, to *Rome*; he still remaining at *Cæsarea*, now hasted to *Jerusalem*, and took the King's Palace: Where, calling for the chief of the Guard, and the Purveyers, he exacted of them an account, and sought to take into his custody the Castles and strong Holds. But the Captains of the Garrisons, mindful of the Charge which *Archelaus* had given them, refused him entrance; affirming that they kept them more for *Cæsar* than *Archelaus*. At this time also, *Antipas*, one of *Herod*'s Sons went to *Rome* with a design to obtain the Crown; alledging that *Herod*'s first Testament was of more force than the last, and that he in the first was declared King; and both *Salome*, and divers others of his Kindred, who sailed with *Archelaus*, promised him their Aid. He took with him his Mother and *Ptolomy*, Brother to *Nicholaus*; in whom he had great confidence, because he had been always faithful to *Herod*, and was held by him in great credit. But none had so much encouraged him as *Irenæus* the Orator, who had an excellent faculty of speaking. Trusting to these, he refused the counsel of them who sought to perswade him to yield to *Archelaus*, both as the elder, and appointed by the last Testament of his Father. Now when they were all arrived at *Rome*, those of the Kindred that hated *Archelaus*; and especially those that looked upon it as a sort of Liberty to be governed by the *Romans*, favoured *Antipas*; in hope, that if their design of being freed from the Rule of Kings did not succeed, they should at least have the comfort to be commanded by him, and not by *Archelaus*. And to further him the more, he obtained *Sabinus*'s Letters to *Cæsar*; wherein *Archelaus* was accused, and *Antipas* commended. *Salome*, and the rest of the Complices, presented Accusations against *Archelaus* to *Cæsar*, who, after them, delivered also his Justification in writing; and withal, his Father's Ring, and an Inventory of his Treasure by *Ptolomy*. *Cæsar* pondering with himself what both Parties alledged, and the greatness, and large Revenues of the Kingdom, and the number of *Herod*'s Children; and having also read the Letters of *Varus* and *Sabinus*, he called the chief of the *Romans* to Council; where *Caius* the Son of *Agrippa*, and his Daughter *Julia*, whom he had adopted by his Assignment, sate in the first place, and so he licenced the Parties to plead their Rights. *Antipater*, *Salome*'s Son, being the greatest of all *Archelaus*'s Adversaries, spake first, and said, that *Archelaus* now only for form disputed for the Kingdom, of which he had already possessed himself without waiting to know *Cæsar*'s Pleasure; and that he did now strive in vain, to render *Cæsar* favourable to him, whom he would not attend to judge of his lawful Succession. That after *Herod*'s death, he suborned some to offer him the Diadem: And that sitting on a Throne of Gold in Kingly manner, he had changed all Orders of the Soldiers, disposed of Offices, and granted unto the People their Requests; which could not be effected but by a King. That he had also set at liberty many Men, who for great Crimes were imprisoned by his Father. And having done all this, he came now to *Cæsar*, to crave the shadow of the Kingdom, the substance and Body whereof he already possessed; so that herein he left nothing to *Cæsar* to dispose of but the bare Title. Moreover, he alledged that *Archelaus* did but counterfeit sorrow for his Father's death, feigning himself to mourn in the day time, and in the night he would be drunk and riotous. By which carriage, he said, that he had caused the Sedition of the People, and incurred their hatred. After these Accusations, he insisted upon the horrid slaughter of the multitude about the Temple: For he said, That they only came against the Festival Day, to offer

Antipas elected King by *Herod*'s former Testament, striveth with *Archelaus* for the Kingdom.

Antipas accuseth *Archelaus* by Letters to *Cæsar*.

Cæsar calleth a Council of *Roman* Nobility.

Antipater's vehement Accusation against *Archelaus*.

Antipater spareth no vehemency in accusing *Archelaus*.

A offer Sacrifice; and that they themſelves were ſacrificed, as they were offering the Sacrifices which they brought: And that there were ſuch heaps of dead Bodies in the Temple, as never in any foreign War, the like had been ſeen. That *Herod* fore ſeeing his cruelty, never judged him worthy of the Kingdom, till ſuch time as his Underſtanding failed him; when being more ſick in Mind than Body, he knew not whom he named his Succeſſor in his laſt Will; whereas he had nothing whereof he could blame him, whom in his former Will, he had appointed his Succeſſor, when he was in health, both of Mind and Body. Yet (ſaid he) put the caſe, *Herod* in his extremity, knew what he did, yet *Archelaus* hath rendred himſelf unworthy of the Kingdom, by having committed many things againſt the Laws. For (ſaid B he) what will he be after he hath received Authority from *Cæſar*, who before he received any, hath murthered ſo many? *Antipater* having ſpoken more to this effect, and at every Accuſation taking Witneſs of his Kindred that ſtood by, ended his Speech.

The Year of the World, 3964. after Chriſt's Nativity, 2.

The Will changed during *Herod's* Sickneſs.

Antipater againſt *Archelaus.*

Then *Nicholaus* ſtood up, and firſt of all ſhewed, that the ſlaughter of them in the Temple was neceſſary and unavoidable; for they, for whoſe death *Archelaus* was now accuſed, were not only Enemies of the Kingdom, but alſo of *Cæſar*; And for other Crimes objected, he ſhewed how that they were done, even by the counſel and perſwaſion of the Accuſers. He alſo urged, that the ſecond Teſtament might be of force, for that therein *Herod* had refererd it to *Cæſar*, to confirm his Succeſſor. And C he who had ſuch remembrance, as to leave the Arbitrament of his Will to him who is Lord of all; could not be thought to miſtake himſelf in appointing his Heir, nor yet deprived of his Senſes, ſeeing he knew by whom he ſhould be eſtabliſhed. When *Nicholaus* had ended his Speech, and declared all that he thought might make for *Archelaus*; *Archelaus* coming into the midſt of the Counſel, proſtrated himſelf at *Cæſar's* Feet. *Auguſtus* courteouſly raiſed him from the Ground and declared him worthy to ſucceed his Father. Yet did he not pronounce a definitive Sentence, but the ſame day the Council being diſmiſſed, that he might deliberate with himſelf at more leaſure, whether any one ſingle Perſon of thoſe nominated in the two wills, ſhould ſucceed their Father in the Kingdom, or that the Kingdom ſhould be divided amongſt the whole D Family; becauſe they were many in number, and had all need of Eſtate to ſupport themſelves with honour.

Nicholaus defendeth *Archelaus.*

Archelaus humbleth himſelf at *Cæſar's* feet

Cæſar's Bounty and Humanity towards him.

CHAP. II.

Of the Fight and Maſſacre at Jeruſalem, *between the Jews and the Sabinians.*

BEfore *Cæſar* determined any thing concerning this matter, *Malthace*, the Mother of *Archelaus*, fell ſick and died; and many Letters came out of *Syria*, ſignifying E that the Jews had rebelled. Which *Varus* foreſeeing after the departure of *Archelaus* from thence, had gone to *Jeruſalem* to repreſs the Authors of that Sedition: And becauſe the multitude would not be quiet, he left one Legion of the three which he brought out of *Syria*, in the City, and ſo returned to *Antioch*. But *Sabinus* coming afterwards to *Jeruſalem*, was the cauſe that the Jews began a new Broil: For he forced the Garriſons to render to him the Caſtles, and rigorouſly made ſearch for the Kings Treaſure: And he was not only aſſiſted by thoſe that *Varus* left there, but alſo he had a great multitude of his own Servants all armed, to further his Avarice. And in the Feaſt of *Pentecoſt* (ſo called, becauſe it happens at the end of ſeven times ſeven days) the People gathered themſelves together, not for Religions ſake, but for anger F and hatred; ſo that there was an infinite multitude of People which came out of *Galilee*, and *Idumæa*, and *Jericho*, and the Countrys beyond *Jordan*. Yet the Jews which were inhabitants of the City, ſurpaſſed the reſt both in number and courage and they therefore parted themſelves into three Bands, and made three Camps; one on the North ſide of the Temple, another on the South towards the Hippodrome, the third on the Weſt near the Palace; and ſo they beſieged the Romans on every ſide. *Sabinus* greatly fearing them, both for their Multitude and for their Courage, ſent many Letters to *Varus*, earneſtly requeſting him with all ſpeed to bring ſuccour; for if he did not, the whole Legion would be deſtroyed. He himſelf got into the high- *Sabinus* get- G eſt Tower of the Caſtle of *Phaſælus*, ſo called from the name of *Herod's* Brother, whom the Parthians killed; and from thence he gave a ſign to the Roman Soldiers to iſſue out ſuddenly upon their Enemies; for himſelf was in ſuch a fear, that he durſt not come down to the Soldiers of whom he was Commander. The Souldiers obeying his

Ant. lib. 17. cap. 14. Sedition in *Jeruſalem.*

Sabinus ſeizeth the King's Treaſure, and laboureth to get poſſeſſion of his Fortreſſes.

Three Camps of the Jews.

teth into the higheſt Tower of the ſtrongeſt Caſtle.

The year of the World, 3964. after Christ's Nativity, 2.

Command, attacked the Temple, and there fought a fierce Battel with the Jews; who having none to assist them, and being unexperienced in Warlike Affairs, were soon conquered by them that were skilful. At last, many Jews got upon the Porches, and cast Darts at them from the Pinnacles, so that they killed many: But the other could not revenge themselves of them, who fought against them from so high a place; neither could they sustain the force of them who joyned Battel with them; till at last the *Romans* fired the Porches, which for greatness, and curious work were admirable. By this means many Jews were either destroyed with the suddain fire, or else, leaping down amidst their Enemies, were by them slain; others going backward, were cast headlong from the Wall; others despairing of life, killed themselves with their own Swords; and they who privily came down the Walls, being assaulted by the *Romans*, and astonished with fear, were easily overcome: Till at last, all being either put to the Sword, or fled through fear, the treasure dedicated to God, was left destitute of Keepers; so that the Soldiers took away thereof about four hundred Talents; and that which they left, *Sabinus* got.

A Skirmish between the Jews and *Romans*.

The *Romans* fire the Porches.

But this loss of Men and Money stirred up many more Jews, and those more brave than the first, against the *Romans*; whom they besieged in the King's Palace, and threatned all their destructions, unless they would presently depart from thence: Yet promising *Sabinus* and the Legion leave to depart, if he so liked. Part of the King's Soldiers, who of their own accord fled to them, assisted them. But the most Warlike and valiant amongst them, were three thousand Men of *Herod*'s Army, whose Leaders were *Rufus* and *Gratus*; one of the Foot, and the other of the Horse; both which, although they had had no Soldiers with them, might yet for their Valour and Counsel, have been considerable to the Party of the *Romans*. The Jews earnestly continued the Seige, and assaulted the Castle-Walls, crying upon *Sabinus* to depart, and not to hinder them now, after so long time, to recover their Country's Liberty. *Sabinus*, though with all his heart he wished himself away, yet he durst not trust them; but he suspected that their courtesie was but a Plot to entrap him. And on the other side, hoping that *Varus* would come and help him, he still endured the danger of the Siege. At the same time there were tumults in many places of *Judæa*; and many through opportunity of the time, aspired to the Kingdom. For in *Idumæa* two thousand old Soldiers, who had born Arms under *Herod*, gathering together, and having Armed themselves, went to attack the King's Forces commanded by *Achiab*, *Herod*'s Nephew; who because they were old Souldiers, and very well armed, durst not meet them in the Field, but withdrew into some Fortresses. At *Sephoris* also, a Town of *Galilee*, *Judas* the Son of *Ezechias*, Captain of the Thieves which formerly were defeated by King *Herod*, and had wasted the Country; gathered together a great multitude, and brake into the King's Armory, and armed all his Company, and fought against them who affected the Royal Dignity. Also, beyond the River, one *Simon*, who had been *Herod*'s Servant; being a good Man, and of a huge stature, put a Crown upon his own Head; and gathering together a company of Vagrants, went about with them to *Jericho*, and burnt the King's Palace, and many fair and sumptuous Houses there, and so got a great Booty there; and he had surely fired all other Buildings of Note, had not *Gratus*, Captain of the King's Footmen, made haste to fight him with the Bow-men of *Trachon*, and the most Warlike Men of *Sebaste*. *Simon* lost many Men in this Encounter; and when he fled into a strait Valley, *Gratus* overtook him, and cut him overthwart the Neck, so that he fell to the Ground. In like manner, other of the King's Palaces near *Jordan*, by *Bethara*, were burnt by a multitude of other Rebels, gathered together in bands from beyond the River. At this time a Shepherd, named *Athrongæus*, pretended to make himself King: His Birth was so low, that formerly he had been but a simple Shepherd; and he had no other merit, but that he was very large, and strong of Body, and despised death. With this resolution he armed his four Bretheren, each of which had a Company armed, and they were as his Lieutenants, to make Incursions; whilst he, like a King, meddled only with great Affairs, and wore a Crown upon his Head: And thus he continued a long time wasting the Country, and killing, not only the *Romans*, and king's Soldiers; but also the Jews, if there was hope to gain any thing by them. One day he met a Company of the *Romans* at *Emmaus*, who carried Corn and Armour unto the Legion; he fought with them, and killed one *Arius* a Centurion, and forty of the most valiant amongst them upon the place; the rest being in like danger, through the help of *Gratus* with the Soldiers of *Sebaste*, escaped. After they had done many things in this manner against their own Country-men as well as strangers, at last, three of them were taken; the eldest by *Archelaus*, and the two other, who were eldest after him, fell into the hands of *Gratus* and *Ptolomy*;

Ant. lib. 17. cap. 15.

Simon, one of the King's Servants taketh the Kingdom upon him.

Athrongæus a Shepherd, usurpeth the Kingdom.

The End and Issue of the War.

A *Ptolomy*; and the fourth yielded himſelf to *Archelaus* upon Compoſition. Such was the ſucceſs of the bold Enterprize of theſe five Men. But at that time a War of Thieves filled all *Judæa* with Troubles and Robberies.

The year of the World, 3964. after Chriſt's Nativity, 2.

CHAP. IX.

Varus, *Governour of* Syria *for the* Romans, *repreſſes the Inſurrections in* Judæa.

B WHen *Varus* had, by the Letters of *Sabinus*, underſtood the danger wherein the whole Legion was, being beſieged in *Jeruſalem*; he haſted to ſuccour them: But firſt he went to *Ptolemais* with two other Legions, and four Cornets of Horſe; where he had appointed the King's Forces, and the other Auxiliary Troops to meet him. As he paſſed by *Beritus*, the Inhabitants gave him fifteen hundred Men. Alſo *Aretas* the King of *Arabia*, for the hatred he bare to *Herod*, ſent him a great number, both of Horſe and Foot. As ſoon as the Hoſt was aſſembled, *Varus* incontinently directed part of his Army into *Galilee*, adjoyning to *Ptolemais*; and appointed a Friend of his, the Son of *Caius* their Governor, who preſently put all to flight againſt whom he was ſent; and having taken the Caſtle of *Sephoris*, he fired it, and made all the Inhabitants thereof Slaves. *Varus*, with the reſt of the Army, went to *Samaria*, and took it; yet he did C the City no harm, becauſe he found, that amidſt all theſe Tumults, they had been quiet. When he had pitched his Tents at a Village called *Arus*, which belonged to *Ptolomy*, the *Arabians* ſacked it, for they hated thoſe that loved *Herod*. From thence they went to *Sampho*, another ſtrong Burrough; which they in like manner ſacked and deſtroyed, without ſparing any thing. All was filled with the ſlaughter and fires which the *Arabians* made, there was no end nor hindrance of their Avarice. Alſo *Varus* commanded *Emmaus* to be burnt, being angry for the death of *Arius*, and the reſt that were ſlain there; and the Inhabitants thereof abandoned it, every one by flight ſeeking to ſave himſelf. From thence he went to *Jeruſalem*; and at his approach, the Jews that beſieged the *Roman Legion* fled and ſcattered themſelves, ſome here, ſome there, all about D the Country: They that remained in the City excuſed themſelves, that they were not conſenting to the Tumult; but that for the Celebration of the Feaſt, they permitted thoſe Seditious to come into the City, affirming that they had rather have been beſieged together with the *Romans*, than have joyned with thoſe of the Sedition; and ſo they laid the cauſe of that Tumult upon others. But firſt *Joſephus*, *Archelaus*'s Couſin, with *Gratus* and *Rufus*, went to meet him; leading the King's Army, and the *Sibaſtians*, and the *Roman* Soldiers, adorned in their accuſtomed Apparel. *Sabinus* durſt not be ſeen by *Varus*, and therefore got him out of the Town before, and went to the Sea-coaſt. *Varus* divided his Army, and ſent ſome Parties into the Country, to ſeek the Authors of the Tumult: And thoſe that were brought to him who were in leſs fault, he E committed to Priſon; thoſe who were the chiefeſt, he crucified, to the number of two thouſand.

And underſtanding that in *Idumæa* there yet remained ten thouſand Men in Arms, he preſently ſent the *Arabians* home, becauſe he perceived that they did not ſerve as they that came to help him, but as they themſelves pleaſed, waſting the Country againſt his Orders; and ſo, accompanied with his own Army, he haſtned againſt the Enemies: But they without any fight through *Achiab*'s Counſel, yielded themſelves to *Varus*. And he pardoned the Common Soldiers, and ſent the Captains to *Cæſar* to anſwer the matter: Who, pardoning moſt of them, yet puniſhed ſome that were of *Herod*'s Kindred, becauſe they had rebelled againſt their own King. *Varus* having thus quieted the F Eſtate of *Judæa* and *Jeruſalem*, left in the Fortreſs of *Jeruſalem*, the ſame Legion that was there before, and departed to *Antioch*.

Ant. lib. 17. cap. 16.

Varus aſſiſteth the *Romans* againſt the *Jews.*

Varus taketh divers Cities and Caſtles of *Judæa.*

Emmaus burnt

Varus cometh to *Jeruſalem* with his Army, and with his only Preſence diſmayeth the *Jews.*

The year of the World, 3966. after Chriſt's Nativity, 4.

Varus crucified two thouſand of the Seditious.

Varus's mercy and bounty to the *Idumæans.*

The year of the World, 3966. after Christ's Nativity, 4.

CHAP. IV.

How the Jews *had an Ethnarch constituted over them.*

NOW *Archelaus* met a new Obstacle at *Rome*; for the Jews, who before the Sedition, with the leave of *Varus*, were gone to *Rome*, to crave the liberty of their Country. Those who went as Ambassadors in their Country's behalf, were fifty in number, and they were assisted by more than eight thousand Jews that lived at *Rome*. Whereupon *Cæsar* called a Council of the Nobility of *Rome* in the stately Temple of *Apollo*, which he had built on Mount *Palatine*. The whole Body of the Jews appeared with the Legats against *Archelaus* and his Friends, *Archelaus*'s Kindred neither came with him, nor with the rest of the Jews: with him they would not joyn for envy; and with the Jews they durst not for shame. Amongst them also was *Philip*, the Brother of *Archelaus*, whom *Varus* sent in courteous manner to assist his Brother; or to the end, that if it should please *Cæsar* to divide *Herod*'s Kingdom among his Children, he might have a part. The Ambassadors spoke first, and began to declaim against *Herod*'s Memory: First of all they said, that they found him not a King, but the most cruel Tyrant that ever was; and that he had murthered many; and those whom he left alive, endured such misery, as they thought themselves far more unhappy than those that were so butchered. *For* (said they) *he was not only contented to tear his Subjects Bodies with Torments, but also defaced and ruined the Cities of his own Country, to adorn and beautifie the Cities of Strangers: And he permitted Foreigners to massacre the Jews without revenge. And instead of their ancient and wonted Happiness which* Judæa *enjoyed by a Religious observation of the Laws, the Country was by him made so poor, and so wasted with Injustice, that within these few years that* Herod *reigned, they have suffered more Murthers and Massacres, than all their Ancestors had, from the time of their departure out of* Babylon, *in the Reign of* Xerxes, *to the days of* Herod. *That being by enduring such misery, now accustomed to the Yoke, they had willingly subjected themselves to his Son* Archelaus *after that* Herod *his Father was dead, notwithstanding he was the Son of such a Tyrant; and had publickly mourned for the death of* Herod, *and offered Sacrifice for the Prosperity of his Successor. But he, to shew himself* Herod's *true Son, began his Reign with the slaughter of three thousand Citizens; and because he had so well deserved the Kingdom, he offered so many Men to God for Sacrifice: and on a Festival Day, filled the Temple with so many dead Bodies. Wherefore, 'tis not strange that they who escaped that Massacre, consider their own Calamity; and as in Battel, turn their Faces against those who wounded them, and beseech the* Romans, *that they would think the remnant of the Jews worthy of compassion; and not abandon and expose the residue of their Nation as a Prey to them, by whom they are like to be most cruelly butchered; but that it may please them to adjoyn their Country to* Syria, *and to let them be ruled by the* Romans; *that so they may find that the Jews, though now counted seditious and rebellious are under peaceable and quiet Governours, a peaceable Nation.* With this Petition the Jews ended their Accusation. After this *Nicholaus* stood up against them; and first of all acquitted the Kings of the Crimes laid to their Charge, and then reproved his Countrymen, as people not to be easily governed, and of their own nature averse, except forced, to obey their King: And by the way he also blamed the Kindred of *Archelaus*, who joyned with his Accusers. *Cæsar* having heard what both Parties could say, dismissed the Assembly. And within few days after he gave *Archelaus* half the Kingdom, with the Title of Ethnarch; promising moreover to make him King, if he behaved himself well: the other half he divided into two Tetrarchies, and gave the same to the rest of *Herod*'s Sons; one to *Philip*, the other to *Antipas*, who contended with *Archelaus* for the Crown. *Antipas* his Part lay from *Galilee*, beyond the River *Jordan*; the Revenues whereof amounted to two hundred Talents a year. *Philip* had *Batanæa*, and *Trachonitis*, and *Auranitis*, and part of what belonged to *Zenodorus* near *Jamnia*; the Revenues whereof amounted to one hundred Talents a year. *Archelaus* had in his Ethnarchy *Idumæa* and all *Judæa* and *Samaria*, which was freed from the fourth part of the Tribute, because they had not rebelled with the rest. These Cities also, were given him, *Straton*'s Tower, *Sebaste*, *Joppa* and *Jerusalem*. But *Gaza*, and *Gadara*, and *Hippon*, *Cæsar* took from the Kingdom, and joyned them to *Syria*. *Archelaus*'s yearly Revenues amounted to four hundred Talents a year. *Cæsar* also, besides that which *Herod* had left *Salome*, as *Jamnia*, *Azotus* and *Phasælis*, gave her the Palace at *Ascalon*; all which amounted to threescore Talents a year. But *Cæsar* obliged her to live in the Country subject to *Archelaus*. And having confirmed the rest of

Ant. lib. 17. cap. 17.
Ethnarca, Ruler, or Governour.
The Jews call *Archelaus* in question.
A bitter Accusation of the Jews against *Herod* and his Sons.
Herod's Tyranny and cruelty.
The *Jews* beseech the *Romans* to have compassion on the remainder of the *Jews*.
Nicholaus defends *Archelaus* before *Cæsar* and the rest.
Cæsar maketh *Archelaus* Ethnarch of *Jewry*.
The distribution of the Kingdom to *Herod*'s Children.
Those Cities that were under *Archelaus*'s subjection.
Salome Princess of *Jamnia*, *Azotus* and *Phasælis*.

A of *Herod*'s Kindred the Legacies which in his Teſtament he had left them, he gave his two Daughters that were Virgins, over and above, a hundred and fifty thouſand Drachmes of Silver, and married them to *Pheroras*'s two Sons. Laſtly, he divided that which *Herod* had bequeathed unto himſelf, amounting unto a thouſand Talents, amongſt his Sons; leaving himſelf only ſome Jewels of ſmall value, which he reſerved in honour and remembrance of the dead.

The year of the World, 3966. after Chriſt's Nativity, 4.

CHAP. V.

B *Of the Impoſtor* Alexander, Herod's *pretended Son; and how he was taken.*

AT the ſame time a certain young Man, a Jew born, brought up by a Freed-man of *Rome* in the Town of *Sidon*, being very like *Alexander* whom *Herod* had put to death, went to *Rome*, having one of his Countrymen for his Companion, who knew very well the Eſtate of the Kingdom; and by whoſe Inſtructions he affirmed, That they who ſhould have put him and *Ariſtobulus* death, being moved to compaſſion, let them go, and put two others in their room like them. With this Tale he deceived many Jews living in *Creet*, where he was honourably received: From thence he ſailed to *Melos*, where he was entertained with greater Pomp; and enriching C himſelf, he uſed ſuch means, that he got his Hoſts (which gave him entertainment) to accompany him to *Rome*. At his landing at *Puteoli*, he received great Preſents from the Jews who dwelt there, eſpecially thoſe that were well affected to his Father, honoured him as a King. For he was ſo like *Alexander*, that they that had ſeen *Alexander*, and knew him well, would have ſworn he had been the ſame. Wherefore, when he arrived at *Rome*, all the Jews deſired to ſee him, and an infinite multitude followed him whitherſoever he went in the Streets; and they ſo doted upon him, that they carried him in a Horſe-litter, and at their own proper Coſt and Charges, prepared for him a Royal Train.

Ant. lib. 17. cap. 18. A certain young Man feigning himſelf to be that *Alexander* whom *Herod* ſlew, deceiveth many.

But *Auguſtus* well remembred *Alexander*'s Viſage (for *Herod* had accuſed him be- D fore him) and although, before he ſaw him, he judged that he was ſome Impoſtor; yet he made as though he believed all; and ſent one *Celadus*, who knew *Alexander* well, to bring this young Man to him. *Celadus* no ſooner beheld him, but forthwith he perceived the difference betwixt them; and eſpecially when he took notice of his hard Fleſh and ſervile Shape, he preſently underſtood the whole matter. But he could not but be greatly ſurprized at his bold Speeches; for when they demanded of him what was become of *Ariſtobulus*, he anſwered, That he was alive; but on purpoſe tarried behind, and lived in *Cyprus*; becauſe, being aſunder, they could not both ſo eaſily be entrapped. *Celadus* taking him apart from the reſt of the Company, told him that *Cæſar* would ſave his Life, if he would truly confeſs by whoſe Counſel he E feigned himſelf to be *Alexander*. He accepting this proffer, followed him to *Cæſar*, and declared to him the Jew, who for Lucre ſake, had made uſe of his likeneſs to *Alexander*; confeſſing that he had received as great Gifts of the Cities by which he paſſed, as they would have given *Alexander* if he had been alive. *Cæſar* laught at the Cheat, and condemned the falſe *Alexander* to the Galleys, but put the other Jew to death, who had induced him to this Impoſture. And as for the Jews at *Milo*, he thought that they had puniſhment ſufficient, in loſing all that which they had laid out, and beſtowed upon him.

Cæſar deſireth to ſee the young man.

Cæſar maketh the counterfeit *Alexander* a Galley-ſlave, and executeth his Counſellor.

CHAP. VI.

F *Of the Baniſhment and Death of* Archelaus.

ARchelaus being now made Prince, remembred the Conteſts paſt; and in revenge thereof, he ill treated, not only the *Jews*, but alſo the *Samaritans*. But in the ninth year of his Reign, the *Jews* and *Samaritans* ſent Ambaſſadors againſt him, to *Cæſar*; by whom he was baniſhed to *Vienna*, a City of *Gallia*, and all his Goods confiſcated. 'Tis reported, that before he was ſummoned to appear before *Cæſar*, he had a ſtrange Dream, in which he ſaw nine great Ears of Corn devoured by Oxen; and G preſently ſending for ſome *Chaldeans*, he demanded what that Dream betokened. Some interpreted it one way, and ſome another; but one *Simon* an *Eſſean*, told him, that the nine Ears of Corn betokened the number of years he had reigned, and the Oxen

Ant. lib. 17. cap. 19. *Archelaus* baniſhed for his Tyranny, and his Goods confiſcated. *Archelaus*'s Dream of the Oxen and ears of Corn.

The year of the World, 3966. after Christ's Nativity, 4.

Oxen ſignified the change of his Fortune; for as much as theſe creatures in labouring H the Land, turned up and altered the face of it: And therefore nine years being paſt ſince he had been eſtabliſhed Prince, he was to prepare himſelf for death. Five days after this Interpretation, *Archelaus* was ſent for to *Rome*, to anſwer before *Auguſtus* the things whereof he was accuſed. I have alſo thought it worth rehearſing, to ſet down the Dream of his Wife *Glaphyra*, Daughter to *Archelaus* King of *Cappadocia*, who was firſt married to *Alexander*, Brother to this Man, and Son to King *Herod*, by whom he was put to death, as we have ſaid before: After whoſe death, ſhe was married to *Juba*, King of *Lybia*; and he being dead, ſhe returned home to her Father; where living in her Widowhood, *Archelaus* the Ethnarch beholding her, was ſo inflamed with her love, that preſently divorced his Wife *Mariamne*, and married her. Soon I after ſhe came to *Judæa*, ſhe dreamed that ſhe ſaw *Alexander* her firſt Husband, ſtanding before her, and ſaying unto her, It had been enough for thee to have married the King of *Lybia*; but thou, not contented therewith, comeſt again to mine Houſe, greedy of a third Husband; and which is worſt of all, art now married to mine own Brother. I will not conceal nor diſſemble this Injury which thou doſt me, but I will recover thee againſt thy will. And ſhe ſcarcely lived two days after ſhe had related this Dream to her Friends.

Archelaus refuſing *Mariamne*, marrieth *Glaphyra*. *Glaphyra* ſaw *Alexander* in her ſleep.

CHAP. VII. K

Of Judas *the* Galilean, *who eſtabliſhed a fourth Sect; and of the three Sects amongſt the* Jews.

Ant. lib. 18. *cap.* 12.

AFter that *Archelaus*'s Dominions were reduced into a Province, a certain *Roman* Knight called *Coponius*, was made Governour thereof. During his Adminiſtration, a certain *Galilean* named *Judas*, incited his Countrymen to revolt; reproaching them for paying Tribute to the *Romans*, and for being ſubject to any but to God. This *Judas* was Author of a new Sect of his own deviſing, nothing like other Sects. For there are three Sects of Philoſophers amongſt the Jews; one is that of the *Phariſees*, another of the *Sadduces*, and the third of the *Eſſeans*, which is the moſt famous of all the three. The *Eſſeans* are Jews born, but live in the greateſt Union together imaginable: They conſider all pleaſures as Vices that are to be avoided; and eſteem Continence and Victory over the Paſſions as the greateſt Vertues. They reject Marriage, and account other Men's Children, put to them to be taught whilſt young, as their own Kinſmen, whom they diligently inſtruct in their Manners and Opinions; not for that they condemn Marriage and Propagation of Mankind, but to avoid Women's Incontinence; for they think that none of them keep themſelves true to one Man. Alſo they contemn Riches, and all things with them are common, and no Man amongſt them is richer than other. And they have a Law amongſt them- M ſelves, that whoſoever will embrace their Sect, he muſt make his Goods common; for ſo, neither any amongſt them ſeems abject for Poverty, nor any great for Riches; but they have as it were all equal Patrimonies like Brethren. They account it a ſhame to anoint the Body with Oyl; and if any Man, though againſt his Will, be anointed therewith, they uſe all diligence to wipe it away: And they account themſelves fine enough, if their Cloaths be White. They have amongſt them Stewards, to overſee all things for their common benefit; who are choſen from amongſt them, by a common conſent. Their Revenue is diſtributed according to the need that every one hath. They have not one certain City, but are diſperſed in many Cities; and if any of their Sect, though a Stranger, come to them from another place, they give N him any thing they have, as if he were their ancient Acquaintance. In like manner, they go boldly to thoſe whom they never in their lives ſaw before, as though they were familiarly acquainted with them: And therefore, when they take a Journey, they only arm themſelves againſt Thieves, and carry nothing with them elſe. In every City there is one appointed, whoſe Office is to receive and lodge thoſe of their Sect that come thither; and to ſee that they neither want Cloaths, nor any thing elſe neceſſary for them. All Children under Government, brought up by them, go apparelled alike; and they never change their Apparel nor Shoes, except they have worn out their firſt Apparel. Amongſt themſelves they neither buy nor ſell; but every Man that hath any thing which another wanteth, giveth him it, and taketh that of O him which himſelf needeth; yea, every one of them may take any thing he hath need of from whom he pleaſeth, without any change. Above all, towards God they

Three Sects among the Jews, of which the *Eſſeans* were the beſt.

The *Eſſeans* Doctrine of Marriage.

Among the *Eſſeans*, goods are common.

The *Eſſeans* Hoſpitality.

The *Eſſeans* Apparel.

The year of the World, 3973. after Chriſt's Nativity, 11.

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A are very Religious; for before the Sun-riſe they ſpeak of nothing but holy things, and then they make certain Vows and Prayers after the cuſtom of their Country, as it were praying that God would pleaſe to make it riſe upon the Earth. After this, every one is diſmiſſed to practice the Art he knoweth: And when every one hath diligently laboured till eleven a Clock, they all meet together again, and being covered with linnen cloaths, they waſh their Bodies with cold water; and having thus purged themſelves, they go to their Cells, into which no Man that is not of their Sect is admitted: And then they come to the Refectory, as into a holy Temple; where all ſitting down with Silence, there is ſet before every Man in order, a Loaf and a little Meſs of Pottage, all of one ſort. Before they eat, a Prieſt giveth thanks, and no Man may eat B any Meat till his Prayer be made to God. Likewiſe, when Dinner is ended they pray again; for both before and after they give thanks to God, the Giver of all: And then putting off that Apparel as Sacred, they apply themſelves to their Work till Evening. At Supper they do as before, cauſing their Gueſts to ſup with them, if by fortune any come. Their Houſe is never troubled with cries or Tumults, for every one is appointed to ſpeak in his turn; ſo that their ſilence produces reſpect in ſtrangers. The cauſe of this moderation is their continual Sobriety, and that every one is limited how much to eat or drink. And although, that in all other matters, they are ruled by their Superior, yet in theſe two, to wit, compaſſionating and helping, they may do as they think good: for every one may when he pleaſeth, help thoſe whom he thinketh de- C ſerve help; and when he pleaſeth give Meat to them that are in need. Yet may not they give any thing to their Kindred, without the leave of their Superior. They take great care to ſuppreſs their anger; they keep their promiſe, and maintain peace; and people account every Word they ſpeak of as much force as if they had bound it with an Oath: And they ſhun Oaths worſe than Perjury; for they eſteem him a Lyar, who is not to be believed, without he call God to Witneſs. They ſtudy diligently ancient Writers, chiefly gathering out of their Writings, what is moſt convenient for the Soul and the Body. Out of them they learn Remedies for Diſeaſes, and the Vertues of Herbs, Stones and Mettals. Thoſe who are deſirous to be of their Order, do not ſtraightway converſe with them; but for a year before live out of the Colledge, and D have the ſame Diet, a little Hatchet, and ſuch a Girdle as is before ſpoken of, and a white Garment. But at the years end, if they perceive ſuch a perſon to be continent, they give him a Diet more agreeing with their own, and he is permitted to waſh himſelf in cold water, to the end to purifie himſelf; yet he is not admitted in common amongſt them, till for two years more they have obſerved his life and manners: And at laſt, when he is thought worthy, he is admitted to their common company. But before he is received to the common Table, firſt he is to proteſt ſolemnly to honour and ſerve God with all his Heart, to obſerve Juſtice and Fidelity towards all Men; never willingly to hurt any Man, nor injure any for another Man's command; but always to hate the wicked and aſſiſt the good; to keep his Faith to all, but eſpecially to his Su- E periors; becauſe they hold their power from God. To which they add, that if he be put in Authority over others, he never will abuſe it to the prejudice of thoſe that are under him, and neither exceed the reſt in Apparel, nor any other ambitious pomp: That he will always love the truth, and ſeverely reprove Lyars: and that he will keep his Hands and Soul pure from all Theft and unjuſt Gain: And that he will not conceal any Myſteries, or Secrets of their Religion from his Companions, nor reveal them to any Strangers, although he ſhould be thereto threatned by death. Adding moreover, that he will never deliver any Doctrine, ſave that which he hath received; and diligently preſerve the Books, as well as the Names, of thoſe from whom they received it. Theſe Proteſtations they oblige thoſe to take ſolemnly, who enter into their Order, to F the end to fortifie them againſt Vices. Thoſe of the Society who tranſgreſs notoriouſly, they thruſt out of their company: And whoſoever is ſo puniſhed, for the moſt part dieth a miſerable death; for, it being not lawful for him to eat with any Stranger, he is reduced to feed on Graſs like Beaſts, and ſo he periſheth through Famine. For which cauſe oftentimes they are moved with compaſſion, to receive many into their Order again, when ready by Famine to yield up the Ghoſt; judging them to have endured penance enough for their Offences, who with Famine were almoſt brought to death's door. They are very ſevere and juſt in their Judgments; and to decide any matter, there is never fewer of them than an hundred; and that which is by them agreed upon, is irrevocable. Next after God, they reverence their Law-giver, inſomuch that if a- G ny one revile him, they forthwith condemn him to death. They take it for a great duty to obey their Elders, and what is appointed by many; ſo that if ten of them ſit together, no Man of them muſt ſpeak, without he be licenſed thereto by nine of the Company.

The year of the World, 3973. after Chriſt's Nativity, 11.

Their Religion and labor.

The *Eſſeans* in compaſſion and helping others have free choice, in other things they are ruled by their Governour.

The *Eſſeans* ſwear not.

The *Eſſeans* Vows and Covenants.

The *Eſſeans* circumſpect in Juſtice.

The year of the World, 3973. *after Christ's Nativity*, 11.

pany. They account it a great incivility to be in the midſt of the Aſſembly, or on their right hand. And they are more ſevere than any other Jews in obſerving the Sabbath; for they do not only abſtain from dreſſing Meat (which they dreſs the Evening before) that day, but alſo, they may not remove any Veſſel out of its place, nor ſatisfie the neceſſities of nature. Upon other days they dig a Pit a foot deep in the Ground with the Hatchet, which (as we before ſaid) every one, at his entrance into their Order, hath given him; and then covering themſelves diligently with their Garment, as if they feared to be irreverent to the light of Heaven, in that Pit they eaſe themſelves: and then cover their Ordure with the Earth they took out of the Pit: And this they do in the moſt ſecret places. And although this purging of their Bodies be natural, yet do they by waſhing purifie themſelves after it, as after great Uncleanneſs. Furthermore, amongſt themſelves they are divided into four Orders, according to the time which they have continued this exerciſe of life; and they that are Juniors bear ſuch reſpect to the Seniors, that if they do but touch one of them, they are obliged to purifie themſelves, as though they had touched a Stranger. They are long liv'd, ſo that moſt of them live an hundred years, which I judge is by reaſon of their well-ordered Diet, and their Temperance. They contemn Adverſity, and by Conſtancy and Fortitude triumph over Torments. They prefer an honourable Death before Life. The Wars which the Jews made againſt the *Romans*, ſhewed what invincible courage and hardineſs they have in all things; for they ſuffered the breaking of the Members of their Bodies, Fire and Sword, and all kind of Tortures, rather than be brought to ſpeak the leaſt word againſt their Law-giver, or to eat Meats forbidden: They could not be forced to any of theſe, neither would they entreat the Torturers, nor ſhew any ſorrow amidſt their Torments: Yea, in the midſt of their Pains they ſcoffed at their Tormentors; and joyfully yielded up their Souls, as though they hoped to paſs to a better life. For it is an Opinion amongſt them, that the Body is mortal and corruptible, but the Souls remain ever immortal; and being of a moſt Pure and Etherial Subſtance, wrap themſelves in Bodies as in Priſons, being drawn thereunto by ſome natural inclination: But when they are delivered out of theſe Carnal Bonds, then preſently, as freed from a long Bondage, they joyfully mount into the Air. And of the good Souls they ſay, as did the *Grecians*, that they live beyond the Ocean in a place of Pleaſure, where they are never molested with Rain, nor Snow, nor Heat, but have always a ſweet and pleaſant Air. But the wicked Souls (as they ſay) go into a place very tempeſtuous, where there is always Winter weather, always lamentations of thoſe who for ever are to be puniſhed. For I judge that the *Greeks* are of this Opinion, when they ſay there is an Iſle for the Vertuous, whom they call Heroes and Half-gods; and that the Souls of the wicked go to a place in Hell, where it is feigned, that ſome are tormented, as *Syſiphus*, *Tantalus*, *Ixion*, and *Titius*. Theſe *Eſſeans* alſo believe that they are created immortal, that they may be induced to Virtue, and averted from Vice; that the good are rendred better in this life, by the hope of being happy after death; and that the wicked, who imagine they can hide their evil Actions in this World, are puniſhed for them in the other with eternal Torments. This is the *Eſſeans* Opinion, touching the excellency of the Soul; from which we ſee very few of thoſe depart, who have once embraced it. There are alſo ſome among them, who promiſe to foretel things to come: which Faculty is obtained as well by the ſtudying of Holy Books and ancient Prophecies, as by the care they take of ſanctifying themſelves: And their Predictions ſeldom fail.

The year of the World, 3979. *after Christ's Nativity*, 17.

The *Eſſeans* reverence the Sabbaths.

The *Eſſeans* live a long time.

The *Eſſeans* conſtancy in the War with the *Romans*.

The *Eſſeans* eſteem the ſoul immortal but they believe not the Reſurrection of the dead.

The *Grecians* opinion of the ſoul of man.

The *Eſſeans* propheſie.

There is another ſort of *Eſſeans*, agreeing with the former, both in Apparel, Diet and kind of Life, and obſervance of the ſame Laws and Ordinances; only they differ in the matter of Marriage: Affirming, that to abſtain from Marriage, tends to aboliſh Mankind. For (ſay they) if all Men ſhould follow this Opinion, preſently all Mankind would periſh. Notwithſtanding, theſe People uſe ſuch moderation, that for three years ſpace they obſerve the Women they intend to marry; and then, if they appear ſound enough to bear Children, they marry them. None of them lie with their Wives when they are with Child; to ſhew that they do not marry to ſatisfie Luſt, but to have Children. When their Wives waſh themſelves, they are covered with a Garment, as the Men are, and this is the manner and cuſtom of this Sect. Of the two former Sects, the Phariſees are ſaid to be moſt skilful in interpreting the Laws. The chief Article of their Belief is, That all things are to be attributed to God and Fate; yet ſo, that every Man may in many things, of his own power, do good or ill; though Deſtiny may help much therein: And that the Souls of Men are all incorruptible; but only the Souls of good Men go into other Bodies, and the Souls of wicked Men are ſent into everlaſting pain. But the Sadduces deny Fate, and affirm, that as God is the Author of no Evil, ſo he takes no heed to what Men do; that a Man hath power to do well

There is a Colledge of the *Eſſeans* that differeth from the former in the point of Marriage.

The ſecond Sect of the Phariſees.

The third of the *Sadduces*.

A well or ill, and every Man may chuſe whether he will be good or bad, and they generally deny both pains and rewards for Souls after this Life. The Phariſes are ſociable and loving one to another, as the Sadduces are at diſcord among themſelves, living like ſavage Beaſts, and as uncourteous to their own Sect, as to ſtrangers. This is all which I have to ſpeak concerning the Philoſophers among the Jews. Now I will return to my purpoſe. *The year of the World, 3979. after Chriſt's Nativity, 17.*

CHAP. VIII.

B *Of the Cities which* Philip *and* Herod *built: and of* Pilate's *Government.*

Ant. l 18. c. 7. *Archelaus* his Ethnarchy being now made a Province, the reſt of his Brethren, to wit, *Philip* and *Herod*, who was ſurnamed *Antipas*, continued to govern their Tetrarchies. And *Salome* dying, left *Julia* By her Teſtament the Toparchy which ſhe ruled, as alſo *Jamnia*, and a ground ſet with Palm-trees in *Phaſælis*. When *Tiberius* the Son of *Livia*, upon the death of *Auguſtus*, (after he had reigned ſeven and fifty years, ſix months, and two days) was made Emperour of *Rome*, *Philip* built a City near the head of *Jordan* in the Country of *Paneade*, and called it *Cæſarea*; and another he built in the lower part of *Gaulanitis*, and named it *Tiberias*, and another in C *Perea* on this ſide *Jordan*, which he named *Julias*. *Pilate* being ſent by *Tiberius* to be Governour over the Jews, cauſed in the night ſome Enſign on which was the Image of *Cæſar* to be brought into *Jeruſalem*; which thing, within three days after, cauſed a great tumult among the Jews: for they who beheld this action were aſtoniſhed, and conſider'd it as a violation of the Law of their Country, which forbids expreſly, any Picture or Image of Men or other Creatures to be brought into the City. At their lamentation who were in the City, there was gathered together a great multitude out of the villages adjoyning, and they went preſently to *Pilate* then at *Cæſarea*, beſeeching him earneſtly that the Images might be taken away out of *Jeruſalem*, and that the Laws of their Country might remain inviolated. When *Pilate* denied their ſuit, D they proſtrated themſelves before his houſe, and there remained lying upon their faces, for five days and nights, without moving. On the ſixth day *Pilate* ſitting on his Tribunal-ſeat, call'd all the Jews together before him, as though there he would have given them an anſwer: but on the ſudden a company of armed Souldiers (for ſo it was provided) compaſſed the Jews about on all ſides: The Jews were hereat amazed, ſeeing that which they expected not. Then *Pilate* told them, that except they would receive the Images of *Cæſar* he would kill them all; and to that end made a ſign unto the Souldiers to draw their Swords. The Jews as if they had agreed together, fell all down at once, and offered their naked necks to the ſtroke of the ſword, crying out that they had rather loſe their lives, than ſuffer their Religion to be propha- E ned. Then *Pilate* admiring the conſtancy of the People in their Religion, preſently commanded the ſaid Enſigns to be taken out of the City of *Jeruſalem*.

The People would not condeſcend to *Pilate* to alter their Country laws.

Pilate admiring the conſtancy of the Jews in their Religion, ſent the Statues from *Jeruſalem*.

After this, he cauſed another tumult among them; for they have a ſacred Treaſure called *Corban*, which *Pilate* reſolv'd to make uſe of to bring water into the City, four hundred furlongs off; for this cauſe the People murmured; ſo that when *Pilate* came to *Jeruſalem*, they flocked about his Tribunal to make their complaint. *Pilate* foreſeeing a Tumult, cauſed Souldiers ſecretly armed to mingle themſelves among the People in private apparel, and commanded them to uſe their ſwords, but to beat thoſe with clubs whom they ſaw make ſuch clamours. And when he had thus plotted the matter, ſitting in his Tribunal, he gave a ſign unto the Souldiers; and preſent- F ly the Jews were beaten; and many of them, partly with blows, and partly trodden upon by the multitude, died miſerably. The multitude amazed at the calamity of thoſe that were ſlain, held their tongues. For this cauſe *Agrippa* Son of *Ariſtobulus*, whom *Herod* the King his Father put to death, went to *Rome*, and accuſed him to *Cæſar*. *Tiberius* not admitting his accuſation, he remained ſtill at *Rome*, and ſought the favour of other great Men there, and eſpecially he courted *Caius* the Son of *Germanicus*, he being yet a private perſon: And upon a certain day, having invited him to a banquet, he ſtretched forth his hands, and openly pray'd Almighty God inſtead of *Tiberius Cæſar* he might ſee him Lord of all the World. *Tiberius* having notice hereof by one of his familiar Friends, cauſed *Agrippa* to be impriſoned; where G he endured hard and ſtrait impriſonment till the death of *Tiberius*, which was ſix months after. After he was dead (having reigned two and twenty years, ſix months, and three days) *Caius Cæſar*, who ſucceeded him in the Empire, freed him from pri-

The year of the World, 3998. after Chriſt's Nativity, 36.

Pilate beateth the ſeditious with clubs.

The year of the World, 4001. after Chriſt's Nativity, 39.

Agrippa Ariſtobulus's Son hateth *Tiberius*, and inſinuateth himſelf into *Caius Caligula's* friendſhip.

Tiberius reigned 22 years, ſix months, and 3 days.

The year of the World, 4001. after Christ's Nativity, 39.

son, and gave him the Tetrarchy of *Philip*, who was newly deceased, and the title of King. When *Agrippa* came into his Kingdom, *Herod* the Tetrarch began to envy his estate; and *Herodias* his Wife still urged him forward, in hope that he should be made a King also: for (said she) thou wantest that dignity only through slothfulness, because thou wouldest not go to *Cæsar*: for if *Agrippa* be made a King, being before but a private Man, how canst thou doubt to be made a King, who art already a Tetrarch? *Herod* herewith perswaded, went to *Caius Cæsar*, who greatly reproached his Ambition, insomuch as he fled into *Spain*: for *Agrippa* had followed him to *Rome* to accuse him before *Cæsar*; and *Caius* gave him *Herod*'s Tetrarchy. And so *Herod* remained in *Spain* with his Wife till his death.

Caius Cæsar giveth the Tetrarchy to Agrippa, Aristobulus's Son, and maketh him a King. Act. l. 18. c. 14.

Herod and his Wife remain in Spain.

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CHAP. IX.

The Emperor Caius *orders* Petronius, *Governour of* Syria, *to constrain the* Jews *by Arms, to receive his Statue into the Temple:* Petronius *forbears to do it. The death of* Caius *saves him from punishment.*

The Year of the World, 4002. after Christ's Nativity, 40.

Ant. lib. 18. cap. 15.

Caius Cæsar so abused his Authority, that he would be thought to be a god, and so called. Also he put many Noble Men of his Country to death by his cruelty; which he likewise extended even to *Judæa*: For he sent *Petronius* with an Army to *Jerusalem*, commanding him to set his Statues in the Temple; and if the Jews refused to receive them, that those who withstood him should be put to the Sword, and the rest led away Captive. Almighty God did otherwise dispose this proud Commandment. But *Petronius* accompanied with three Legions, and many assistants out of *Syria*, came with all speed from *Anticoh* to *Judæa*: many of the Jews would not believe any War towards, notwithstanding that they heard a general report thereof: and they that believed it, could not bethink themselves of any means to resist. Sudddenly all were in a great fear; for the Army was now come to *Ptolemais*, which City is situate by the Sea-shore in *Galilee*, in a fair Field; and on the East-side it is compassed with Mountains, distant from it threescore furlongs, which belong to *Galilee*; on the South side it is invested with Mount *Carmel*, which is distant an hundred and twenty furlongs: on the North side it is environed with an exceeding high Mountain, which the Inhabitants call the Tyrians Ladder: this Mountain is an hundred Paces distant from the City. Two miles from this City there is a River running by, call'd *Pelus*, a very little one, near which is the admirable Sepulchre of *Memnon*, which is a hundred Cubits high and of a concave form. In this place is seen a sort of Sand as transparent as Glass, which many Ships carry away for Balast; but though they empty the place of it, yet that place is presently after covered with the like Sand again. For there are winds which as it were on purpose, carry this Sand from the higher places round about it thither; and this Sand being put into the Furnace is presently changed into Chrystal or Glass. And that which in my opinion is more to be wondred at, is, that the Sand being so turned into Glass, if afterward any part thereof be cast upon the brink of this place, it is again turned into ordinary Sand. And this is the nature of that place.

Caius Cæsar calleth and reputeth himself a God.

The fear the Jews had of *Petronius*'s Army.

The description of *Ptolemais*.

Sand like Glass near *Memnon*'s Sepulchre.

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Now the Jews with their Wives and Children gathered themselves together in the field where the City *Ptolemais* is situate, and humbly besought *Petronius* not to violate their Country-Laws, but to have compassion on them. *Petronius* seeing the multitude that humbly sued to him, and how earnestly they sought his favour, left *Cæsar*'s Statues at *Ptolemais*, and himself went from thence to *Galilee*, and at *Tiberias* called all the Jews and Nobility together, and represents to them the power of the Romans, and how dreadful *Cæsar*'s threatnings ought to be to them; adding moreover, that the Jews supplication was indeed a contumely, seeing all Nations under the dominion of the Romans (the Jews only excepted) had already placed *Cæsar*'s Statues in their Temples among those of their Gods: and herein they did as it were revolt from the Emperour, and affront him their Governour who represented his Person. They answered, it was against the Laws and Customs of their Country: for it was not lawful for them to have the Image of God, much less of a Man; and that they were not only forbidden by the Law to have an Image in the Temple, but also to have it in any prophane place. *Petronius* replied, if you observe your Laws so religiously, I must also observe my Lord's command: for if I do not but spare you I shall be justly punished: And 'tis not to me, but to him you must make your addresses; for I my self, as well as you, am subject to him. At these words the whole multitude

Petronius certifieth the Jews of the Romans power and Cæsar's threats.

N

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A multitude cried out together, that before they would see their Religion violated, they would willingly expose themselves to any danger. When the noise of the People was ceased, *Petronius* said; Are ye then prepared and minded to fight against *Cæsar*? The *Jews* answered, No, we every day offer Sacrifices for *Cæsar* and the *Romans*. But if *Cæsar* must needs place his Image in the Temple, he must first kill us all with our Wives and Children. Hereat *Petronius* greatly marvelled, and was moved to compassion when he beheld the constancy of the Jews in their Religion, and so great a multitude prepared to die for it. And for that time they departed, nothing being done. The next day following he assembled only the Nobility of the Jews, and spoke to them both generally and one by one, exhorting them to obey
B *Cæsar*'s command, and sometime admonishing them, otherwhile threatning them, and putting them in mind of the power of the *Romans*, and *Cæsar*'s indignation, and that he must of necessity do as he was commanded. But they were moved by none of these. Whereupon *Petronius*, fearing the ground would be left untilled, (for it was now seed-time, and all the People had remained idle in the City for fifty days space) calling them together, he said, that he would go about a thing which might greatly endanger himself. For (said he) I will either (God assisting me) appease *Cæsar*'s wrath, or else I will lose mine own life to save such a multitude as you are. And dismissing the People, who made daily prayers to God for him, he led his Army from *Ptolemais* to *Antioch*, from whence he presently sent to *Cæsar* in all haste, recounting to him
C with how great an Army he went into *Judæa*, and that all the whole Nation made supplication to him; whose request and humble suit if he denied, must utterly destroy the Men and their Countrey; for they remained resolute in their Countrey-Religion, and vehemently resisted any new Law. *Caius* writ an answer of these Letters to *Petronius*, threatning him, that it should cost him his life, because he made no more haste to execute his command. The Messengers that brought these Letters, were tossed in a Tempest upon the Sea three whole months together; but others coming after them to bring news of *Caius*'s death, had a prosperous wind: So *Petronius* received the Letters of *Caius Cæsar*'s death twenty seven days before the other threatning Letters came.
D

The year of the World, 4002. after Christ's Nativity, 40.

The constancy of the Jews.

Petronius once more assembleth the Jews, and threatens them.

Petronius sendeth to *Cæsar* and signifieth the Jews supplication.

Petronius receives letters of *Cæsar*'s death.

CHAP. V.

The Roman *Army declares* Claudius *Emperor. Of the Reign and Death of* Agrippa.

Caius Cæsar being assassinated, after he had reigned three years and six months, *Claudius* was made Emperour by the Army which was at *Rome*. The Senate by the instigation of the Consuls *Sentius Saturninus*, and *Pomponius Secundus*, commanded three Legions of Souldiers to keep the City, during the Council holden in the
E Capitol: and abhorring *Caius Cæsar*'s cruelty, they determined to fight against *Claudius*, and to reduce the Empire to the ancient Government; that as before time so, for ever after, those should rule that the Senate judged worthy. It chanced that at this time *Agrippa* came to *Rome*, and the Senate sent to him, requesting him to come and take place in their Council. *Claudius* also desired him to take part with the Army, intending to use his help where need required. *Agrippa* perceiving that *Claudius* was in a manner already Emperour for his power, he took part with him; who presently sent him as Ambassadour to the Senate, to tell them his purpose; how that first of all, the Souldiers, whether he would or no, set him in that dignity; and it had been in him an undiscreet part, to have forsaken such an offer from the Souldiers, who
F did it for good will; that if he had refused it his life had been in danger; and it was sufficient danger, that he had been elected Emperour. Moreover, he purposed to rule, not as a Tyrant, but as a good Prince; for he would be contented only with the Title of Emperour, and do nothing without the common consent of them all. And although he was not naturally inclined to modest and courteous behaviour, yet he had a sufficient example to beware, that he abused not his authority, by *Caius Cæsar*'s death. *Agrippa* carried this Message to the Senate, who answered, (as though they trusted to their Souldiers and the Justice of their Cause) that they would not thrust themselves into voluntary bondage. *Claudius* receiving this answer, sent *Agrippa* again to tell them, that nothing could cause him to abandon them by whom he was made Em-
G perour: and that he was forced to make war against them, with whom he was very loath to contest; and therefore willed them to chuse a place out of the City for the battel to be fought in: for it stood with no reason to deface the City with civil wars

The Year of the World, 4005. after Christ's Nativity, 43.

Ant. lib. 19. chap. 3.

Caius reigned three years and six months.

Agrippa is chosen both betwixt the Senate and *Claudius* for an Arbiter.

The Senates answer to *Agrippa*.

The year of the World, 4005. after Christ's Nativity, 43.

and Massacres, for the obstinacy of some few. *Agrippa* did this message also to the Senate; and one of the Souldiers that were for the Senate drew his Sword, and said, *Fellow Souldier, what should move us to massacre our Friends and Kindred, and Parents, who follow* Claudius *? especially, seeing we have an Emperour with whom we can find no fault; unto whom we should rather go forth with Congratulations, than with Arms.* When he had said this, he passed thorough the midst of the Court, and all the Souldiers followed him. H

The Senate follow the Souldiers to *Claudius.*

The Senate, being thus left desolate, and abandoned by their Forces, began to be in great fear; and seeing it was no standing out for them, they followed the Souldiers, and went to *Claudius.* Before the City Walls there met them some that endeavoured to shew themselves dutiful to *Claudius* for his Fortunes sake; who, having their Swords drawn, had killed the formost before *Cæsar* understood any thing of their coming, had not *Agrippa* hastened to advertise him of the matter. He told him, that if he did not presently appease the Souldiers fury, now raging against the Citizens, all the Nobility would presently be destroyed, and he should be left Emperour of a desolate place. When *Claudius* heard this, he repressed the Souldiers fury, and very honourably received the Senate into his camp; and went forth presently with them, and offered Sacrifice to God (as the manner is) for the good Estate of the Empire, and to give him thanks for that Soveraignty which he held of him. Also, he presently made *Agrippa* King of all his Father's Dominions; giving him likewise all that *Augustus* had given *Herod*, to wit, *Trachonitis* and *Auranitis*, and besides them, another Countrey, called the Kingdom of *Lysania*; and published this his Gift by Edict to the People, and commanded the Senate to engrave that Donation in Brazen Tables, and to place it in the Capitol. Moreover, he gave the Kingdom of *Chalcis* to his Brother *Herod*, who was become also his Son-in-law by the marriage of *Bernice*, his Daughter. *Agrippa* now received greater Revenues of his Kingdom than he could desire; which he spent not vainly, but in building such a Wall about *Jerusalem*, as, had he finished it, the *Romans* could never have taken it: but before he could end that work, he died in *Cæsarea*; having reigned three years with the Title of King, and other three years before with that of Tetrarch. He left behind him three Daughters, which he had by *Cypris*; *Bernice*, *Mariamne* and *Drusilla*; and one Son by the same Wife named *Agrippa*; who, because he was very young *Claudius* reduced the Kingdom into a Province, and made *Cuspius Fadus* Governour thereof. After whom succeeded *Tiberius Alexander*; who nothing violating the Laws of the Nation, ruled them in Peace. After this, *Herod*, King of *Chalcis* died; leaving behind him two Sons, which he had by his Brother's Daughter *Bernice*; to wit, *Bernicianus* and *Hircanus*; and by his first Wife *Mariamne*, *Aristobulus*. His other Brother also, *Aristobulus*, died a private person, leaving one Daughter, *Jotapa*. And these were the Posterity of *Aristobulus*, Son of King *Herod* by *Mariamne*, whom he put to death: But his eldest Brother *Alexander*'s Posterity reigned in the greater *Armenia*. I K L M

Claudius honourably entertains the Senate.

Agrippa's Kingdom.

The Year of the World, 4008. after Christ's Nativity, 46.

Ant. lib. 19. chap. 5. *Agrippa* after he had reigned three years in *Cæsarea*, dies.

Herod after he had reigned in *Chalcis*, dieth.

Ant. lib. 19. chap. 7, 8. *Alexander* and *Aristobulus*'s Genealogy.

CHAP. XI

Of divers Tumults in Judæa *and* Samaria.

The Year of the World, 4011. after Christ's Nativity, 49.

After the death of *Herod*, who reigned in *Chalcis*, *Claudius* created *Agrippa*, the Son of the former *Agrippa*, King of *Chalcis*, his Uncle's Kingdom: And *Cumanus* was made Ruler of the other Province after *Tiberius Alexander*; under whom many new tumults and calamities befel the Jews. For when they were assembled together at the Feast of Unleavened bread in *Jerusalem*, the *Roman* Souldiers standing in the Porch of the Temple (for always armed men kept that place upon Festival days, lest the People gathered together should make any tumult) one of the Souldiers taking up his coat, turned his bare Buttocks against the Jews faces, speaking words as unseemly as was his gesture. At which insolence the whole multitude began to murmur; and they flocked about *Cumanus*, requesting him to punish the Souldier for his misdemeanour: And some of them, rash young Men, and prone to Sedition, began to revile the Souldiers, and threw Stones at them. *Cumanus*, fearing that the whole multitude of the Jews would violently move against him, called to him many armed Souldiers, and sent them to seize the Gates of the Temple. The Jews being in great fear, fled and left the Temple; and there was such a throng, that as they hasted to flee, above ten thousand People were prest and trodden to death: So that this Festival day was turned into woful lamentations and mournings in every place. This calamity was followed soon after by another; N O

A filthy fact and speech of a Souldier against the Jews on a Festival day.

Cumanus feareth the Peoples rage. Some ten thousand men thronged to death.

A another; for near *Bethoron*, one *Stephanus*, Servant to *Cæsar*, carrying some rich houshold stuff, was robbed of it in the High-way. But *Cumanus* sending for those in the Villages next adjoyning, in order to discover the Thieves, commanded them to be bound and brought to him, because they had not taken the Thieves: In one of which Villages a certain Souldier finding the Book of the Holy Scripture, cut it in pieces, and burnt it. Hereupon all the Jews of this Countrey gathered themselves together from all places, being no less incensed, than if they had seen their Countrey set on fire; and carried by zeal for their Religion, they forthwith went to *Cæsarea* to *Cumanus*, there beseeching him, that the Souldier, who had affronted God and their Law, might not escape unpunished. *Cumanus* perceiving that the Jews would not be appeased without B some satisfaction, condemned the Souldier to death, and sent him to execution in their presence; which done, they all departed.

The year of the World, 4014. after Christ's Nativity, 52.

A Souldier cuts the Book of the Holy Scripture in pieces and burneth it.

The Souldier executed, that burned the Bible.

At the same time there arose a great difference between the *Galileans* and *Samaritans*; for at a Village called *Geman*, scituate in the great plain of *Samaria*, a certain *Galilean*, of the number of the Jews that came to the Feast, was slain: For which fact many *Galileans* joyned together, to be revenged of the *Samaritans*: And the Principal of the Countrey went to *Cumanus*, requesting him, before any more harm were done, to go into *Galilee*, and punish the Authors of this Murther. But *Cumanus* being busied in greater Affairs, sent them away without granting their request. When this murther was known in *Jerusalem*, all the multitude left the solemnity of the Festival, C and went to *Samaria*, refusing to be restrained by the Magistrates. Of this their Tumult and Sedition, the Son of *Dinæus*, called *Eleazar*, and one *Alexander*, were Captains; who, with violence entring the Borders of the Countrey of *Lacrabatana*, killed Man Woman and Child, and burnt the Towns. When *Cumanus* heard this, he took the Cavalry of *Sebaste*, and went to help them that were thus oppressed, and he killed and made Prisoners many of them who took part with *Eleazar*. Now the Magistrates of *Jerusalem* went out to the rest of the Jews which so wasted *Samaria*, cloathed in sackcloth, and ashes upon their heads, and beseeched them not to seek revenge upon the *Samaritans*, lest thereby they moved the *Romans* to destroy *Jerusalem*; but to be merciful to their Countrey, the Temple, their Wives and Children, and not at once ha-D zard all, and overthrow their whole Countrey and Nation in revenging the death of one *Galilean*. The Jews hereby were pacified, and departed. At the same time there were many that made it their Trade to rob and steal (as most commonly People by long peace grow insolent) so that they robbed in every part of the Countrey, and the strongest and most audacious oppressed those that were weaker. Hereupon the *Samaritans* went to *Tyre*, to pray *Numidius Quadratus* Governour of *Syria*, to revenge them of those that so robbed and spoiled their Countrey. The chief Men of the Jews went thither also; and *Jonathas*, the Son of *Ananus*, who was High-Priest, defended the Jews against the *Samaritans* Accusation; affirming the *Samaritans* to have been cause of that tumult by killing the *Galilean*; and that *Cumanus* was cause of the rest of their E calamities, who refused to punish the murtherers. *Quadratus* for that time sent away both Parties, promising them that when he came into their Countrey, he would diligently enquire of the matter: And coming from thence to *Cæsarea*, he crucified all those whom *Cumanus* had made Prisoners. And departing from thence to *Lydda*, he heard the *Samaritans* complaints, and sent for eighteen Men, whom he understood for certain to have been in that broil, and beheaded them, and sent the two High-Priests, *Jonathas* and *Ananias*, and his Son *Ananus*, with some of the most considerable Jews, to *Cæsar*; and also the chief of the *Samaritans*. He likewise commanded *Cumanus* and *Celer* the Tribune, to go to *Rome*, and justifie themselves to *Claudius*, for that which they had done in that Countrey.

Eleazar and *Alexander*, two Princes of the Jews, exercise much cruelty.

Conspiricy in Robbery.

Quadratus, Governour of *Syria*, heareth the *Samaritans* and Jews.

Quadratus giveth Sentence betwixt the Jews and *Samaritans*.

F This done, he went from *Lydda* to *Jerusalem*; and finding there the multitude celebrating the Feast of unleavened Bread, without any tumult or disorder, he returned to *Antioch*. *Cæsar* at *Rome* hearing the Allegations of *Cumanus*, and the *Samaritans* (*Agrippa* was also there, earnestly defending the cause of the Jews; as also *Cumanus*, was assisted by many Potentates) he pronounced sentence against the *Samaritans*, and commanded three of their chief Nobility to be put to death, and banished *Cumanus*, and sent *Celer* the Tribune bound to *Jerusalem*, that the Jews might draw him about the City, and then cut off his head. This done, he sent *Felix*, Brother to *Pallas*, to govern *Judea*, *Samaria* and *Galilee*. And he preferred *Agrippa* from *Chalcis*, to a greater Kingdom; making him King of that Province whereof *Philip* had been Tetrarch; to G wit, *Trahonitis*, *Butanæa* and *Gaulanitis*; adding thereunto the Kingdom of *Lysania* and the Tetrarchy whereof *Varus* had been Governour. *Claudius* having reigned thirteen years, eight months, and thirty days, departed this life, leaving *Nero* to succeed him,

Claudius's Sentence against some *Samaritans*, *Cumanus* and *Celer*.

Claudius dies and *Nero* succeeds him.

him, whom by the perſwaſion of his Wife *Agrippina* he adopted to the Empire, though he had a lawful Son of his own named *Britannicus*, by his former Wife *Meſſalina*; and a Daughter called *Octavia*, whom he married to *Nero*: He had alſo another Daughter by *Agrippina*, named *Antonia*. How *Nero* abuſed his Wealth and Felicity; and how he ſlew his Brother, Mother, and his Wife, and afterwards raged againſt all his Kindred; and how in a mad vein he became a Player on a Stage; becauſe it requireth a long Narration, I will ſpeak nothing thereof. H

The year of the World, 4014. *after Chriſt's Nativity*, 52.

Nero killeth his Brother, his Mother, and Wife.

CHAP. XII. I

Of the Tumult in Judæa *under* Fœlix.

But I think my ſelf to relate particularly the Actions of this Emperour towards the Jews. He made *Ariſtobulus*, *Herod*'s Son, King of the leſſer *Armenia*; and added to *Agrippa*'s Kingdom four Cities, and the Territories belonging unto them: Two of them, *Abila* and *Julias*, were in the Countrey of *Pærea*; the other, *Tarichæa* and *Tiberias*, were in *Galilee*: And he made *Fœlix* Governour over the reſt of *Judæa*. This *Fœlix* took *Eleazar*, Captain of the Thieves, after he had robbed and ſpoiled the Countrey twenty years, and many more with him, and ſent them bound to *Cæſar*; and he crucified a great number of them, who either were Thieves and his Confederates, or elſe had aſſiſted him. The Countrey was no ſooner cleanſed from theſe, but preſently another ſort of Thieves aroſe in *Jeruſalem*, called *Sicarii*, from their ſhort Swords, who at high Noon in the midſt of the City killed many in every place; and eſpecially at the celebrating of Holy Feaſts, they mixed themſelves with the multitude, having ſhort Swords under their Coats, and therewith killed thoſe to whom they bare any grudge; and when Men fell down dead, they amongſt the reſt, cried out of the murther. By this deceitful means they were a long time unſuſpected and unknown. And firſt of all they killed *Jonathan* the High-Prieſt, and after him, every day ſome were ſlain; and the City was put in no leſs fear, than if it had been in a time of War, for each Man every moment expected death, and caſt a diligent Eye upon thoſe that came near him, and no man truſted his familiar friends; and yet were they murthered, whilſt they were looking about them to eſcape danger. So cunningly did theſe Thieves cover and conceal their actions. Moreover, there aroſe another ſort of miſchievous People, who did not ſo much harm with their hands as the firſt, but with their impious counſel more; and did no leſs trouble the quiet Eſtate of the City, than did the Thieves. Theſe People being Vagabonds and Juglers, deſiring alteration under pretence of Religion, made the People frantick; for they led them into the Wilderneſs, affirming that there God would ſhew them tokens of his purpoſe to ſet them at liberty. *Fœlix*, perceiving that theſe Aſſembles tended to Rebellion, ſent an Army of Horſe and Foot againſt theſe People, and killed many of them. K L M

The year of the World, 4018. *after Chriſt's Nativity*, 56.

Ant. lib. 20. *cap.* 11.

Fœlix ſurpriſeth *Eliazar* the Captain of the Thieves, and many others, and ſends them bound to *Rome*.

Another ſort of Thieves, who at noon days went about the City to murther Men.

Jonathan the High-Prieſt with many others ſlain.

Ant. lib. 20. *cap.* 12.

But a certain Egyptian, a falſe Prophet, occaſioned a far greater Maſſacre among the Jews than this: for being a Magician, he came into the Countrey; and calling himſelf a Prophet, he gathered unto him almoſt thirty thouſand Jews, who were by his Magick-Arts ſeduced: and leading them from the Wilderneſs to mount *Olivet*, de determined from thence to go to *Jeruſalem*, and to drive thence the Forces of the Romans, and there to fix the ſeat of his Dominion over the People. He choſe for his Guard a good number of his followers. *Fœlix* foreſeeing his intent, met him with his Legions of Romans, and a great number of other Jews; and fighting againſt him, the Egyptian being defeated, fled, and many that were with him were taken and committed to Priſon and the reſt of the multitude diſperſed themſelves into their Countrey. Theſe being thus repreſſed, another part (as it happened in a ſick Body) began to riſe: For ſome Magicians and Thieves being gathered together, exhorted the People to ſhake off the Roman Yoke, and threatned preſent death to thoſe that continued to ſuffer ſo ſhameful a Servitude; ſo that they forced them who were contented with their ſubjection to the Romans, to diſobey them. Theſe People being diſperſed all over the Countrey robbed and ſacked rich Men's Houſes, killed them, and fired the Villages; ſo that all *Judæa* was in extream fear of them, and every day their cruelty encreaſed. N

An Egyptian Prophet gathereth well nigh thirty thouſand men

Fœlix overthroweth the Egyptian.

The Thieves and Magicians work much miſchief to many Men.

The Year of the World, 4020. *after Chriſt's Nativity*, 58.

Ant. lib. 10 *cap.* 13.

At this time aroſe another tumult at *Cæſarea*, between the Jews that dwelt there, and the Syrians. The Jews challenged the City to be theirs, becauſe it was founded by *Herod*, who was a Jew. But the Syrians denying not the builder of the City was a Jew; yet affirmed, that it ought to paſs for a Greek City; for (ſaid they) the O

Founder

A Founder would not have placed in it Shrines and Statues, if he had meant that it ſhould have belonged to the Jews. Hereupon there aroſe a great controverſie among the Jews and Syrians, ſo that the matter came to blows; and every day, thoſe that were the hardeſt of both parts, fought together. For the wiſer ſort of the Jews could not reſtrain thoſe of their Nation from being ſeditious; and the Greeks ſcorned to give place to the Jews. The Jews ſurpaſſed them in riches and ſtrength of Body; and the Grecians truſted to the help of the Roman Souldiers; for a great many of the Roman Army being levied in *Syria*, were ready to aſſiſt the Syrians, becauſe of Kindred and Conſanguinity. The Officers that commanded them endeavoured to appeaſe the Tumult, and took thoſe that were moſt ſeditious, and beat them, and caſt them into Priſon. But the puniſhment of thoſe that were apprehended, terrified not the reſt; on the conntary, they were hereby more tumultuous. *Fælix* finding them at blows as he paſſed into the great Market-place, commanded the Jews, who had the advantage, to retire; and becauſe they obeyed not, he ſent for Souldiers, who ſlew them, and plundered their Goods. The Sedition being ſtill on foot, he ſent ſome of the Nobility on either Part, to *Nero*, to plead their Cauſe before him. *Feſtus* ſucceeded *Fælix*, who vigorouſly perſecuted them that troubled the Countrey, and deſtroyed many Thieves.

The year of the World, 4020. after Chriſt's Nativity, 58.

A Fight between the Jews and Syrians about *Cæſarea*. Sedition and Slaughter among the Jews.

The Year of the World, 4024. after Chriſt's Nativity, 62.

CHAP. XIII.

Of Albinus *and* Florus, *Preſidents of* Judæa.

Albinus, who ſucceeded *Feſtus*, followed not his ſteps; for there was no miſchief ſo great, which he was not guilty of: For, he, not only took away by force Men's Goods from them under colour of Juſtice, and at his own pleaſure exacted a greater Tribute; but alſo freed and let looſe any one, whom, either the Magiſtrates of the City took, or his Predeceſſors had left in priſon, ſo that their Friends would give a piece of Money; and they only, who were not able to give Money, were impriſoned as moſt hainous Offenders. At this time, they in *Jeruſalem* that deſired alteration, began to take courage; and thoſe that were rich among them feed *Albinus* with Money, to have his Protection: and the common People that loved not to be in quiet, were much pleaſed with *Albinus*'s Government; and each of the moſt wicked, had a Troop of Thieves after him: But *Albinus* himſelf was over them all, as chief of the Thieves; whom he uſed as his Guard to rob the meanner ſort. They, whoſe houſes were ſacked and ſpoiled, were glad to hold their peace; and they, who yet had eſcaped, were glad to be very officious towards thoſe who deſerved death, for fear they ſhould ſuffer it. In general, no Men could truſt one another. Every one trembled under the Rule of ſo many Tyrants: And all theſe miſchiefs were the Seeds of the Servitude, which afterwards befel this miſerable City.

Ant. lib. 20. chap. 15. *Albinus* Preſident of *Judæa*, full of all wickedneſs.

The Seditious bribe *Albinus* to wink at their Robberies.

Notwithſtanding that *Albinus* was of ſuch behaviour, yet *Geſſius Florus*, who ſucceeded him, ſo behaved himſelf, that in compariſon of him, *Albinus* might have been thought a good Governour. For *Albinus* did all things ſecretly and craftily, but *Geſſius* committed any iniquity, how great ſoever, ſo openly, as though he gloried in miſchief; and behaved himſelf, not as a Ruler of the Countrey, but as a Hangman ſent to execute Malefactors; omiting no manner of Theft, nor any means whereby he might afflict the People. Where he ought to have ſhewed pity, there he was a Tyrant; and where he ought to have been aſhamed, there he ſhewed himſelf ſhameleſs. No Man ever could invent more means to betray the truth, and deviſe more ſubtil ways to do harm, than he; for it ſufficed him not, for his own gain to abuſe Men one by one at his pleaſure, but he waſted and ſpoiled whole Cities at once, and deſtroyed the People in great multitudes. He was not aſhamed, by the publick voice of a Cryer, to proclaim it through the whole Countrey, lawful for any one that would, to rob and ſteal, ſo that they would bring him a part of their Booty. In brief, his Avarice was ſuch, that the Countrey was almoſt left deſolate; People forſaking their own native home, and fleeing into ſtrange Lands. And all the time that *Ceſtius Gallus* was Governour of *Syria*, no Man durſt go to him, to make any complaint againſt *Florus*, but when, at the Feaſt of Unleavened Bread, *Gallus* came to *Jeruſalem*, there met him a multitude of the Jews above three hundred thouſand; all beſeeching him to help and ſuccour their afflicted Countrey, and baniſh *Florus*, who was the very Peſt of their Nation. Yet *Florus* was ſo impudent, that being with *Gallus*, and hearing theſe Out-cries againſt him, he was no whit moved, but laughed at it. *Ceſtius* for that time appeaſed the people,

The Year of the World, 4028. after Chriſt's Nativity, 66.

Ant. lib. 20. chap. 16. *Geſſius Florus* ſucceeded *Albinus*, and proved worſe than *Albinus*. The Covetouſneſs of *Florus* ſpoileth whole Cities.

The year of the World, 4028. after Christ's Nativity, 66.

People, promising that hereafter he would make *Florus* more gentle unto them, and so returned to *Antioch*. *Florus* conducted him to *Cæsarea*, and justified himself to him with lyes, devising with himself how to make the Jews rebel, which he thought was the safest means to cloak his villanies; for if they continued in peace and obedience, he feared that some of them would accuse him before *Cæsar*; but if he could make them revolt, then he hoped that their great fault would shadow his injustices. Wherefore to bring about his purpose, he every day oppressed them with new calamities, in order to force them to rebel against the *Romans*. At this time the Gentiles of *Cæsarea* got their Cause against the Jews, before *Nero*, and brought Letters to testifie the Decree in their favour. Which was the beginning of the War of the Jews in the twelfth year of *Nero* his Empire, and the seventeenth of *Agrippa*'s reign in the month of *May*.

Cestius Gallus appeaseth the people, and promiseth a mitigation of *Florus*'s severity.

The beginning of the War of the Jews, the 12. year of *Nero*'s Reign.

CHAP. XIV.

Of Florus *his cruelty against the Jews of* Cæsarea *and* Jerusalem.

Ant. lib. 20 cap. 15. The causes of the War of the Jews.

HOw great soever the evils were which *Florus* perpretrated tyrannically, our Nation suffer'd them without revolting. But that which hapned at *Cæsarea* was as a spark that kindled the fire of War. The Jews dwelling at *Cæsarea*, had a Synagogue near unto a piece of Ground that belonged unto a Gentile dwelling there. The Jews often sought to purchase it of him, offering him far more than it was worth: But the Man not only contemned their request, but also, to their great grief, he resolved in that place to build Taverns; and so to leave them a very strait and narrow passage to go to their Synagogue. Some young Men among the Jews, led with zeal, resisted the workmen, and would not suffer them to build. *Florus* hearing this, commanded the Jews to let the workmen go forward in their work. The Jews not knowing what to do, one *John*, a Publican, offered *Florus* eight Talents to hinder the building; whom he promised for that Money to fulfil their request: And now having it, he presently departed from *Cæsarea*, and went to *Sebaste* without performing any thing, giving as it were occasion of sedition, as though he had received Money of the Nobility of the Jews to permit them to fight a certain time. The next day, which was the *Jews* Sabbath, when they were all assembled to go to the Synagogue, one of *Cæsarea*, a seditious person, took a great earthen Vessel, and set it at the entrance into the Synagogue, and upon it offered Birds. This fact so moved the Jews, that they would not be pacified, because it was done in contempt of their Religion, and thereby the place was prophaned. One part of the Jews that was more modest and wise, counselled the Jews to complain to them that were in Authority: but those who by heat of youth were prone to sedition, began contumeliously to revile their adversaries. On the other side, the Authors of this action and the more seditious of the People of *Cæsarea*, were also prepared to fight with them, having caused it to be done before the Synagogue, only to pick a quarrel; and so they fought together. *Jucundus*, General of the Horse, that was left to keep all in quiet, presently came with Souldiers, and commanded the Vessel to be taken away, and so endeavoured to appease the tumult: But not being able to do it through the violence of them of *Cæsarea*; the Jews took the Books of their Law, and retired themselves to a place called *Narbata*, belonging to them, which was distant from *Cæsarea* threescore furlongs: from whence twelve of the chief of them, together with *John* the Publican, went to *Florus*, being at *Sebaste*, to complain of the injury done to them, and to request him to assist them, and modestly put him in mind of the eight Talents they gave him. But he presently commanded them to be bound and imprisoned, because they had presumed to take and carry their Law from *Cæsarea*. Hereat those of *Jerusalem* were greatly moved; but they shewed it not. Whereupon *Florus*, as upon set purpose to give occasion of rebellion, sent for seventeen Talents out of the Sacred Treasury, pretending that it was to be employed in *Cæsar*'s affairs. At this time the People were much troubled, and ran to the Temple calling upon the name of *Cæsar*, that he would deliver them from *Florus* his tyranny. Some of them being seditious, began to curse *Florus* bitterly, and took a Box, and carried it about and begged an alms for *Florus*; which they did in derision, as who should say, he was as miserable as Beggars that have nothing. *Florus* for all this abated not his avarice, but was more eager to rob the inhabitants of their goods. So that when he should have gone to *Cæsarea*, to have quieted the sedition and removed the cause of tumults, as also he had received money to that end; taking an Army

The Year of the World, 4030. after Christ's Nativity, 68.

Florus's perjury and deceit toward the Jews.

The conflict of the Jews with the *Cæsareans*.

Florus imprisoneth twelve of the chiefest Jews in *Cæsarea*.

Another cause of War raised by *Florus*.

A Army of Horſe and Foot, he marched to *Jeruſalem*, that with the help of the *Roman* Souldiers he might effect his pleaſure, and terrifie the whole City.

The year of the World, 4030. after Chriſt's Nativity, 68.

The People to pacifie him, went out in courteous ſort to meet the Army, ſhewing themſelves ready to give them the beſt entertainment they could, and to receive *Florus* with all honour and reverence. But he ſent before him one *Capito* a Centurion, with fifty Horſemen; commanding them to depart, and not to mock him with a pretence of honour, whom they had ſo heinouſly affronted. That if they had any courage they ſhould flout and reproach him to his face; and not only in words, but in deeds, ſhew that they deſired liberty. Herewithal the multitude was terrified; and the Horſemen that came with *Capito* aſſaulting them with violence, every
B one fled before they ſaluted *Florus*, or did any honour to his Troops: and going every one unto his houſe, they paſs'd the watchful night in fear and ſorrow. *Florus* for that night lodged in the Kings Palace. The next day he cauſed a Tribunal openly to be placed, and the High Prieſt and all the chief of the Jews reſorted thither and ſtood before the Tribunal. Then *Florus* ſitting in the Tribunal ſeat, commanded them to bring forth preſently all thoſe that had uſed any opprobrious words againſt him, and threatned to be revenged on them except they did it. The Jews made anſwer, that the People intended nothing but peace and quietneſs, and requeſted that they that had offended in words, might obtain pardon. For it was no marvel in ſo great a multitude, if there were ſome raſh and fooliſh young Men: and that it was
C impoſſible to diſcern all that offended, ſeeing every one was now penitent for that which was done, and at leaſt for fear would deny it; and that if he intended to maintain the quietneſs of the Nation, and preſerve the City ſtill to the *Romans*, he then muſt rather pardon a few ſeditious for ſo many good Mens ſakes, than revenge himſelf of a few wicked Perſons, by the hurt and moleſtation of ſo many that thought no harm. Hereat *Florus*'s Choler was increaſed, and preſently he commanded the Souldiers to plunder the Market-place (which was the higher part of the City) where things were ſold, and put all they met or found to the ſword. The Souldiers who were deſirous of gain, having now authority from their Ruler, did not only ſack the place they were ſent to, but alſo all the houſes, and murthered the Inhabitants.
D All ſtreets and gates were filled with them that ſought to flee, and the dead bodies of them that fell into the Souldiers hands: no ſort of ſpoiling was omitted. They alſo apprehended many of the Nobility, and brought them to *Florus*: and he cauſing them to be whipt, afterward hanged them. There were ſlain on that day, of Men, Women and Children (for they ſpared not the Infants) ſix hundred and thirty. So horrid an action appeared ſo much the more inſupportable to the Jews, in regard it was a new ſort of cruelty which the *Romans* had never exerciſed. *Florus* then doing that which none before durſt ever preſume to do: for he cauſed Knights before the Tribunal-ſeat to be whipped, and after hanged; who though they were Jews born, yet had received that dignity from the *Romans*.

Another occaſion of the War.

Florus ſcorneth the gratulation of the Jews.

Florus in his Tribunal requireth them to be yielded unto him, who had ſpoken ill of him.

The outrages of *Florus*'s Souldiers.

Florus' Souldiers kill 630 Jews in one day.

E

CHAP. XV.

Of another oppreſſion of the Citizens of Jeruſalem *by* Florus.

AT this time King *Agrippa* was gone to *Alexandria* to ſee *Alexander*, whom *Nero* had ſent to be Ruler over *Egypt*. His Siſter *Bernice* in the mean while remained in *Jeruſalem*; and ſeeing the cruelty of the Souldiers, ſhe was much grieved, and often ſent the Lieutenant of her Horſemen and her own Guard to *Florus*, requeſting him
F to abſtain from the ſlaughter of the Citizens. But he neither regarding the multitude of them that were ſlain, nor the dignity of her that entreated, but only his private gain, and what he could gather by oppreſſion and rapine, denied her requeſt: ſo that the rage of the Souldiers extended it ſelf alſo againſt the Queen. For they did not only before her face beat and kill all that came in their way, but they had alſo killed her, had ſhe not fled into the Palace, where ſhe watcht all night, keeping a Guard about her, in fear that the Souldiers would break in upon her. She came to *Jeruſalem* to fulfil her vow to God: for it is the cuſtom, that if any be afflicted with grievous ſickneſs, or be in any other diſtreſs, they muſt abide in prayer thirty days before they offer ſacrifice, and abſtain from wine, and ſhave their hair; which
G cuſtom Queen *Bernice* then obſerving, went alſo barefooted to *Florus* his Tribunal-ſeat, to entreat him: but he not only contemned, but alſo put her in danger of her life. This was done the ſixteenth day of *May*. The day after the multitude gathered together

Bernice requireth *Florus* to pacifie his diſpleaſure againſt the Jews.

The fury of the Souldiers againſt *Bernice*.

The year of the World, 4080. after Christ's Nativity, 68.

gether in the upper part of the City in the Market-place, and with great cries complain H.
that ſo many were ſlain, and eſpecially uſed contumelious words againſt *Florus*: which
the Nobility, and High Prieſts (fearing death) apprehending, beſeeched them to ab-
ſtain from ſuch words as had already cauſed that calamity in the City, and not to pro-
voke *Florus* to greater indignation. And ſo the multitude was pacified for their ſakes
who entreated, and hoped that hereafter *Florus* would deſiſt from ſuch cruelty. *Flo-*
rus, when he ſaw the multitude quieted, was ſorry: and that he might again provoke
them, he aſſembled together the Nobility and High Prieſts, telling them that it
would be an argument that the People did not ſeek alteration any more, if they
would go in courteous manner and meet the Souldiers which were coming from *Cæſa-*
rea, whereof there were two Legions. Having thus aſſembled the Jews together to I
go meet the Souldiers; he alſo ſent and commanded the Centurions not to ſalute the
Jews who came to meet them: and if therefore the Jews were offended, and gave
any hard ſpeeches, they ſhould fall upon them with their Weapons. The High-Prieſts
aſſembling themſelves together in the Temple, deſired them to go, and ſollemnly meet
and entertain the Souldiers, for fear of a greater inconvenience. Notwithſtanding
this counſel, thoſe that were ſeditious refuſed to do as they were requeſted: and o-
thers for grief of them that were ſlain, took part with the ſeditious.

The people exclaim againſt *Florus*.

Florus renewed the diſcontents of the people.

Florus's ſubtilty and treaſon.

Then all the Prieſts and Levites brought forth the holy veſſels and ornaments of
the Temple, and with Harps, Songs and muſical Inſtruments came before the mul-
titude, and on their Knees conjur'd them by the care that they ought to have of K
the honour and preſervation of the Temple, not to provoke the *Romans* through
contumelious words, leſt they ſhould ſack the Temple. There might you have ſeen
the chief of the Prieſts with aſhes upon their heads, and their cloaths rent, ſo that
their naked breaſts were perceived; calling every Nobleman by his name, and ſpeak-
ing to all the multitude, requeſting them not for a ſmall offence to betray their
whole Countrey to them, who ſtill gaped after the deſtruction thereof. For what
thanks ſhall ye have from the *Romans* for your former ſalutations, if now in hope of
amendment of your miſeries you go not forth to meet them? Contrariwiſe, if you
would go to them in ſolemn manner, then you take from *Florus* all occaſion of vio-
lence, and ſave your Countrey from ruine, and your ſelves from further calamities. L
Adding that it was a great ſhame that ſuch a multitude ſhould be led away with a few
ſeditious Perſons; and that it was more fit that ſo many ſhould force thoſe few ſedi-
tious People to obey them, and joyn with them in opinion.

The exhortation of the Prieſts and Princes to the People.

With theſe perſwaſions they molliſied the obſtinacy of the Jews, and alſo perſwa-
ded many of the ſeditious People, ſome with threats, and ſome with reverence of
themſelves to be pacified. And ſo they going before, all the People followed, and
went out to meet the *Roman* Souldiers. At their coming near them they ſaluted them;
who anſwering nothing again, thoſe of the Jews that were ſeditious, began to rail
againſt *Florus*, by whoſe order this was done: whom preſently the Souldiers appre-
hending, beat them with Clubs; and the reſt flying, the *Roman* Horſemen purſued M
them and trod upon them with their Horſes. Many were ſlain by the *Romans*, and
more were killed in the throng, one tumbling upon another. There was a great throng
in the Gates of the City; for every one haſting and ſtriving to get in, hindred
themſelves and others. Many died moſt miſerably in the throng, and ſome were
ſtifled, and ſome preſt to death and trodden upon; ſo that their Neighbours coming
to bury them, could not know them. The Souldiers alſo cruelly aſſaulted them, killing
all that they could come to, and hindred the People from going in by the Gate cal-
led *Bezetha*, becauſe they deſired firſt to recover the Temple and the Caſtle called
Antonia.

The event ſheweth *Florus*'s intent and counſel.

The ſlaughter of the Jews.

The ſeditious for fear leſt *Florus* ſhould ſeize their ſpoils, flee to the Temple.

Florus taketh the ſpoils, and entreth the Temple.

Florus ſeeing the Jews inexpugnable in the Temple, ſurceaſeth his violence, and leaving a band behind him, goeth to *Cæſarea*.

At the ſame time *Florus* coming with a party of Souldiers out of the Palace purſu- N
ed them thither, ſtriving to get the Caſtle; yet he did not prevail: for the People
made reſiſtance, and threw down ſtones from the houſes-tops, and killed many of the
Romans; who being peſter'd with ſtones and darts caſt from aloft, could not reſiſt
the People who on every ſide came againſt them, but retired themſelves to the reſt
of the Army at the King's Palace. Thoſe that were ſeditious, fearing that *Florus*
would again aſſault them, and by the Caſtle *Antonia* get entrance into the Temple,
got upon the Galleries that reached from the Porch of the Temple to *Antonia*, and
beat them down, hereby to defeat the covetouſneſs of *Florus*, who greedily gaped
after the ſacred Treaſure, and ſtriving to enter by *Antonia* into the Temple to take
it; but ſeeing the Porches beaten down, he offered no more violence. And calling O
together the High Prieſts and Nobility, he ſaid that he was content to depart out of
the City, but he would leave them as great a Garriſon as they would requeſt. Where-
unto

A unto they anſwered, that nothing ſhould be alter'd, if he would leave one company to keep all quiet; provided he left not that, which lately ſo ill treated the People, becauſe the People would not eaſily brook them, for that which they had ſuffered at their hands. *Florus*, as he was requeſted, changing the Garriſon, with the reſt of the Army went to *Cæſarea*. *The year of the World, 4030. after Chriſt's Nativity, 68.*

CHAP. XVI.

Of Politianus *the Tribune*: *King* Agrippa's *ſpeech to the Jews, exhorting them to*
B *obey the Romans.*

FLorus yet deviſed another way to ſtir the Jews to rebellion: For he ſent word to *Ceſtius* that the Jews were revolted, impudently belying them to have committed that which indeed they endured at his hands. the Nobles of *Jeruſalem* and *Bernice* certified *Ceſtius* of all that *Florus* had done. He receiving Letters from both parties deliberated with his Officers what to do. Some counſelled *Ceſtius* to go into *Judæa* with an Army, and puniſh the Jews, if they were revolted; and if they were not, then to confirm them in their obedience. Yet it pleaſed him better to ſend ſome about him thither before, to bring him true news of their eſtate, and what had
C happened. So he ſent *Politianus* the Tribune, who in his way met with *Agrippa* in *Jamnia*, as he was returning from *Alexandria*, and told him all, for what, and from whom he was ſent. Here alſo were preſent the Prieſts and the chief of the Jews, to welcome *Agrippa*; and having ſaluted him as courteouſly as they could, they preſently bewailed the miſery which had befallen their Nation, and the cruelty of *Florus*. Which although *Agrippa* compaſſionated, yet he made as if he were angry with the Jews whom he greatly pitied; purpoſing hereby to allay their paſſions in ſtead of further irritating them by teſtifying the ſame ſentiments to revenge. All the better ſort, who for the ſake of their lands and eſtates deſired quietneſs, well perceived that the King's reprehenſion was not of malice, but for their good.

Ceſtius Gallus Preſident of *Syria* conſulteth with the Princes what were beſt to be done. *Politianus* is ſent to *Jeruſalem*, and meets with *Agrippa*.

D Alſo the People of *Jeruſalem* went out to meet the King threeſcore furlongs off, and received him and *Politianus* very courteouſly; yet the Women lamented the death of their Husbands ſlain, and with tears moved the whole multitude to ſorrow, who beſought *Agrippa* to have compaſſion on their Nation, and entreated alſo *Politianus* to go into the City, and behold what *Florus* had done. There they ſhewed him the Market-place deſart, and the houſes deſtroyed; and by means of *Agrippa* they perſwaded him to go round about the City as far as *Siloa*, only with one Man, and behold with his Eyes what *Florus* had done, and that they were obedient to the Romans in all things, and only were Enemies to *Florus* who had uſed them ſo cruelly. *Politianus* having gone about the whole City, aſcended into the Temple
E where he well perceived many arguments of the Jews fidelity towards the Romans: and calling the People there together, he praiſed their Loyalty, and exhorted them ſtill to continue in like obedience, and worſhipped God and the holy places, as far as the Law permitted him: and ſo he returned to *Ceſtius*. After his departure, the multitude of the Jews came to *Agrippa* and the High-Prieſts, requeſting them to ſend Ambaſſadours againſt *Florus* to *Nero*, becauſe otherwiſe they ſhould give occaſion to think it a voluntary rebellion, by not complaining of ſuch murthers; For *Florus* would make him believe that they had rebelled, except they went to him to ſhew that *Florus* gave firſt occaſion; and it was certain that the multitude would not be quieted, if any one hindred that Embaſſage. *Agrippa* thought
F it would be an hateful matter to ſend Ambaſſadours to *Rome* to accuſe *Florus*; and on the other ſide he perceived, that it was to no purpoſe to contradict the Jews, who were ready now to rebel: wherefore calling the People together he made a ſpeech to them having ſeated his Siſter *Bernice* in an eminent place in the houſe of the Aſmoneans. The porch wherein he called them together, was in ſuch a place that it overlook'd all the higher part of the City, for there was only a Bridge between it and the Temple, which joyned this and that together; and there he ſpake to the Jews in manner following: *If I ſaw that you were reſolved to make War againſt the Romans, and that the better part of the People were not inclined to peace, I would not have come unto you, nor have preſumed to have counſelled you in any thing. For it is in vain to give*
G *counſel of ſuch things as are expedient, where all the Auditors are already determined to follow that which is contrary to the counſel given them. But for that ſome are ignorant what miſery War produces, becauſe by reaſon of their young years they have not known it,*

The multitude of the People go out to meet *Agrippa* and *Politianus*.

Politianus aſſembleth the people, and inciteth them to peace, and after returns to *Ceſtius*.

The Jews require the King that there might be ſome Ambaſſadors ſent to *Rome* to complain of *Florus* to *Nero*.

Agrippa's Oration to the Jews.

others

The year of the World, 4030. after Christ's Nativity, 68.

Agrippa striveth to make the common sort flexible and attentive.

others are moved with a rash and unadvised desire of liberty, and others are drawn by H
avarice and hope of gain in combustions, I thought good to assemble you all together,
and declare unto you what means are to be used to restrain such people, that the good may
the better know how to resist and overcome the practices of the wicked. But let no man
murmur, if he hear that which displeaseth him, and I will tell you nothing but that which
seemeth expedient for you. For they that are so bent to rebellion, that they will not be re-
called, may for all my words continue in the same mind still. And I will speak nothing
at all, except you will all keep silence, I know many seek to aggravate the injuries that
are done by the Rulers of this Country, and highly commend and extol liberty: yet be-
fore I begin to declare unto you the difference between you and those against whom ye pur-
pose to make War, I must first divide and separate two things which you think inseparable. I
For if you seek only to get satisfaction upon those that have injur'd you, why do ye so ex-
tol liberty? or if you think it not tolerable to obey any other, these complaints against your
Rulers are superfluous: For although they were never so mild, still would subjection be
intolerable. Call all things to mind, and consider what a small cause of War is given you,

It behoveth to honour the Magistrate, and not to provoke him by injury.

And first of all, weigh with your selves the crimes and offences of your Rulers; for you
ought to shew your selves humble and dutiful to those that are in authority, and not ex-
asperate and provoke them to wrath by reproachful speeches. For in reviling them for
small offences, you incite against you those whom you so revile: and whereas before
they only did you a little injury, and with some shame, now being moved by your resist-
ance, they will openly set upon you and destroy you. There is nothing that so restraineth K
cruelty as patience; so that oft-times the patience of them who have suffered injury, makes
them that did the injury ashamed thereof. Be it so that they, which are sent into the

Agrippa Excuseth Cæsar and the Romans.

Provinces and appointed by the Romans *for your Governours, are grievous to you: Yet*
all the Romans do not oppress you nor Cæsar, *against whom you must take Arms: For*
they command no Cruel Governours, to come to you; nor can they who are in the furthest
part of the West, easily know what is done in the East, or indeed be exactly informed
thereof. And truly it is a thing most against reason to take Arms for so small a cause;
especially, when they against whom they take Arms know nothing of the matter. But there
is reason to hope, that these matters you now complain of, will not be always so: For there

Depulsion of the Jews liberty which they so vehemently seek.

will not be always the same Governour; and it is credible, that they who succeed this, will L
be more gentle and courteous. But if once you begin to make War, it is not easie to end or
sustain it without great calamities. And let them who so thirst after liberty, diligently ad-
vise with themselves, that they do not bring upon their necks a greater bondage. Slave-
ry is a cruel thing; and it seemeth a lawful cause to make War to avoid being brought in-
to it; yet he that is already in bondage and revolteth, is rather a rebellious slave, than
one who loveth liberty. You should therefore have endeavoured to resist the Romans, when
first Pompey *entred this Land: But then our Ancestors and their Kings far exceeding you*
in riches, strength of body and courage, were not able to withstand a small part of the
Roman forces; and do you who are their successors, and far weaker than they, having suc-
ceeded them in subjection, think that you are able to resist all the whole power of the M
Romans?

The example of the Athenians, and others who obey the Roman Empire.

The Athenians, who sometime to preserve the liberty of Greece, *feared not to set their*
own City on fire, and with a small fleet defeated that proud Xerxes, *whom they forced*
to flie with one Ship, (though he had such a Navy that the Seas had scarce room for one
Ship to sail by another, and all Europe *was not able to receive his Army) and got that*
famous victory over Asia, *near the little Isle of* Salamina, *yet now are subject to the Ro-*
mans, and that City, the Queen of all Greece, *is now ruled by the commands it receives*
from Italy. *The Lacedemonians also, after they had gotten such a victory at the* Ther-
mopyles, and under their General Agesilaus *sacked* Asia, *acknowledge now the Romans*
for their Lords. The Macedonians also, who had before their Eyes the valour of Philip N
and Alexander, *and promised themselves the Empire of the whole world, now patiently*
bear this change, and obey them whom fortune hath made their Masters. Many other

The Lacedæmonians.

The Macedonians.

The comparison of the Romans force, with the Jews weakness.

Nations, who for their power and strength have far more cause than you to seek their li-
berty, yet patiently endure to serve the Romans: But you only think it a disgrace to obey
them, who are Lords of the whole World. And where are the Armies that you trust in,
or your Navy to make you masters of the Roman seas? Where are your treasures to effect
what you intend? Think you that you are to war against the Egyptians or Arabians?
and do you not consider the bounds of the Roman Empire? Do you not consider your own
inability? Know you not that your Neighbour-nations have often by force taken your City?
And that the forces of the Romans have passed thorow the whole World unconquered, and O
as it were searching for something greater than the World? Their dominion towards the
East is extended beyond Euphrates, *and towards the North beyond* Ister, *and towards*

The Romans have brought the whole world under their government, and have sought another world beyond the Ocean sea.

the

A *East is extended beyond* Euphrates, *and towards the North beyond* Ister, *and towards the South beyond the Wilderneſs of* Libya, *and towards the Weſt beyond* Gades; *they have found another World beyond the Ocean, and with an Army entered* Britain, *where never any came before. Are you richer than the* Gauls, *ſtronger than the* Germans, *wiſer than the* Greeks? *Are you more in number than the whole World beſide? What hope can you have to encourage you againſt the* Romans? *But ſome of you will ſay, That Bondage is a grievous thing. But how much more ſhould the* Greeks *think ſo, that were thought to be the Nobleſt Nation under Heaven, and had ſuch large Dominions; yet now obey the* Roman *Governours? As alſo the* Macedonians *do, who have greater cauſe than you to ſeek their Liberty? What ſhall I ſay of the five hundred Cities of* Aſia? *Do they not all*

The Year of the World, 4030. after Chriſt's Nativity, 69.

500 Cities of Aſia obey the Romans.

B *obey one Ruler, and the Authority of one Conſul, without any Garriſon? What ſhall I ſpeak of the* Enochians, Colchians, *the People of* Taurus, *the Inhabitants of* Helleſpont, *and* Pontus, *and about* Mæotis, *who in times paſt had no Maſters, no, not one of their own Nation, yet now three thouſand Soldiers keep them in awe; and forty Long Gallies keep peaceably thoſe Seas that were never ſailed on before? What think you the* Bythinians, Cappadocians, *and thoſe of* Pamphilia, Lydia, *and* Cilicia, *could ſay for their Liberty, who notwithſtanding peaceably pay Tribute to the* Romans? *What of the* Thracians, *whoſe Countrey is five Days Journey in breadth, and ſeven in length, far more inacceſſible and ſtronger than yours, by reaſon of the Mountains of Snow and Ice; yet do they obey two thouſand* Romans *who are in Garriſon? Beſide them, the* Illyrians, *whoſe Countrey reach-*

C *eth to* Dalmatia *and* Iſter, *are kept in obedience only by two Legions, with help of whom they alſo reſiſt the* Dacians. *The* Dalmatians *themſelves, who have ſo often attempted their own Liberty, and ſtill as their Wealth encreaſed rebelled, are now in peace under one Legion of the* Romans. *Nay, if any have reaſon to rebell, 'tis the* Gauls, *whoſe Country is by Nature ſtrong, being on the Eaſt-ſide compaſſed with the* Alpes, *on the North with the River of* Rhine, *on the South with the* Pyrenæan *Mountains, on the Weſt with the Ocean. Notwithſtanding, having amongſt them three hundred and five Nations, and as it were the very Fountain of Plenty of all ſort of Goods and Commodities, wherewith they enrich the whole World; yet do they pay Tribute to the* Romans, *and account that their Happineſs depends upon that of the* Romans; *and that neither for want of Courage in them or their Anceſtors, who fourſcore Years long fought for their Liberty. They could not ſee*

The Defence of France.

D *without aſtoniſhment, that the Valour of the* Romans *was attended with ſuch ſucceſs, that they gained more by Fortune, than they did by Courage in all their War. Yet now they obey a thouſand and two hundred Soldiers, having almoſt againſt every Soldier a City.*

Neither could the Spaniards, *though Gold grew in their Country, keep themſelves from being ſubject to the* Romans. *Nor the* Portugals, *and the Warlike* Cantabrians, *for all the diſtance of Sea and Land between them and* Rome. *The Ocean, whoſe Waves beating againſt the Shoar, terriſie the Inhabitants adjoyning, could not ſtay them, but they paſſed it; and carried an Army beyond the Pillars of* Hercules, *and paſſed the tops of the* Pyrenæan

The Spaniards ſubject to the Romans.

E *Mountains, which reach to the Clouds, and ſo made all thoſe People ſubject to them: And for all that they were ſo Warlike a Nation, and ſo far from* Rome, *the* Romans *have left only one Legion for Garriſon amongſt them. Which of you have not heard of the multitude of the* Germans? *whoſe Vertue and mighty Bodies, I think you have often ſeen; for in every Countrey the* Romans *have them for Captives: Yet they, whoſe Country is ſo large, having Hearts far bigger than their Bodies, and Souls that contemn Death, and are more cruel than brute Beaſts; yet are they now limitted by the River* Rhine, *and kept in ſubjection by eight Legions of* Romans; *and thoſe that were taken were made Slaves, and the reſt choſe rather to ſave themſelves by flight than fight. Moreover, you who have ſuch Confidence in the Walls of* Jeruſalem, *conſider the Walls of* Britain; *which Countrey, though compaſſed*

The Germans Multitude, Vertue, and huge Stature.

The Britains ſubject to the Romans.

F *with the Ocean, and almoſt as great as our whole World; the* Romans *ſailing to it, have conquer'd; and four Legions keep that ſo populous an Iſland. What ſhall I ſay more, when the* Parthians, *a moſt Warlike People, who lately reigned over ſo many Nations, and abound in ſo much Wealth, are now compelled to ſend Hoſtages to* Rome? *Nay, you may ſee all the Nobility of the Eaſt at* Rome; *where, with the Pretext of Peace, they ſhadow their Captivity. Almoſt all the Nations under the Sun tremble and dread the* Roman *Puiſſance; and will you only war againſt them? Do you not conſider what befel the* Carthaginians,

The Parthians.

The Carthaginians made ſubject by Scipio's hands.

who boaſted themſelves of that Great Hannibal, *and were ſprung from the Noble Race of the* Phœnicians; *yet, at laſt, were deſtroyed by* Scipio? *Neither the* Syrenæans, *who deſcended from the* Lacedæmonians, *nor of all the Race of the* Marmaridans, *extending as far as*

The Romans govern the Moors.

G *the Deſarts (which are very ſcarce of Waters) nor the* Syrtes, *nor the* Nazomonians, *nor the* Moors, *nor the innumerable multitude of the* Numidians, *have been able to reſiſt the Power of the* Romans; *who by force of Arms, have conquer'd that Third Part of the World*

The year of the World, 4030. *after Christ's Nativity*, 68.

(*the Nations whereof can hardly be numbred*) *which from the Sea* Atlantick, *and* Hercules's *Pillars, unto the Red-Sea, containeth all* Ethiopia, *and innumerable Cities: Who, besides that, they pay so much Fruits and Corn to the* Romans, *as for eight Months in every Year, will keep and sustain all the People of* Rome, *do also pay Tribute; and moreover assist them any way they can, and never murmure at it, as you do: And there is only one Legion left to keep them in Obedience. But what should I need to tell you of Forreign Examples, to convince you of the Power of the* Romans, *seeing you may well understand it by what they have done in* Egypt, *your neighbour Country; which reaching to* Ethiopia *and* Arabia *the Happy, and bordering upon* India, *and having in it an infinite number of People, besides the Inhabitants of* Alexandria (*which is easie to be counted, by the Tribute paid of every Person by the Poll*) *yet they disdain not to live under the Dominion of the* Romans. H

Alexandria acknowledgeth the power of the *Romans*.

Alexandria *is both Populus and very Rich, in length thirty Furlongs, in breadth ten, and pays more Tribute in a Month, than you do in a whole Year; and, besides their Money finds all* Rome *with Corn four Months in the Year: And, is on every side compassed about, either with a vast Wilderness, by which none can pass; or the fierce Sea, which is boundless; or with great and strong Rivers; or muddy and dirty Quagmires, and Marish-grounds: Yet all this little avails them to withstand the force of the* Romans. *For two Legions only placed in the City, keep all the great Country of* Egypt, *and the Nobility of* Macedon *in awe. Now since all the inhabited World is subject to the* Romans, *what Associates will you have from some Country not Inhabited, to aid you against the* Romans? *Except peradventure some of you hope for help from beyond* Euphrates, *and that your Country-men of* Adiabena *will help you: But they will not entangle themselves in these dangerous Wars, without reasonable cause; and if they would consent to so bad counsel, the* Parthians *will not suffer them: For they are careful to mantain their League with the* Romans? *and would think it violated, if any under their Dominions should war against them. It remaineth then, that you must only trust that God will help you; but you see God doth assist the* Romans: *For it is impossible that such an Empire should have been without the help of God. Besides, consider that although you were to war against far weaker than your selves, yet you could not promise to your selves favourable success; and it may so come to pass, that if you Religiously observe the custom of Sabbaths, and in them do nothing, it will not be hard to conquer you. For so your Ancestors found by experience with* Pompey; *who design'd all his Enterprizes for that day, wherein his Enemies were idle, and made no resistance. But if in War ye transgress your Country Laws, I know not then for what you should rebel. For truly, all of you, at this time, are of that mind, that you take Arms to maintain your Country Laws. And I pray you, how will you request help at God's Hands, if wilfully you break his Laws? All that begin War, either trust in Humane Riches, or Divine Succour: And they that war, having no probability to hope for any of those, wilfully lead themselves into open destruction. But if you cannot resist the passion which transports you, let every Man with his own Hands butcher his Wife and Children, and consume this goodly Country with Fire; for so you shall gain this, not to abide the shame of a Conquest. It is good, O Friends, it is good, whilest yet the Ship is in the Haven, to fore-see and provide for future Tempests; and not then begin to fear, when you are amidst the Waves and Surges of the Sea. They who fall into misery not fore-seen, are worthy to receive compassion; but they that run into wilful calamity, deserve no pity, but reproach. Unless perhaps ye think that the* Romans *will fight with you, on certain conditions; and that if they overcome you, they will not use you hardly, nor fire and destroy this Sacred City, and all the whole Nation, as they have done others. If ye be overcome, who so escapeth unkilled, can have no place of refuge; for all Nations either are already subject to the* Romans, *or fear that they shall be shortly. So that not only you shall be in danger, but also all Cities wherein any* Jews *remain. For there is no Nation nor People in the whole World, among whom some of your Country-men are not, who all shall be most cruelly put to death, if you rebel: And for the wicked counsel of a few Men all Cities shall flow with the Blood of the* Jews; *and no Man shall be punished for killing* Jews, *because of your offence. But if you think the* Romans *will not execute all this Outrage after your Rebellion, then consider how impious a thing it is, to rebel against so mild Governours. Take compassion, if not of your Children and Wives, yet at the least, of this City, which is the Mother-City of all your Nation. Have some regard to these Holy Walls, and the Sanctuary, and your Holy Laws: Assure your selves, that if the* Romans *again overcome you, they will not spare these things, seeing you were no more grateful unto them, for preserving them before. I protest before God, your Holy Temple, and all the Angels of Heaven, and our whole Country, that I have kept back no counsel which I think profitable for you. Now if you consider those things which are profitable for you, ye shall live with me in peace: But if you follow your private passions, I will not be partaker of the miseries and dangers you thrust your selves into.* King *Agrippa* thus ended his discourse, which his

I K

God's favour towards the *Romans*.

L

The last Argument that proveth the *Jews* destitute of God's and Man's help, and unapt to make War. Whilst the Ship is yet in the Port, it is good to prevent the future Tempest.

M

Agrippa's Prophecy of the *Jews* future misery.

N

Agrippa protesteth that he had omitted no counsel that he thought expedient for the *Jews*.

O

Sister

A Sister *Bernice*, ſtanding by him, accompanied with her Tears: And theſe reaſons and teſtimonies of affection touched the hearts of the People: ſo that their fury being ſomewhat allayed, they cried out, that they meant not to take Arms againſt the Romans and *Cæſar*; but againſt *Florus*, for the injuries he had done them. To this, *Agrippa* anſwered; *But your deeds ſhew that you mean War againſt the Romans; for you have not paid your Tribute to* Cæſar, *and you have beat down the Gallery which joyns the Temple to the Caſtle of* Antonia: *But if you would ſtop your Rebellion, repair with ſpeed the Gallery, and pay your Tribute; for this Fort belongeth not to* Florus, *nor the Money.* Herewith the People were content; and aſcending into the Temple with *Agrippa* and *Bernice*, they began to re-edifie the Gallery; and the Officers went about and gather-
B ed the Tribute in every Village, and quickly brought forty Talents (for ſo much money was behind.) And thus *Agrippa* ſtifled the beginning of the War. After this, he began to perſwade the People to obey *Florus*, till ſuch time as another were ſent to ſupply his place. Herewith the multitude was ſo moved, that they contumeliouſly reviled the King, and threw Stones at him, and drave him out of the City. The King ſeeing that their ſedition would not be quieted, complaining of the injury done to him, he ſent ſome Perſons of the beſt rank to *Florus*, who was at *Cæſarea*; that he might chuſe whom he would amongſt them, to gather the Tribute through the whole Country. And ſo he departed into his own Kingdom.

The year of the World, 4030. after Chriſt's Nativity, 68.

Agrippa the King is by the people driven out of the City with ſtones.

C

CHAP. XVII.

Of the Rebellion which the Jews *begun againſt the* Romans.

AT this time, ſome of the chief Incendiaries aſſembled together, ſuddenly aſſaulted a Caſtle called *Maſſada*, which they took by ſurpriſe, and killed all the *Romans* and in their places put a Guard of their own Company. In the Temple alſo, *Eleazar* Son of the High-Prieſt *Ananias*, a bold and deſperate young Man, Captain of the Soul-
D diers; perſwaded them who offered ſacrifices, not to offer any, but thoſe that were given by *Jews*. And this was the ground and cauſe of the War that enſued: For they rejected thoſe Sacrifices that were wont to be offered in the name of the Emperour. And although the High-Prieſts, and People of Account, requeſted them not to omit that Cuſtom of ſacrificing for their Kings and Governours; yet they refuſed ſo to do, truſting greatly to their Faction: All thoſe of the City that deſired alteration, were of this mind, and eſpecially *Eleazar*, who at that time was General, as is before ſaid. Wherefore all the chief Men, High-Prieſts, and Principal of the Phariſees, aſſembled themſelves; and perceiving into how great danger thoſe Rebels brought the City, they determined to make tryal of the courage of the Seditious People: Wherefore, they aſſembled them together before the Brazen Gate, which was in the inner part of
E the Temple, towards the Eaſt. "And firſt of all, they greatly complained of their "raſh and unadviſed Rebellion, and that they ſought to ſtir up ſo great a War againſt "their Country; inveighing againſt the cauſe that moved them thereto, as being "without reaſon: Telling them, that their Anceſtors, for the moſt part, adorned the "Temple with the Gifts of Gentiles, never refuſing the Offerings of Strangers; and "not only not refuſed their Offerings (for that were an impious fact,) but alſo placed "in the Temple the Gifts that they ſent, which were yet to be ſeen. And that it was "ſtrange, that now only they thought to provoke the *Romans* to War, by making new "Laws: And beſides other danger alſo, to make the City guilty of a great Crime in "matter of Religion, as though it were ſuch, wherein none might offer Sacrifice but
F "*Jews*, nor any but they adore God. If we ſhould make ſuch a Law againſt any pri-"vate Perſon, he had juſt cauſe to accuſe us of Inhumanity. But now the *Romans* are "deſpiſed, and *Cæſar* himſelf accounted prophane; and it was to be feared, that if the "*Jews* diſdained to accept of *Cæſar*'s Offerings, *Cæſar* would hinder them from offer-"ing any: And the City of *Jeruſalem* would preſently be accounted as an enemy to "the Empire, unleſs they preſently accepted *Cæſar*'s Sacrifice; and before ſuch time as "they heard theſe news, againſt whom this outrage was attempted. Having thus ſpo-ken, they brought forth the moſt learned amongſt the Prieſts, to recount from time to time how their Anceſtors had always accepted of the Sacrifices of Strangers.

The Jews refuſe *Cæſar*'s Sacrifices for the proſperity of the *Romans*.

Againſt thoſe who refuſe Foreign Sacrifices.

None of the Seditious, gave ear to thoſe that were in authority.

But none of the Mutineers gave ear to any thing that was ſaid, and the Levites came
G not to ſerve at the Altar, as now preparing for War. When the Nobility ſaw that they could not appeaſe this ſedition, and that they themſelves ſhould firſt feel the *Romans* power, they deviſed all means to pacifie the Tumult, and ſent ſome Deputies to

Ambaſſadors ſent to *Florus* and *Agrippa*, againſt the Seditious.

The year of the World, 4030. *after Christ's Nativity*, 68.

Florus; the chief whereof was *Simon*, the Son of *Ananias*; others also were sent to *Agrippa*, of which the chief was *Saul*, *Antipas* and *Costobarus* (who were all akin to the King) requesting them both to come with an army to the City, and suppress the Sedition which was raised, before it went further. *Florus* was glad of these tidings; and desiring nothing more than War, gave no answer to the Deputies. But *Agrippa*, willing to spare both parts, as well the Good as the Rebels; and to preserve *Judea* to the *Romans*, and the Temple to the *Jews*; thought it not meet for him to busie himself in such affairs, but sent three thousand Horse to aid the people against the Rebels; Which Horse were of *Auranitis*, *Batanæa* and *Trachonitis*; and he made *Darius* their Captain, and *Philip*, Son of *Joakim*, General of all the Army. These coming into the City, the Nobility, with the High-Priests, and the rest of the People that desired Peace, received this succour in good part, and quartered them in the higher part of the City; for the Rebels kept the lower part, and the Temple. The War began instantly with Darts and Slings, and shooting of Arrows; and sometimes they encountr'd one another hand to hand. The Seditious were more valiant, but the King's Souldiers were more skilful in war, and chiefly endeavoured to get the Temple, and expel out of it those who thus prophaned it. The Rebels, with *Eleazar*, endeavoured, besides that which they had already, to get also into their hands the higher part of the City. Wherefore, during the space of seven days, there continued a great conflict betwixt them, and either part kept what they had. When the Celebration of the Feast called *Xylophoria* was come, wherein every one carrieth Wood to the Temple, to keep a fire continually upon the Altar, the Rebels would not suffer their Enemies to do their Devotion.

War in *Jerusalem* between the Seditious and those that favoured Peace.

Xylophoria a Feast.

Now many of the *Sicarii* or Thieves, who carried short Poyniards under their Coats, went amongst the weaker multitude, and boldly followed their old practice. By which, those of the King's side were forced to leave the higher part of the City; which the Rebels presently entring, set the Palaces of *Ananias*, *Agrippa* and *Bernice*, on fire; and forthwith went to the place where all Charters were kept, purposing there to burn all Bonds and Obligations of Debtors, thereby to defraud the Creditors; and so to joyn all the Debtors to their Faction, and stir up all the poor people against the rich. The keepers of these publick Writings, fleeing the seditious persons set all on fire: And so having destroyed those Records, which were in a manner the publick Estate of the City, they addressed themselves against such as refused their Proceedings. Some of the High-Priests and Nobles hid themselves in Vaults; others fleeing with the King's Souldiers into the higher Palace, locked up the doors after them; amongst whom was *Ananias* the High-Priest, and *Ezechias* his Brother, and they who (as is before spoken) were sent Deputies to *Agrippa*: And so the Seditious were satisfied that day with the Victory, and firing of the Houses aforesaid.

The King's Souldiers are overcome.

The next day, which was the fifteenth of *August*, they assaulted the Castle *Antonia*; having besieged it two days, they took all that guarded it and killed them, and placed in it a Garrison of their own company. This done, they went to the King's Palace whither *Agrippa*'s Souldiers were fled; and dividing their Company into four Parts, they began to pull down the Walls; none of them that were within durst come out for fear of the Multitude, but went up to the Turrets of the Palace, and killed all those that offered to come up, and many of the Thieves under the Walls, with things that thy cast down. This conflict continued day and night, for the Rebels thought that those within could not hold out long for want of Victuals; and they within thought that the Seditious being wearied, would soon give over. In the mean season, one *Manahem*, the Son of *Judas* of *Galilee* (that most crafty subtil Sophister, who reproached the *Jews* in *Cyrenius*'s time for paying Tribute, and for being subject to any but to God) taking with him certain Nobles, went to *Massada*, where King *Herod*'s Armory was; and breaking into it, he armed the common People, and the other Thieves; and having them for his Guard, he returned again to *Jerusalem* as King: And being thus made Head of the Rebellion, he prepared the Battery against the Kings Palace.. But they wanted Engines, and could not openly undermine the Walls, by reason of the Enemies, who continually cast down Darts upon them. Wherefore they began a Mine a great way off, till it came under one of the Towers, which then they supported with Posts of Wood; and they set fire on the Wood supporting it, and went their ways; so the Supporters being consumed with fire, the Tower presently fell down. But those within fore-seeing their adversaries intent, perhaps by the shaking of the Tower; had built a Wall behind it, to keep out the Rebels, between them and it. The Seditious verily thinking that with the fall of the Tower they should be Victors, when they saw another Wall were amazed. Yet the besieged sent to *Manahem* and others that were chief

The Jews take *Antonia*, and burn it.

A chief of the Rebels, requesting them to give them licence to depart; which *Manahem* only granted to the King's Souldiers, and to the Jews; who, presently accepting thereof, departed, and so left the Romans in great fear; for they were not able to resist so great a multitude, and they thought it a shame to entreat that they might depart; besides, that it was dangerous for them, although it were granted. Wherefore, leaving the lower place, which was called *Stratopedon*, because it might easily be taken, they retired into the King's Towers, whereof one was called *Hippicos*, the other *Phaselus*, the third *Mariamne*. The Rebels that were with *Manahem*, brake presently into the lower part that the Romans had forsaken, and killed all that they found there; and when they had sacked it, they set it on fire: And this was done the sixth day of
B *September*.

The Year of the World, 4030; after Christ's Nativity, 68.

The Romans forsaking the *Stratopedon*, flee into the King's Forts.

CHAP. XVIII.

Of the death of Ananias *the High-Priest*, Manahem, *and the Roman Souldiers.*

THE next day following, *Ananias* the High-Priest was taken in one of the Water-Conduits of the King's Palace, where he had hid himself, and was there killed, with his Brother *Ezechias*, by the Seditious: And the Rebels besieged all the Towers round about, and kept diligent Watch lest any of the Romans should escape. But *Ma-*
C *nahem*, both upon his good success in destroying the strong Holds, and upon the death of *Ananias* the High-Priest, became so proud and insolent, that he thought none so capable as himself for Government, and became an intolerable Tyrant. Now *Eleazar* and some of his Companions assembled together, said, That it would be shameful for them that had revolted from the Romans, only to recover their Liberty, to receive for Master one of their own Nation; who, although he were not so violent as *Manahem*, yet was so inferiour to them; and if it were so, that it were expedient to have one Ruler over all the rest, *Manahem* ought to be the last that should be chosen to command them. Being thus agreed, they set upon him in the Temple, where he was praying with great Pomp, apparelled like a King, and having about him a Guard of his Friends in Ar-
D mour: Now when *Eleazar* and his Followers set upon *Manahem*, the People all took up Stones to stone him, hoping that by his death the Sedition would be extinguished. The Guard of *Manahem* at first made some resistance; but when they perceived the whole Multitude against them, every one shifted for himself as he could; and those that were taken were put to death, and they that escaped were afterwards sought for; only a few of them fled to *Massada*, amongst whom was *Eleazar* the Son of *Jairus*, *Manahem*'s Kinsman, who afterwards became a Tyrant there. But *Manahem* fled into a place called *Ophias*, where he hid himself; and being taken, he was drawn out from thence, and, after many Torments, put to death, and with him all the chief Ministers of his Tyranny, and particularly *Absalomon*, who was his chief Officer. And in
E this Matter (as I have said) the People greatly helped, hoping hereby to have some end of that Sedition. But the Rebels did not kill *Manahem*, to the end to extinguish Sedition, but to the intent to rob and plunder more freely.

The People indeed, with many Intreaties, besought them to let the Romans alone, whom they besieged; but they were so much the more earnest against them; till being no longer able to make resistance, with the Consent of *Metilius* their Captain, and some other of more Authority, they sent to *Eleazar*, requesting him to give them leave to depart with their Lives, and leave their Baggage to the Jews. He accepting their Offer, sent to them *Gorion* the Son of *Nicodemus*, and *Ananias* the Sadduce, and *Judas* the Son of *Jonathas*, to confirm the Promise of their Lives. Which done, *Metilius* led
F away the Souldiers: and whilst the Romans had their Weapons, none of the Rebels durst attempt any of their Treachery against them: but so soon as, according to Covenant, they had laid down their Shields and Swords, and so departed, mistrusting nothing, *Eleazar*'s Guard set upon them and killed them; they neither made Resistance, nor any entreaty for their Lives, only put them in mind of their Promise and Oath. So they were all slain save only *Metilius*, who greatly entreating for his Life; and promising that he would become a Jew in Religion, and be Circumcised, they spared him. Though this was a small Loss to the Romans, because there were but a few slain of their great and almost infinite Army; yet it was easy to judge that it would cause the Ruin and Captivity of the Jews.

Eleazar's Followers assault *Manahem* in the Temple.

Manahem with the Princes slain.

The Romans unable any longer to resist, yield themselves.

The Romans, against all Covenant & Law are all slain, save *Metilius*.

When they saw themselves to have given sufficient Cause of a War, and that the City was now so filled with Iniquity, that the Wrath of God hung over it; tho there had been no fear of any harm to them by the Romans, yet the whole City mourned,

The Year of the World, 4020; after Christ's Nativity, 68.

and was ſorrowful and deſolate, lamenting as tho they themſelves ſhould anſwer for the Seditious, for that Murder which was committed on the Sabbath, when it is not lawful for the Jews to do even any good Work.

CHAP. XIX.

Of the great Maſſacre of the Jews at Ceſarea, *and in all* Syria.

AT the ſame hour, on the ſelf-ſame day, it hapned, as it were by God's Providence, that the Inhabitants of *Ceſarea* maſſacred the Jews that dwelt amongſt them; ſo that at one time above twenty thouſand were ſlain, and not one Jew left alive in all *Ceſarea:* for thoſe that eſcaped, *Florus* took and brought them forth bound to the People. After this Maſſacre done at *Ceſarea*, the whole Nation of the Jews was enraged; and dividing themſelves into Companies, they waſted and deſtroyed, in ſhort time, all the Borders of *Syria*, and the Cities thereabout, to wit, *Philadelphia* and *Gebonitis*, *Geraſa*, *Pella* and *Scythopolis:* Alſo they took by force *Gadara*, *Hippon*, and *Gaulanitis*; pulling down ſome Places, and firing others. From thence they marched towards *Cedaſa*, a City of the Tyrians, and *Ptolomais*, *Gaza*, and *Ceſarea*, and neither *Sebaſtia* nor *Aſcalon* could reſiſt them, but they alſo were conſumed with Fire. Likewiſe they deſtroyed *Anthedon*, with *Gaza:* And moſt Places belonging to theſe Cities were ſacked, to wit, the Fields and Villages; and a mighty Slaughter was made of them that were taken in theſe Towns. The Syrians made as great a Maſſacre of the Jews as this among them; for all the Jews inhabiting among them were murdered, not only for an old Grudg, but alſo to render their own Danger leſs, by diminiſhing the Number of their Enemies. By this means all *Syria* was in a moſt deplorable Condition, and every City was expoſed to the Diſorders and Violences of two ſeveral Armies, each of which placed their Safety in making a great Effuſion of Blood. The Days were ſpent in Bloodſhed, and the Nights in Fear, worſe than Death it ſelf: For though they only pretended to deſtroy the Jews, yet were they drawn to ſuſpect other Nations that followed the Jews Religion; and becauſe they were as it were Neuters, the Syrians thought it not good to deſtroy them; but, on the other ſide, for their agreeing in Religion with the Jews, they were conſtrained to hold them as Enemies. Many of the contrary part, who before ſeemed modeſt, were now, through Avarice, incited to meddle in this Murder; ſo that every one took the Goods of them that were ſlain, and carried them to other Places, as Conquerors. He was moſt renowned that had ſtolen moſt, or killed moſt. There might you ſee in ſeveral Cities, the dead Bodies of all Ages unburied; old Men, and Children, and Women lying in moſt ſhameful manner, their ſecret parts being uncovered. Briefly, all the Country was filled with exceeding great Calamity; and the fear of yet greater Miſery to come, was unſpeakable.

The Jews ſpoil the Villages, and burn the Cities of *Syria*.

All *Syria* full of miſerable Calamities.

Theſe were the Conflicts between the Jews and Strangers. But afterwards, making Incurſions upon the Borders of *Scythopolis*, the Jews there dwelling, became their Enemies. For they conſpiring with the Citizens of *Scythopolis*, and preferring their own Commodity and Security before Kindred and Conſanguinity, joined with the Gentiles againſt the Jews; and yet, for all that, they were ſuſpected for their forwardneſs. For the Scythopolitans fearing that they would aſſault the City by Night, and excuſe their Revolting by their great Miſery, commanded all the Jews, that if they would ſhew themſelves truſty to the Gentiles, they, with all their Children, ſhould go into a Wood hard by. The Jews forthwith did as they were required, ſuſpecting nothing; and the Scythopolitans were quiet for two days after, and did nothing: But the third Night they ſent out Scouts to ſee what they were a doing, who finding moſt of them aſleep, they ſurprized them in a moment, and killed them all, who were in number thirteen thouſand; and afterwards took their Goods. Here I think it not amiſs to ſpeak of the Death of *Simon*, who was the Son of *Saul*, whoſe Race was very Noble: He was a Man of great Courage, and Strength of Body; both which he uſed to the great hurt of his Nation; for he daily killed many Jews who dwelt near *Scythopolis*, and often ſcattered divers Companies, and put whole Armies to flight; but at length he had an End worthy of his Deeds, and the Murder of his Country-men. For when the Scythopolitans had compaſſed the Wood about, ſo that none could eſcape their hands, they killed the Jews in every part thereof. *Simon* not drawing his Sword, made no reſiſtance to any of his Enemies, for he ſaw that it was bootleſs to ſtrive againſt ſuch a multitude: But pittifully crying out, *I receive, O Scythopolitans, a worthy Reward for that*

Jews againſt Jews.

The Scythopolitans kill 13000 of the Jews.

Simon daily kills many of his Country-men in *Scythopolis*.

A *that which I have done; who, to ſhew my Fidelity to you, have killed ſo many of my own Country-men: and it is a juſt Plague, that a ſtrange Nation ſhould be falſe to us, who impiouſly forſook our Brethren. I am not worthy to receive Death from the hands of mine Enemies, and therefore I will kill my ſelf with my own; and this Death will be a ſufficient puniſhment for my Offences, and a full Argument of my Magnanimity, that none of my Enemies may boaſt of my Death, nor inſult over me.* When he had thus ſaid, he beheld all his Family with compaſſion and rage mixt together, as his Wife and Children, and aged Parents. And firſt, taking his Father by the Hair of the Head, he ſtood upon him, and thruſt him through; after him he killed his Mother, who was willing to die; after them his Wife and Children, every one of them, as it were, offering their Bodies to the Sword, B and deſirous to prevent the Enemies. When he had ſlain all his Kindred, himſelf remaining alive, he ſtretched forth his Arm, that they might ſee what he would do; and thruſt his Sword into his own Body, up to the Hilts. A young Man, who for his magnanimity, and ſtrength of Body, was worthy to be pitied; yet he had a juſt and deſerved end for uniting himſelf to Strangers againſt his own Country.

The Year of the World, 4030; after Chriſt's Nativity, 68.

Simon kills his Parents, his Wife & Children, and at laſt himſelf.

CHAP. XX.

Cruelties exerciſed againſt the Jews in divers other Cities, and particularly by Varus.

C

AFter this ſo great a Maſſacre of the Jews at *Scythopolis*, other Cities alſo, where they inhabited, roſe againſt them; and two thouſand five hundred were ſlain at *Aſcalon*, and two thouſand at *Ptolomais*; and the Tyrians killed divers, and put more in Priſon: Likewiſe they of *Gadara* and *Hippon* ſlew the moſt valiant, and thoſe of leaſt Courage they caſt into Priſon. Alſo all other Cities, who either feared or hated the Jews, roſe up againſt them. Only they of *Antioch*, *Sidon*, and *Apamea*, ſpared thoſe that dwelt with them, and neither killed nor impriſoned any of them; perhaps they ſtood in no fear of them if they ſhould have riſen, becauſe their Cities were ſo populous; yet I think they ſpared them only for pity's ſake, becauſe they ſaw they D were quiet, and not ſeditious. The Inhabitants alſo of *Geraſa* did no harm to the Jews amongſt them; but when they deſired to depart, they conducted them ſafely to the end of their Borders. In the Kingdom alſo of *Agrippa* much Cruelty was ſhewed againſt the Jews; for he being gone to *Ceſtius Gallus* at *Antioch*, left the Rule of his Country to one of his Friends named *Varus*, Kinſman to King *Solomon*; to whom there came ſeventy of the chief Nobility of the Country of *Batanea*, requeſting a Garriſon to repreſs thoſe that ſhould attempt Rebellion amongſt them. *Varus*, inſtead of receiving them well, ſent certain of the King's Souldiers by Night, and killed them all as they were coming to him. He committed this Murder without *Agrippa*'s conſent; only for Avarice. But being emboldened by this Fact, he ruined the whole Realm, E ſtill continuing ſuch Cruelties and Violences againſt his Nation, till ſuch time as *Agrippa* underſtood thereof; who, for *Sohemus*'s ſake durſt not put him to death, but diſpoſſeſſed him of his Place. In the mean while the Revolters took the Caſtle of *Cypros*, which is ſituate about *Jericho*; and after they had killed the Gariſon, they deſtroyed the Fortreſs. At the ſame time a multitude of Jews laid Siege before the Caſtle of *Macheron*, and perſwaded the Souldiers, left in Gariſon, to yield the Caſtle; who, fearing, that if they denied, they ſhould be compelled thereto, delivered it to them, upon condition that they might quietly depart: Which done, the Jews placed a ſtrong Gariſon in it.

Another ſlaughter of the Jews.

The Cities in Arms againſt the Jews.

Varus kills ſeventy Jews in their Journey.

The Romans yield up their Caſtle in *Macheron* to the Jews.

F

CHAP. XXI.

Fifty thouſand Jews ſlain at Alexandria.

THE Citizens of *Alexandria* had alſo a quarrel againſt the Jews that lived with them, ſince the time that *Alexander* the Great, for their help againſt the Egyptians, permitted them to inhabit *Alexandria*, and to have the ſame Privileges with the Grecians. This Honour and Privilege was alſo continued to them by the Succeſſors of *Alexander*; who alſo gave them a certain Place in the City to dwell in, that they G might live more commodiouſly, and not be mingled with the Gentiles: And permitted them alſo to call themſelves *Macedonians*. Afterwards, when *Egypt* was brought under the Rule of the Romans, neither *Ceſar*, nor the following Emperors, diminiſhed the

the Jews Privileges which *Alexander* had given them. But there were daily Contests H
The Year of the World, 4030; after Christ's Nativity, 68. between them and the Greeks; and although the Judges on both parts ſtill puniſhed thoſe that were in fault, yet the Sedition more and more encreaſed; and though all Cities elſe were filled with Troubles, yet here the Tumult was moſt vehement. For when the Alexandrians had called together the People, to determine of an Embaſſage to *Nero*, certain Jews mingled themſelves amongſt the Greeks, and ſo went into the Ampitheater: Who being eſpied by their Adverſaries, the Greeks cried out, That the Jews were Enemies, and came as Spies, and ſo they laid violent hands upon them. Some of them fled, only three of them were taken by the Greeks, whom they drew unto a Place to burn them alive. All the Jews of the City came to ſuccour them; and firſt they drew Stones at them, and then taking Fire-brands, they ran in a rage into the I Amphitheater, and threatned to burn all the People there aſſembled; which they had done, if *Tiberius Alexander*, Governour of the City, had not appeaſed their Fury; who did not at firſt uſe force of Arms againſt them, but ſent ſome of their chief Men to perſwade them to ceaſe, and not to incite the Roman Army againſt them. But the ſeditious Jews refuſed this Advice, and mocked *Tiberius:* Who ſeeing that they would not otherwiſe be appeaſed, ſent two Legions of Romans, and five thouſand other Souldiers, who by chance came out of *Lybia*, and gave them charge, not only to kill them, but alſo to fire their Houſes, and take their Goods. The Souldiers preſently went into the Place called *Delta*, (where the Jews were gathered together) and did as they were commanded, though not without a bloody Victory. For the Jews gathering themK ſelves together, placed thoſe amongſt them that were beſt armed, in the Front, who held out for a long time: But when they began to flee, they were maſſacred like Beaſts; ſome of them were killed in the Field, ſome were burnt in their Houſes; the Romans firſt taking what they found, and ſparing neither Infants nor old Men, but killing all Ages and Sexes; ſo that all that Place flowed with Blood, for there were ſlain fifty thouſand Jews; and all the reſt had been extinguiſhed, had not *Alexander* (moved to compaſſion by their Intreaties) commanded the Souldiers to leave off; who being obedient to him, preſently departed: But the People of *Alexandria* were hardly withdrawn from the Maſſacre, becauſe of the hatred which they had conceived againſt the Jews; and with much ado they were withheld from tyrannizing over the dead Bodies. And L this befel the Jews of *Alexandria*.

Sedition in *Alexandria*, between the Greeks and Jews.

Tiberius Alexander exhorts the ſeditious Jews to keep Peace.

A cruel Victory, wherein 50000 Jews were ſlain.

CHAP. XXII.

Of the Maſſacre of the Jews *by* Ceſtius Gallus.

CEſtius Gallus now thought it time to beſtir himſelf, foraſmuch as the Jews were now hated every where; and taking with him the twelfth Legion out of *Antioch*, two thouſand choſen Foot, and four Companies of Horſe out of the other Legions, M and with them the King's Forces that came to help him, to wit, two thouſand Horſemen of *Antioch*, three thouſand Foot all Bow-men, and three thouſand Foot, ſent by *Agrippa*, a thouſand Horſe; and four thouſand which *Sohemus* brought, whereof the third part were Horſe, the reſt Foot, and for the moſt part Bow-men; he went towards *Ptolomais*. Many joined themſelves to them out of every City; who, though they were not ſo skilful in War as the Romans, yet their hatred was more than theirs. *Agrippa* himſelf was there with *Ceſtius*, commanding thoſe he brought. There *Ceſtius* taking a part of the Army, went to *Zabulun*, (which is the ſtrongeſt City of *Galilee*, called alſo *Andron*, and parts the Borders of the Jews from *Ptolomais*); and when he found it deſolate of Inhabitants, (who were fled into the Mountains) but full of Riches; N giving licence to the Souldiers to ſack it, he afterwards ſet it on fire, although he admired the Beauty thereof, (for it was not inferiour to *Tyre*, or *Sidon*, or *Berytum*) and after ſpoiled all the Territories about it. When he had burnt all the Villages thereabout, he returned to *Ptolomais*. The Syrians, and eſpecially thoſe of *Berith*, ſtaid ſtill behind to get Booties: Which when the Jews underſtood, and that *Ceſtius* was departed, they took Courage, and came and ſet upon them, and killed of them two thouſand. *Ceſtius* departing from *Ptolomais*, went to *Ceſarea*, and ſent part of his Army before to *Joppa*, commanding them to keep the Town if they could get it; and if the Townſmen made any reſiſtance, that then they ſhould ſtay till he came with the reſt of the Army. Some of them attaqued it by Sea, ſome by Land; by which O means they eaſily took it. The People thereof had neither time to flee, nor to prepare themſelves to fight, but they were all killed with their Families. After the ſack-

Huge Companies of the Romans.

Zabulun, a ſtrong City of *Galilee*, ſpoiled and burnt.

The Jews kill 2000 Syrians.

The Romans take *Joppa*, and burn it, and kill 8400 Jews.

ing

A ing of the Town, they ſet it on fire. The ſlain were 8400. In like manner he ſent part of his Horſemen to *Narbatena* in the Toparchy near *Samaria*, who ſpoiled the Country, killed a great number of the Inhabitants, robb'd and burnt the Villages and carried away much Booty with them. *The year of the World, 4030. after Chriſt's Nativity, 68.*

CHAP. XXIII.

Of Ceſtius *his Battle againſt* Jeruſalem.

B HE ſent alſo *Ceſennius Gallus*, General of the twelfth Legion, into *Galilee*, and gave him as many other Troops as he thought ſufficient to conquer that Nation. The ſtrongeſt City of *Galilee* called *Sephoris* open'd the Gates to them, and other Cities followed their example. They that were ſeditious and gave themſelves to robbing, retir'd to the Mountain of *Azamon* which is ſituate in the midſt of *Galilee* over againſt *Sephoris*; Theſe *Gallus* went to attaeque with his Army; and ſo long as they kept the higher part of the Mountain, they eaſily repelled the *Romans*, and killed above 200 of them: but when they ſaw the *Romans* had gained a higher place than that wherein they kept, they reſiſted no longer: for not being armed they could not ſtand out, and if they ſhould have fled, they could not have eſcaped the Horſemen: ſo that C only a few who hid themſelves in difficult places eſcaped, and above 2000 of them were ſlain. *Gallus* finding he had no more to do in *Galilee* returned with his Troops to *Cæſarea*, and *Ceſtius* with his whole Army went to *Antipatris*; where underſtanding that a great company of *Jews* were gathered together in the Tower called *Aphec*, he ſent ſome before to attaeque them; but the *Jews* would not abide Battle, and the *Romans* burnt their Tents and the Villages adjoyning. *Ceſtius* going from thence to *Lydda* found the City deſolate; for all the People were gone to *Jeruſalem*, becauſe of the Feaſts of Tabernacles: and when he had killed fifty Perſons whom he found there, he fired the Town, and went by *Bethoron* to *Gabaon*, which is but fifty furlongs diſtant from *Jeruſalem*. When the *Jews* ſaw the War draw near their D Capital City, they left their ſolemnity, and run to their Arms, and having got together a great multitude, they went to fight with the *Romans*, obſerving no order, nor regarding the Sabbath, which formerly they held in ſo great eſtimation: and the ſame fury that made them leave their devotion, made them alſo victorious in the Battle; for they aſſaulted the *Romans* with ſuch Courage, that they brake their Body, and killing all that reſiſted, preſſed into the midſt thereof: and if a freſh ſupply both of Horſe and Foot had not come in in time, all *Ceſtius*'s Army had been in danger. There were ſlain five hundred and fifteen *Romans*, whereof four hundred were Foot, and the reſt Horſe; but of the *Jews* only two and twenty. The moſt valiant in this Combat were *Monobazus* and *Cenelæus*, Kinſmen to *Monobazus* King E of *Adiabena*; and next to them *Paraides Niger*, and *Silas* a Babylonian, who had fled to the *Jews* from King *Agrippa*, whom he had lately ſerved. But at length the *Jews* being repulſed, returned to *Jeruſalem*; and *Simon* the Son of *Giora* attaequed the *Romans*, as they were returning towards *Bethoron*, and ſlew many of the Rereward, and took many Carts and much Baggage, which he brought into the City. *Ceſtius* ſtayed three days in the Field, and the *Jews* kept the high places, obſerving which way he would go, with a purpoſe to ſet upon the *Romans* if they ſtirr'd.

Sephoris and other Cities of *Galilee* do friendly entertain the *Romans*.

Two thouſand ſeditious ſlain in *Galilee* by the *Romans*.

Antipatris ſpoiled and burned.

Lydda burnt.

Ceſtius plantteth his Army fifty furlongs from *Jeruſalem*.

The aſſault and victory of the *Jews* againſt the *Romans*.

The courage of the *Jews* againſt the *Romans*.

CHAP. XXIV.

F

Of the Siege of Jeruſalem *by* Ceſtius, *and of the Maſſacre.*

AGrippa perceiving the *Romans* to be in great danger, becauſe all the Mountains were covered with infinite numbers of *Jews*, he propoſed to try, if with gentle words he could perſwade them to deſiſt from War; or if ſome refuſed, to receive thoſe that were willing. Wherefore he ſent unto them *Borcæus* and *Phœbus*, two of his Captains, whom they well knew, with charge to promiſe them pardon in the name of *Ceſtius*, and of the *Romans*, for all that they had already done, if they would lay down their Arms and return to their duty. But the Revolters fearing that all G the Multitude, in hope of ſafety would joyn with *Agrippa*, determined to kill theſe Deputies; and they ſlew *Phœbus* before he ſpake a word; *Borcæus*, being wounded, eſcaped. But the People were angry hereat, and with Stones and Clubs drave them into

The Rebels kill one of the Kings Ambaſſadors: another of them eſcaped, being wounded.

The year of the World, 4030. after Christ's Nativity, 68.

into the Town that were the Authors of this fact. *Ceſtius* perceiving them divided among themſelves, thought that he had now a fit opportunity to aſſault them, and ſo came upon them with his whole Army: and putting them to flight, he purſued them to *Jeruſalem*. And when he had pitched his Tents in the place called *Scopus*, ſeven furlongs from the City, he did nothing againſt it for three days ſpace; perhaps hoping that they within would relent; and in the mean time he ſent a great many Souldiers into the Villages adjoyning to fetch Corn. The fourth day, which was the thirteenth of *October*, he came againſt the City with his Army in Battle array. The Jews were ſo ſurpriz'd and terrified to behold the *Roman* Diſcipline, that they forſook the outmoſt parts of the City, and retir'd into the Temple. *Ceſtius* paſſing *Bethezа*, burnt *Cenopolis*, and the place called the new-Market; and coming to the higher part of the City, he took up his quarters near the King's Palace, and if at any time he had violently given the aſſault, he had taken the City, and ended the War. But *Tyrannus Priſcus* General of the Foot, and many other Rulers and Captains of the Horſe, being corrupted with Money by *Florus*, hindred that his purpoſe; whereby the War was prolonged, and a thouſand calamities befel the Jews. In the mean time many of the chiefeſt among the Jews, and *Ananus* the Son of *Jonathas* made an offer to *Ceſtius* to open the Gates to him: But either through anger or diffidence, he contemned the offer. The Rebels underſtanding this Treaſon, with Stones conſtrained *Ananus* and his complices to throw themſelves over the Wall for their ſafety. Which done, they retired themſelves to the Towers, from whence they beat back thoſe that ſcaled the Walls. The *Romans* for five days ſpace aſſaulted the Walls on every ſide, but all in vain; and the ſixth day, *Ceſtius* with many choſen Souldiers and Bowmen aſſaulted the Temple on the North-ſide. The Jews valiantly made reſiſtance out of the Porches, and often repulſed the *Romans*, as they approach'd the Wall: yet at laſt by the multitude of their adverſaries Darts, they were forced to give back. Then the formoſt of the *Romans* holding their Shields over their Heads, and leaning againſt the Wall, they in the ſecond rank alſo held their Shields againſt thoſe in the firſt, and ſo in order until the laſt, thereby making a Tortoiſe, as the *Romans* call it, or defence, that all their Shot and Darts could do them no harm; ſo that the Souldiers ſafely undermined the Walls, and attempted to fire the Gates of the Temple.

Ceſtius draweth forth his whole Army againſt the Jews.

Divers Jews call for *Ceſtius* as if they intended to open their Gates unto him.

The *Romans* cover themſelves with their Shields, and undermine the Walls, and burn the Temple-gates.

The ſeditious were hereat greatly amazed, and many fled out of the City as if it would preſently be taken. But the People were as glad of it as the Rebels were diſmayed, and came to the Gates to open them to *Ceſtius*, as one who had well deſerved at their Hands. And truly if he had but a little longer continued the Siege he had taken the City. But I think that God being angry with theſe wicked Perſons would not ſuffer the War to be ended at that time. For *Ceſtius* neither regarding the good will of the People, nor the deſperation of the Rebels; removed his Army from thence; and having received no loſs, very unadviſedly departed from the City: at whoſe unlooked for flight, the Rebels took heart; and making after him, they killed ſome Horſe and Foot of his Rear. *Ceſtius* quarter'd that day in the Camp which he had fortified near *Scopion*. The next day he went further into the Country, whereby he more encouraged the Rebels; who following killed many of his Rear, becauſe the place thorough which the *Romans* march'd was narrow, the *Jews* aſſaulted them on the Flank, and the laſt durſt not caſt any Darts againſt them who wounded them on their Backs, thinking that an infinite multitude had followed them; and they were not able to reſiſt them that aſſaulted them on each ſide, being heavy arm'd and not daring to break their order; whilſt on the contrary the *Jews* were active and light; ſo that the *Romans* endured much harm at the hand of their Enemies, and did them none. And thus were they Beaten all the way long, and many of them killed; amongſt whom was *Priſcus* Captain of the ſixth Legion, and *Longinus* the Tribune, and *Æmilius Jucundus* Camp-maſter of a Regiment of Horſe. And ſo with much ado, they came to *Gabio*; where they firſt pitch'd their Tents, caſting away much of their Baggage, which might any way hinder them. *Ceſtius* ſtayed there two days, doubtful what to do. The third day he perceived his Enemies increaſed, and all places about filled with *Jews*: Whereby he ſaw that his ſlowneſs was to his diſadvantage, and the number of his Enemies would ſtill increaſe, if he made any longer abode there. Wherefore that he might flee ſpeedily, he cauſed the Souldiers to caſt away all thoſe things that might be a hindrance to them, and to kill their Mules and Aſſes, and Cattle ſaving only thoſe that carried munition; fearing that if he ſhould not deſtroy them, the *Jews* might make uſe of them againſt him; and ſo he led his Army toward *Bethoron*. The *Jews* in large paſſages little moleſted his Army: but when they were to paſs a ſtrait, then they ſet upon thoſe of the

Ceſtius's ſudden departure maketh the Thieves more confident.

A the Rere, and drove others down precipices, and all the Army of the Jews were ſpread upon the eminent places, where the *Romans* were to paſs, expecting to welcome them with their Arrows. While the *Roman* Foot were in this extremity, the Horſe were in greater danger; for they could not keep their ranks for the multitude of Darts and Arrows, neither could they get up to their Enemies, the aſcent to the top of the Mountains was ſo ſteep: and they were compaſſed on each ſide with Rocks and deep Valleys, ſo that if any went out of the way he fell down and was killed; and thus there was no way either to flee or to reſiſt. In this deſperation they fell to lamentations and outcries, which the *Jews* anſwered with ſhouts of joy, encouraging one another to play the Men, being glad of their Enemies adverſity: and all the Army of *Ceſtius* had there B periſhed, had not the night came on and helped them, which by the darkneſs gave leiſure to the *Romans* to flee into *Bethoron*. In the mean while, the *Jews* kept all the places thereabouts beſieged, and guarded the paſſages. *Ceſtius* ſeeing it not poſſible to march openly, thought beſt to flee, and choſe almoſt 400 of his ſtrongeſt Soldiers, and ſet them in very eminent places, commanding them that when they were aloft, they ſhould cry as they did before, that the *Jews* might think that the whole Army was there, and ſo he with the reſt of his Army marched quietly 30 Furlongs. In the morning, the *Jews* perceiving the *Romans* to be fled, aſſaulted the 400, by whom they were deceived and preſently killing them with Darts, they purſued *Ceſtius*: who having fled away in the night, made more haſte the next day; ſo that the Soldiers for fear, left their Arms and Inſtruments to beat down Walls, and Slings, and much other munition; which C the *Jews* taking, after uſed againſt them. Thus they followed the *Romans* to *Antipatris*: and ſeeing they could not overtake them, they returned, bringing with them the warlike Inſtruments, and rifling thoſe that were ſlain, and taking whatſoever the *Romans* had left behind; and ſo ſinging Songs of Victory, they returned to *Jeruſalem*, having loſt very few of their company, and ſlain 5380 of the *Roman* Foot and their Auxiliaries, and 980 Horſe. And this was done upon the eighth day of *October*, and in the twelfth year of the Reign of *Nero*.

The Year of the World, 4030. *after Chriſt's Nativity*, 68.

The *Jews* purſue their Enemies, and bring them into a deſperate Eſtate.

The mourning and lamentation of the *Romans*, and the *Jews* exhortation.

Ceſtius's ſtratagem.

CHAP. XXV.

D

Of the Cruelty of thoſe of Damaſcus *againſt the* Jews, *and of* Joſeph's *affairs in* Galilee.

AFter this ill ſucceſs of *Ceſtius*, many of the chiefeſt among the *Jews* daily fled and forſook the City, as a Ship preſently ready to ſink. *Coſtobarus* and *Saul* two Brethren, and *Philip* the Son *Joachim*, General of *Agrippa*'s Army, retired themſelves to *Ceſtius*. As for *Antipas*, who was alſo beſieged by them in the King's Palace, he would not flee with the reſt, and ſo was killed by the Rebels. But *Ceſtius* ſent *Saul* and the reſt of his Company into *Achaia* unto *Nero*, to inform him the cauſe of his re- E treat, and to ſhew how *Florus* had cauſed all theſe Wars: for ſo he hoped that *Nero* would turn his anger againſt *Florus*, and free him from danger. Then the People of *Damaſcus* underſtanding the defeat of the *Romans*, deviſed how to deſtroy the *Jews* which inhabited amongſt them: and they thought it was eaſie to be accompliſhed, for that the *Jews* were already aſſembled in the common places of exerciſe, for fear of ſome ſuch matter, yet they miſtruſted their own Wives, who all except a few, were *Jews* in Religion. Wherefore they took great heed to conceal their intent from them, and ſo aſſaulting the *Jews* in a narrow place and unarm'd, they put them all to the Sword, to the number of ten thouſand. After the *Rebels* that had purſued *Ceſtius* were returned to *Jeruſalem*, they laboured to joyn all to them that favoured the F *Romans*, either by force or by flattery; and aſſembling themſelves in the Temple, they determined to chuſe a great number of Captains to carry on the War. *Joſeph* the Son of *Corion*, and *Ananus* the High-Prieſt, were appointed Rulers of the City, and eſpecially to ſee the Walls thereof repaired. *Eleazar* the Son of *Simon* was put into no authority, notwithſtanding that he had in his cuſtody great prey and ſpoil taken from the *Romans*, and *Ceſtius* his Money, and a great part of the publick treaſure; becauſe they perceived he aſpired to a Tyranny, and had his greateſt Confidents about him as his Guards: yet in time *Eleazar* by Money and Craft perſwaded the People to obey him in all things. They alſo choſe other Captains, to be ſent into *Idumea*, who were *Jeſus* the Son of *Sapphas*, and *Eleazar* the Son of the new High-Prieſt: G And they commanded *Niger* who was born beyond *Jordan* to obey theſe Captains, who was therefore called *Peraites*, and was then Governour of *Idumea*. They neglected not to do the like by other Regions; for *Joſeph* the Son of *Simon* was ſent

The year of the World, 4031. *after Chriſt's Nativity*. 69

Divers of the nobleſt *Jews* forſake the City, as if they had been in a ſhip ready to ſink.

The Damaſcenes kill 10000 *Jews* in one hour.

Joſeph the Son of *Corion*, and *Ananus* the High-Prieſt appointed to Govern the City.

The year of the World, 4031. after Christ's Nativity, 69.

sent to *Jericho*, and *Manasses* beyond the River, and *John* the *Essean* to *Tamna*, every H one to assume the Government of his Country as a Toparchy. *Lydda*, *Joppe* and *Amans* were annexed to *John* the *Essean*, and *John* the Son of *Ananias* was appointed Governour of *Gophnitis* and *Acrabatena*. *Joseph* the Son of *Matthias* was made Ruler over both *Galilees*, unto which was joyned *Gamala*, the strongest City in all the Country.

Joseph the Historiographer Governour of both *Galilees*.

Each of these Governours discharged his place according to his Wisdom and Dexterity. When *Joseph* came to *Galilee*, which was committed to his protection, his first care was to get the Good-will of the Inhabitants, knowing that it might much profit him, although in other matters he should offend; considering that he should have the most considerable Persons his Friends, if he made them partakers of his Authority. He chose I seventy of the most ancient wise Men amongst them, and made them Rulers over all *Galilee*, and elected seven Judges over the lesser Towns to judge inferiour matters: But he reserved all great Affairs and criminal Causes to his own hearing. Moreover, having ordained a form of Justice that those seventy should follow, he took counsel how to provide for his security abroad. And being assured that the *Romans* would come into *Galilee*, he compassed those places with strong Walls that were fit for his purpose; to wit, *Jotapata*, *Bersabea*, *Selamis*, *Perecho*, *Japha* and *Sigoph*, *Tarichea* and *Tiberias*. Moreover, he fortified the Hill *Itaburin*, and the Caves near the Lake of *Genesareth*, which is in lower *Galilee*; and in high *Galilee*, *Petra*, which is also called *Acheberon*, and *Seph*, *Jomnith* and *Mero*; in *Gaulanitis*, also *Seleucia*, and *Soganes*, and *Gamala*; he K only permitted them of *Sephoris* to build their own Walls, because he perceived them to be rich and prone to War of themselves. Likewise *John* the Son of *Levias*, at *Joseph*'s Command, built the Walls of *Giscala* himself alone; but in all other places that were fortified, *Joseph* put to his helping hand, and directed how they should be done. He listed an hundred thousand Men, who were all young Persons, and fit for the War, and he armed them with old Armour, which he had gathered from all parts of the Country. And considering that that which made the *Roman* Army invincible, was, that they were all obedient to their Officers, and well disciplin'd, and that he could not exercise them in Martial Discipline, by reason of his other occasions, he thought good at least to teach them to be obedient. And calling to mind that the multitude of Rulers L made obedience, he ordained many Captains, and constituted divers sorts of Soldiers, as the *Romans* use to do; making some Governours of ten, others over a hundred, and others over a thousand; and appointed likewise Rulers over them. He taught them also how to give the Sign of War, and how to sound the Trumpet, both to call to Combat, and to reeire; how to march in length, and cast in a ring, and how to succour those that were most in danger: And, in short, he taught them whatsoever might either encourage them, or make them active; but especially he exercised them in good Discipline, imitating in particular the order of the *Romans*, and often telling them that they were to fight with Men, who for strength of Body and courage, surpassed all Nations of the World. Also, he told them that hereby he should perceive whether they would M be obedient in War, if now they abstained from such things as were usual to Souldiers, to wit, robbing and spoiling their Country-men, crafty and deceitful dealing, and spoiling those with whom they conversed, for their own gain; for those Wars had always best success, where the Soldiers carried good Consciences; and those that were bad, should not only have Men, but God also for their Enemy. After this manner he daily exhorted them: And now he had got together as many Men as he desired; for their number was 60000 Foot, and 250 Horse, besides 4500 Strangers whom he hired, and to whom he chiefly trusted, and 600 chosen Men to guard his own Person. And the Hirelings only excepted, the rest of the Soldiers were provided for by the Cities: For every City before-mentioned, sent one half of their Men for Soldiers, and N the other half they kept to provide Victuals for them; that one part being employed in War, the other might do such business as the City required.

Joseph maketh 70 Elders Rulers in *Galilee*, and appointeth seven in every City to determine the causes of less weight.

Joseph fortifieth the convenient Cities with Walls.

Joseph's instructeth the *Galileans* in War.

Joseph teacheth the *Galileans* how they should obey in the Wars.

Every one of the Cities of *Galilee*, send the half of their multitude to Warfare, the rest they keep to provide them Victuals.

O

CHAP.

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CHAP. XXVI.

The Year of the World, 4031, after Christ's Nativity, 69.

Of Joseph's *Danger and Escape; and of the Malice of* John *of* Giscala.

WHilst *Joseph* thus ordered the Estate of *Galilee*, there arose a Traytor born in *Giscala*, *John* the Son of *Levias*, a most subtil and deceitful Man, who by vile Means was now become the richest Person in that Country, having before been very poor, and unable to put his Villanies in practice. He could lie at his pleasure, and thought Deceit a Vertue, which he used even towards his dearest Friends; he was also a B great Counterfeiter of Humanity; and yet for the hope of Gain became a cruel Murder. He always aimed at high Matters, with an aspiring Mind, and at first nourished his hope with small Villanies. For first he was a Thief alone, and lived in Woods and solitary Places: at last he got to him a company of audacious People like himself, at first small, but afterwards he greatly encreased it. He also had a great care to chuse no weak Persons, but such as were strong of Body, valiant of Mind, and skilful in Martial Affairs: Of these he gathered four hundred, most of them out of *Tyre*, and the Villages thereabout; and with them he wasted all *Galilee*, and killed many of those whom the fear of War had driven thither. This Man, long time before, had desire to be General of a formed Army, and aspired to greater Matters, only the want C of Money hindred him: And perceiving that *Joseph* considered him as a serviceable Man, he perswaded him to suffer him to build the Walls of that Place where he was born, and which was now desolate; and to accomplish this, he gathered great Sums Money of the richer sort: After which, having perswaded *Joseph* to give order to all the Jews that were dispersed over all *Syria*, that they should send no Oil to the neighbouring Places, save only that which was made by their own Nation, he caused great quantities of Oil to be brought to the Confines of *Galilee:* and buying four Barrels for a Piece of Tyrian Money, (which amounted to four Attick Groats) he sold them again to the Assyrian Jews, the half of one Barrel for as much as all four cost him. And for that *Galilee* abounded with Oils, and especially at that time, he conveyed it to such D Places where there was great want, and none was brought but by himself: By this means he gathered an infinite Mass of Money, which presently he turned to the prejudice of him who had given him licence to get it. And thinking that if he could depose *Joseph*, he might come to be Ruler over all *Galilee*, he commanded his Followers to rob and spoil more than they did before; and so to trouble the Countrey, that he might either kill the Governour treacherously, if he sought to redress it; or if he neglected it, to accuse him of slothfulness, and so to make him odious to the People. Moreover, he had already given out Speeches, that *Joseph* went about to betray *Galilee* to the Romans; and he devised many things to this effect, to work *Joseph*'s overthrow. It happened that at that time some of the Village of *Dabarita*, who watched in the Field, E set upon *Ptolomy*, who was Steward to King *Agrippa*, and his Sister *Bernice*, and plundered all his Carriages, wherein was much costly Apparel, and many Silver Vessels, and six hundred pieces of Gold. And for that they could not carry it secretly, they brought all the whole Booty to *Joseph* at *Tarichea*; who reproving them for offering Violence to the King's Servants, and commanded the things to be kept at the House of *Eneus*, who was one of the richest Men in the Town, and should restore them to the Owner when time served; wherein, thinking to do himself great good, he brought himself into much danger: For the Thieves being offended that they received no part thereof, and seeing that *Joseph* would restore to *Agrippa*, and his Sister *Bernice*, that which they had laboured for, they went round about the Villages in the Night, F and spread this false Report in every place, that *Joseph* was a Traitor to his Country; and with the same Rumour also they filled the Cities thereabout. So that early on the next Morning, ten thousand Men armed, assembled themselves together in the Theater at *Tarichea*; the greatest part of them cried out in their fury, that the Traytor *Joseph* ought to be stoned; others, that he ought to be burned: and *John* himself, with one *Jesus* the Son of *Sapphias*, who at that time was Magistrate in *Tiberias*, omitted nothing to animate the People yet more against him. All the Friends of *Joseph*, and his Guards, being terrified with such a Multitude, fled, four only excepted. *Joseph* in the mean while was asleep; and, had he slept a little longer, they had set his House on fire. The Tumult awakened him, and the four that remained with him, G counselled him to flee: but he not dismayed, for that he was left alone, nor that so great a Multitude came against him, went boldly towards them with his Garment all torn, and Ashes upon his Head, holding his hands behind him, and his Sword upon his

John a notable Dissembler, & a thirsty Murderer, under hope of Gain.

John imployeth the Money he got, against him by whose means he gained it.

Agrippa's President robbed.

Ten thousand Armed Men come out against *Joseph*.

All *Joseph*'s Friends and Guard, save four, flee from him.

Year of the World 4021, after Christ's Nativity 69.

neck. At this sight they that bear him good-will, especially the People of *Tarichea*, were moved to compassion: but the Country People, who thought he overlaid them with Taxes and Tribute, cursed him; and bad him bring forth the Publick Treasure, and confess his Treason; for seeing him in this plight, they thought he would not deny any thing whereof he was accused; and that he came so only to move them to compassion, in order to obtain Pardon for his Offence. This his Humility stood him in good stead, for hereby those that before were enraged against him, now began one to fall out with another in his behalf, when he promised to confess the whole Matter. And having obtained licence to speak, he said; *I was never minded to send back that Money to* Agrippa, *nor to keep it to my private use. For (God forbid) that I should ever hold him for my Friend, who is your open Enemy; or that I should so seek my own Profit, as thereby to damnify you all. But (O ye Men of* Tarichea*) for as much as I perceived that your City especially had great need to be fortified, and that you were not able to build the Walls, and for that I feared the People of* Tiberias, *and others adjoining, who still gaped after this Prey and Wealth that was taken from* Agrippa; *I determined to get those Spoils for you, to re-edify your Walls. If ye mistake this, I will bring out the Treasure, and give it to be divided amongst you: But if you like thereof, then you are obliged to defend me.*

Joseph's Oration to the Seditious.

This Speech of his well pleased the People of *Tarichea*, who gave him great Praises; and displeased them of *Tiberias*, so that they breathed out Threatnings against him. Thus they both left *Joseph*, and contested one against another. *Joseph* now having many Partakers (for the People of *Tarichea* were almost forty thousand) spake more boldly to the Multitude, and rebuked their Timerity; telling them, that it was necessary to strengthen *Tarichea* with that present Money, and that he would also provide to strengthen other Cities; and that they should not want Money, if they would agree and conspire together against those from whom they might get it, and not offer Violence for him, who could procure it for them. The Multitude being thus deceived, though they were angry, yet departed: Yet two thousand of those that were animated against him, offered to set upon him: but he being already retired into his House, they there besieged him. Wherefore *Joseph* used another Device likewise to repress these: and getting to the top of the House, he beckened unto them with his Hands to keep silence; and then said, that he was ignorant what they requested at his Hands; for he could not hear one for another, because their Voices were confounded with their Number; but if they would send some into the House to talk friendly with him, he would do whatsoever they requested. The Nobles and Magistrates hearing this, presently entred into the House; whom, when he had led into the innermost part of the House, and shut the Doors, he caused to be beaten so long, till that their Ribs appeared. The Doors in the mean time being fast, the People staid before the House, thinking that the cause of their long tarrying was to debate Reasons to and fro: But presently *Joseph* opening the Doors, put them forth amongst the People, all bloody as they were: whereat they were so daunted, that leaving their Weapons behind them, they ran away. Hereupon *John* took occasion to encrease his Hatred and Jealousy against *Joseph*; and having ill Success in this Policy, he still attempted other Plots to bring *Joseph* in danger. First he counterfeited himself Sick, and requested *Joseph* to permit him to go to *Tiberias*, and use the hot Baths, in order to recover his Health. *Joseph*, not having yet perceived his Treason, writ Letters in his behalf to the Governour of the Town, to provide *John* with good Accommodation, and to let him want nothing that he needed. Two days after his arrival there, he went about the Business which he designed; and enticed some with Money, other with Flatteries, to revolt from *Joseph*. *Silas*, whom *Joseph* had made Governour of the City, understanding this, presently by Letters gave notice thereof to *Joseph*; who receiving the same in the Night, went to *Tiberias* very early in the Morning. All the People, except those that *John* had corrupted, went out to meet him: but *John*, notwithstanding he judged that he came against him, still counterfeited himself sick in Bed, and sent a Man of his acquaintance to excuse his absence for not coming to meet *Joseph*. Then *Joseph* assembled the Tiberians together in a place to speak to them, concerning that which was written to him: And *John* sent armed Men thither with Commandment to kill *Joseph*. The People perceiving them to draw their Swords, cried out; and *Joseph* at their cry looking about him, and perceiving their Swords even almost at his Throat, he leaped down a little Hill upon the Shore, which was six Cubits high, upon which he stood to speak to the People: And going into a Boat with two of his Guard that he found there, he went to the midst of the Lake; and presently his Guard taking their Weapons, assaulted the Traytors. *Joseph* fearing that a great Conflict would ensue, and so the whole City, for

Another Stratagem of *Joseph* against the Jews.

John's Envy and Treason against *Joseph*.

John perswadeth the Tiberians to revolt from *Joseph*.

John sendeth certain armed Men to kill *Joseph*.

Joseph flees in a little Boat by the Lake.

A for a few Mens Fault be deſtroyed, ſent to his Souldiers, charging them only to take care for their own Safety, and no more; and to kill none, nor reprove any, for that wicked Fact: and they forthwith obeying his Command, ceaſed from fighting. *The Year of the World, 4031, after Chriſt's Nativity, 69.*

And thoſe that inhabited about the City, and heard of the Treaſon, and by whom it was attempted, armed themſelves and came againſt *John*; but he, before their coming, fled to *Giſcala*, where he was born. In the mean while, all *Galilee* came and joined with *Joſeph*; and there were many thouſands of armed Men gathered together, affirming, that they came againſt *John*, and to fire that City which had received him. *Joſeph* thanked them for their good Will, ſaying, That he had rather conquer his Enemies by Moderation, than by Fire and Sword; and therefore requeſted them B to be content. He alſo publiſhed an Edict, wherein he declared, That all thoſe that had rebelled with *John*, and did not forſake him within five days next following, ſhould loſe all their Eſtates, and their Houſes ſhould be ſacked and ſet on fire. Hereupon three thouſand preſently forſook *John*, and came and laid down their Weapons at *Joſeph*'s Feet, proſtrating themſelves before him; ſo that there remained with *John* but two thouſand fugitive *Syrians*. By whom being aſſiſted, he again went ſecretly to work, having had ſo ill ſucceſs by open dealing; and ſo he privily ſent Meſſengers to *Jeruſalem*, to accuſe *Joſeph* that he had gathered a great Army, and that except he were quickly prevented, he would come and uſurp Dominion over the Mother-City. But the People underſtanding before of *John*'s hatred, did not regard it; yet divers C rich Men and Magiſtrates who envied *Joſeph*, ſecretly ſent Money to *John*, to hire Foreign Souldiers, that he might make War againſt *Joſeph*; whom they determined amongſt themſelves to diſplace: And thinking that their Order was not ſufficient to effect it, they ſent moreover two thouſand five hundred Men, and four of their Principal Nobility with them, to wit, *Joazar* the Lawyer, and *Ananias* the Sadducee, and *Simon* and *Judas* the Sons of *Jonathas*; all very Eloquent Men, and learned in our Laws, to withdraw the Peoples Minds from *Joſeph*; giving them charge, that if he of his own accord came to them, then they ſhould permit him to ſpeak for himſelf; but if he refuſed ſo to do, then they ſhould hold him as an Enemy. *Joſeph*'s Friends at *Jeruſalem* gave him intelligence that an Army was coming againſt him, but for what Cauſe D they knew not, becauſe it was kept ſecret. And hereupon, before he could prevent it, four Cities revoled from him, to wit, *Sephoris*, *Gamala*, *Giſcala* and *Tiberias*; which nevertheleſs he ſoon after eaſily recovered, without Force of Arms: And having taken the four Captains and Counſellors of his Enemies, he ſent them to *Jeruſalem*; againſt whom the People being incenſed, would have killed them, and thoſe that ſent them, had they not fled in good time.

John fleeth into his Country of *Giſcala*. The Galileans flock to *Joſeph* againſt *John*.

John's Treaſon againſt *Joſeph*.

Four Cities of *Galilee* ſubmit themſelves to *Joſeph*'s Enemies.

CHAP. XXVII.

E *The Cities of* Tiberias *and* Sephoris *are recovered by* Joſeph.

NOW *John*, for fear of *Joſeph*, kept himſelf within the Walls of *Giſcala*; and a few days after *Tiberias* revolting again from *Joſeph*, the Inhabitants called in *Agrippa*, who came not at the day appointed, only a few Roman Horſe ſhewing themſelves; *Joſeph* underſtanding this at *Tarichea*, and having ſent his Souldiers to fetch Corn, he thought not good to go alone againſt the Rebels; nor yet did he think it beſt to delay the time any longer, fearing that whilſt he delayed, King *Agrippa* would come and poſſeſs the Town; beſides that, the next day being the Sabbath, he could do nothing. At length he reſolved to overcome the Rebels by Policy; and ſo he commanded F the Gates of *Tarichea* to be kept ſhut, that his Intent might not be revealed to them of *Tiberias*. Then taking all the Boats that were in the Lake, in number two hundred and thirty, and in every one of them four Sailers, he ſpeedily ſailed to *Tiberias*: And when he came near the City, yet ſo far off, that the Inhabitants thereof could not eaſily diſcry him, he commanded all the Boats to ſtop, and the Rowers to beat the Water ſtill as if they were rowing; and taking only ſeven of his Guard with him, unarmed, he went near enough the City, that they might ſee him. When the Rebels perceived him, and thought that the Boats were full of armed Men, they threw down their Weapons, and held up their Hands to him, beſeeching him to ſpare the City, *Joſeph*, with many threatning and bitter Speeches, reproached them firſt, that having undertaken War againſt the Romans, they, with Civil Diſſentions, conſumed their own G Forces. Secondly, That they had ſought his Life, from whom they ought to expect their Safety; and that they were not aſhamed to ſhut the Gates againſt him, who had built

Tiberias is recovered by *Joſeph*, and ſaved by a Stratagem.

Joſeph with ſeven Souldiers cometh to *Tiberias*, and terrifieth his Enemies.

Year of the World 4021, after Christ's Nativity 69.

Joseph by a subtile Policy troubleth out the chiefest of Tiberias, and carrieth them away in Boats to Tarichea.

built the Walls; yet if any would come and talk with him, and give him assurance of their Fidelity, he would not refuse them. So ten of the chiefest among them came to him, whom he carried away in a Fisher-boat far from the City; and he demanded fifty Senators, as though he required their Promise also. And devising new Causes, he still, under pretence of Agreement, sent first for one, and then for another, as he thought good, till he had loaded all the Boats: which done, he commanded all the Boat-men, with all speed possible to go to *Tarichea*, and put them in Prison; so he carried away all the Council, which were in number six hundred, and two thousand more, all whom he brought to *Tarichea*. But they which remained in the City, cried with one Voice, that one *Clitus* was cause of the Revolt, and therefore besought *Joseph* to punish him for all. *Joseph* told them that he would put none of them to death, but commanded one of his Guard, called *Levias*, to come and cut off *Clitus* his hands; but he fearing to trust himself amongst so many Enemies, refused to do execution. *Clitus* perceiving that *Joseph* was angry, and ready to come out of his Boat to do it himself, besought him to grant him one of his hands; which *Joseph* did, upon condition that he should cut off the other himself. So *Clitus* drawing out his Sword with his right hand, cut of his left. After this manner *Joseph* brought *Tiberias* again under his subjection. And within a few days after he took *Gischala* and *Sephoris*, which had revolted, having given the Spoils thereof to his Souldiers; yet afterwards he restored most that was taken away to the People; and the like he did to the Inhabitants of *Tiberias*; by which means he got the good-will of them all.

Clitus the Author of the Sedition, drawing his Sword with his right hand, cut off his left.

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CHAP. XXVIII.

How the People of Jerusalem *prepared themselves for War; and of the Robberies of* Simon *Son of* Gioras.

The troubled Estate of *Jerusalem.*

After that these Broils, which hitherto hapned only in *Galilee*, were ceased, they prepared themselves against the Romans. And the chief Men of *Jerusalem*, and *Ananus* the High-Priest, with all speed, renewed and repaired the Walls, and made all sorts of Instruments for War, Arrows, and other Weapons; so that all the City was busied herein, and trained their Men in warlike Discipline. All Places were filled with Agitation and Tumult; but the graver sort were very pensive, and many, as it were, foreseeing the Calamity that after ensued, could not refrain from Tears: They that desired Peace, received no comfort in any thing: All things were done at their beck, who were cause of all this War. And the Estate of the City, even then before the Romans came, was like a City to be destroyed. But *Ananus* neglected that which was necessary for War, and laboured to reconcile the Seditious Faction of those that were called Zealous: But how he was overcome, and what his End was, we will declare hereafter. In the mean time one *Simon* the the Son of *Gioras*, in the Toparchy of *Acrabatena*, having gathered together a multitude of Seditious People, robbed and spoiled every-where; and he not only broke into Rich Mens Houses, but also beat them grievously, openly exercising his Tyranny. But when *Ananus* and the rest sent an Army against him, he fled to his Fellow-Thieves of *Massada*, and there staid till *Ananus* and the rest of his Enemies were slain: and then he wasted *Idumea* with the rest; so that the Governours of that Place were fain to put a Garison in every Village, so great was the number of them that was slain by these Thieves. And thus at this time stood the Affairs of the Jews.

Simon the Son of *Gioras* committed great Rapines and Murders in *Acrabatena* and *Idumea*.

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Year of the World 4031. after Christ's Nativity 69.

The THIRD BOOK

Of the

VVARS of the JEWS,

Written by *Flavius Josephus.*

B

The Contents of the Chapters of the Third Book.

1. OF *the coming of* Vespasian *General of the Romans into* Judea; *and of two Massacres of the Jews; and how the* Sephorites *yielded themselves to* Vespasian.
2. *The Description of* Galilee, Samaria *and* Judea.
3. *Of the Aid sent to them of* Sephoris, *and of the Military Discipline amongst the Romans.*
4. *How* Placidus *assaulted* Jotapata.
C 5. *How* Vespasian *invaded* Galilee; *and how at his Presence the* Galileans *fled.*
6. *How* Gabara *was taken.*
7. *How* Jotapata *was besieged; and of the Situation and Battery thereof.*
8. *Of the Siege of* Jotapata *by* Vespasian; *and of* Joseph's *Diligence, and of the Excursions of the* Jews *against the* Romans.
9. *How* Vespasian *battered the Walls of* Jotapata *with a Ram, and other Warlike Engines.*
10. *How* Jotapata *was again assaulted.*
11. *How* Trajan *and* Titus *took* Japha.
12. *How* Cerealis *overcame the* Samaritans.
D 13. *How* Jotapata *was taken.*
14. *How* Joseph *being taken, saved his own Life.*
15. *How* Joppe *was taken again.*
16. *How* Tiberias *was yielded.*
17. *How* Tarichea *was besieged.*
18. *Of the Lake called* Genesareth, *and the Fountain of* Jordan.
19. *How* Tarichea *was delivered.*

CHAP. I.

E *Of* Vespasian's *coming into* Judea, *and of the Massacre of the Jews.*

WHEN the Emperor *Nero* understood the ill Success of his Armies against the Jews, he was seized with Fear and Astonishment; yet he dissembled it as much as necessity would permit him. In the mean while he set a good face on the matter, and made as though he were of more Courage, saying, That that which hapned, was rather by the Fault of his General *Cestius*, than the Valour of their Adversaries; thinking that it behoved him, who was Emperor, not to shew himself moved with a little bad News; and that the Greatness of his Empire ought to secure his Mind from the Apprehension of considerable Misfortunes. Yet it appeared by the Vexation of his F Spirit that he was much moved, and in great Care to whom he should commit the charge of the East, which had rebelled; who might both reduce the Jews, and hinder the Inhabitants of other Countries from the like Attempts. At last, he pitch'd upon *Vespasian*, whom he thought only meet for that purpose; a Man who from his Infancy had been trained up in War, even until he was gray-headed; who had appeased the People of the West, and helped them, being troubled by the *Germans*, and recovered it for the *Romans:* as also he did *Britain*, which was unknown before; and for that cause made his Father *Claudius* triumph, without taking any pains for it. *Nero* considered all these things, and his Prudence grounded on old Age and Experience; and that also he had Sons in the flower of their Age, to be Pledges for his Fidelity, who might assist their G Father by their Courage. Wherefore God, as it should seem, even then disposing it so for the good of the whole Common-wealth, *Nero* sent him to govern the Armies in

Nero is amazed and afraid at the valiant Acts of the Jews.

Nero sendeth *Vespasian* to govern in *Syria*, and direct his War.

Year of the World 4031. *after Christ's Nativity* 69.

Syria, greatly encouraging him with fair Speeches and Promises, as at that time need required. H

Accordingly *Vespasian* departed out of *Achaia*, where he was with *Nero*: and he commanded *Titus* his Son to lead the fifth and tenth Legions from *Alexandria*; and he himself crossing over the *Hellespont*, followed after by Land into *Syria*, where he assembled all the Roman Forces, and all Auxiliaries of the Kings adjoining that were Confederates.

Vespasian and *Titus* gather great Forces against the Jews.

The Jews after *Cestius*'s unfortunate Success, become proud of their Victory, and could not contain themselves; but like Men uncapable of Moderation, they still gave more occasion of War: and gathering all their Forces together, they went to *Ascalon*, which is an old City seven hundred and twenty Furlongs distance from *Jerusalem*, which the Jews had always hated, for which cause they also first assaulted it. The Commanders in I this Expedition, were three Men excellent above the rest for Conduct and Valour, to wit, *Niger* of *Perea*, *Silas* the *Babylonian*, and *John* the *Essean*. Now the City of *Ascalon* had very strong Walls, but few Men to defend it; for it had only one Company of Foot and one Band of Horse, whom *Antonius* commanded. The Jews made such haste, as though they had dwelt hard by. *Antonius* perswading himself that they would assault him, caused his Horse to issue forth of the City: and neither fearing the Multitude, nor the Malice of his Adversaries, he valiantly received the first Assault of the Enemies, and beat them back that attempted to assault the Wall. So the Jews who were unskilful, having to do with them that were expert; and fighting on foot against Horse-men; without order, against those that were in good order; lightly armed, a- K gainst their Adversaries who were well provided; they were easily defeated. Indeed, they were more led by Rage and Fury than good Counsel; and they against whom they fought were obedient, and would do nothing without the Commandment of their Leader. Wherefore their first Ranks being broken, they were forced by the Horse to turn their Backs; and retiring themselves to their own Company who turned toward the Wall, they became as it were Enemies to themselves. So that seeking to avoid the Horse-men, they were all dispersed about the Field, which was in every place for the advantage of the Horse. This greatly helped the Romans to kill so many Jews: for they that fled were easily overtaken by the Romans, and killed; and others compassing divers of the Jews about, slew them with Darts; so that the Jews were in a great Desperation for L all their great Multitude, as if they had been alone. The Jews willing to overcome their Misfortunes, were ashamed to fly, and so fled not hastily, in hope that Fortune would change. But the Romans not wearied with that which they did with great Dexterity, continued the Fight the most part of the day; so that there were slain of the Jews ten thousand, and two of their Leaders *John* and *Silas*. The rest, whereof many were wounded, followed their General *Niger*, who fled into a little Town of *Idumea*, named *Salis*: Of the Romans only some were wounded in that Fight. Yet the Jews were not daunted with this Misfortune; but the Grief thereof much increased their Courge: neither were they dismayed with the former loss of so many Men within so short time, but rather calling to mind the great Victory they had got before, they drew upon themselves M another Defeat. For before their Mens Wounds were healed, they gathered together all their Forces, and went again to *Ascalon* in great Number and Fury, but with the same Success and Disadvanges in Warlike Affairs which they had before. For *Antonius* having notice which way they meant to come, placed an Ambush in the way; and the Horse setting upon them at unawares, killed above eight thousand of them, before they could prepare themselves to fight, whereupon all the rest fled, and *Niger* with them, after he had given all the Proofs that could be expected from a valiant Man: and for that the Enemies pursued them, they fled into the Tower of a Town called *Bezedel*. *Antonius* knowing it to be in vain to stay about the Tower that was invincible, and yet loth to let the General of the Enemies escape, set Fire on the Walls; and so departed N triumphing with the thought that *Niger* had been burnt. But he leapt into a deep Vault in the Castle and so escaped, and three days after he shewed himself unto his Souldiers, who sought for him Weeping, that they might have his Body, for they thought him dead: whom against all Expectation seeing alive, they were very glad, as though by God's Providence he had escaped to be still their Leader.

The Jews besiege *Ascalon*.

Anthony fights with the Jews.

The Romans overcome the Jews, & make a great slaughter of them.

Ten thousand Jews slain.

8000 Jews slain at *Ascalon*.

Vespasian with his whole Army comes to *Ptolomais*.

Vespasian being arrived with his Army at *Antioch*, which is the Mother-City of *Syria*, for Greatness and other Advantages, doubtless the third in the whole World; and finding that King *Agrippa* there expected his coming, he hasted with all his Forces from thence to *Ptolemais*. At this Place there came to him the Citizens of *Sephoris* a City of *Galilee*, who had no thought at all of Rebellion: these both provident for their own O Safety, and well knowing the Forces of the Romans, before *Vespasian* came, submitted them-

The *Sephorites* do courteously entertain the Romans.

A ſelves to *Ceſtius Gallus*, and received from him a Gariſon of Souldiers; and now alſo courteouſly entertaining *Veſpaſian*, offered their help againſt their Country-men: *Veſpaſian* at their requeſt gave them a Guard of Horſe and Foot, ſo great as he thought was able to reſiſt the Force of their Enemies, if the Jews ſhould attempt any thing againſt them. For he thought it would be a great help to him in the future War to have *Sephoris* on his ſide, the greateſt City of *Galilee*, ſcituate in a ſtrong place, and which otherwiſe might be a Safeguard to the whole Country.

Year of the World 4031. after Chriſt's Nativity 69.

CHAP. II.

B

The Deſcription of Galilee, Samaria, *and* Judæa.

THere are two Places named *Galilee*, one called high *Galilee*, and the other low *Galilee*: and they are both compaſſed with *Phœnicia* and *Syria*. On the Weſt *Ptolemais*, with the Limits of its Territory, borders them, as alſo does Mount *Carmel*, which in time paſt belonged to *Galilee*, but now to the *Tyrians*. Unto which adjoineth *Gabaa*, which ſignifieth the Horſe-mens City: ſo called, becauſe King *Herod*'s Horſe-men were ſent thither to inhabit. On the South-part it joineth to the *Samaritans* and *Scythopolitanes*, as far as *Jordan*. On the Eaſt-part it bordereth upon *Hippene*, *Gadaris*, C and *Gaulanitis*, which are the Borders of King *Agrippa*'s Country. On the North it bordereth upon *Tyria*. The Length of lower *Galilee* reacheth from *Tiberias* to *Zebulun*; near which is *Ptolemais* by the Seaſt-Coaſt. In Breadth it reacheth from the Village *Xaloth*, ſituate in a great Plain, to *Berſabe*, where alſo begins the Breadth of high *Galilee*, and reacheth to a Village called *Baca*, bordering upon the *Tyrians*; and the Length thereof is from a Village near *Jordan*, named *Thella*, to *Meroth*. And though of ſuch Bigneſs, and environ'd with ſo many Nations, yet they always reſiſted Foreign Forces. For the *Galileans* are from their Childhood Warlike, and never daunted by fear or penury: for their Country is moſt fruitful, and abounding with all manner of Trees, notwithſtanding the Inhabitants take ſmall pains in tilling the Ground; and D there is no waſte Ground.

The Deſcription and Scituation of the higher *Galilee*.

The Length and Breadth of the lower *Galilee*.

The Cities are many, and in every place there are Villages populous and rich; ſo that the leaſt Village there, hath in it above 15000 Inhabitants. And although *Galilee* be leſs in compaſs than the Region beyond the River, yet it is more populous, fertile and rich than that: For it is all tilled, and all beareth Fruit. But that beyond the Water, though it be bigger, yet it is not all inhabited; for there are many Deſarts and barren Places, unfit to bear Fruits for the Nouriſhment of Men. *Perœa* hath a good Soil and large Plain, beſet with divers Trees, eſpecially Olives, Vines, and Palm-trees: and it is abundantly watred with Brooks running from the Mountains and Springs that continually ſtream forth during the greateſt Heats of Summer.

The Deſcription of the Country beyond the Flood.

The Length of this Place is from *Machærus* to *Pella*; the Breadth from *Philadelphia* E to *Jordan*. This Town *Pella* lieth on the North-part, and *Jordan* on the Weſt, and the Country of the *Moabites* bordereth on the South; and on the Eaſt *Arabia*, *Silbonitis*, *Philadelphia* and *Geraſis*. *Samaria* is ſeated between *Judea* and *Galilee*, beginning at a Town called *Ginea*, and endeth in the Toparchy of *Acrabatena*, nothing differing in nature from *Judea*. For both of them are full of Mountains, and have rich Plains and good for Tillage; full of Trees abounding with wild Apples and others: Though they are of their nature dry, yet they have rain enough, and have many ſweet Waters, and abundance of good Graſs, and great ſtore of milch-Beaſts; and which is a great Argument of Wealth, both Places are very populous. On the Confines of theſe Countries ſtand *Ananth*, a Village otherwiſe called *Borceos*, which lieth on the North-part of *Judea*. F The South part of *Judea*, if you meaſure the Length, extends to the Village of the *Arabians*, called *Jordan*: the Breadth reacheth from *Jordan* to *Joppa*: in the midſt thereof is ſcituate *Jeruſalem*; ſo that ſome call that City the Navel of the Country. *Judea* alſo bordereth on the Sea-Coaſt, even unto *Ptolemais*. It is divided into eleven Portions; the firſt is *Jeruſalem*, head and chief of all, and above all the reſt, as the Head is above the Body: and the reſt are *Toparchies*. *Gophna* is the ſecond, after that *Acrabatena*, then *Thamna*, afterward *Lydda*; alſo *Emmaus*, *Pella*, *Idumea*, *Engadda*, *Herodium* and *Jericho*; beſides theſe, *Jamnia* and *Joppa* command the Places adjoining. Moreover, there is *Gamala*, *Gaulanitis*, *Batanea* and *Trachonitis*, which are Portions belonging to King *Agrippa*'s Kingdom. This Country beginneth at Mount *Libanus*, and the Foun- G tains of *Jordan*, and reacheth in Breadth to the Lake near *Tiberias*. And in Length it reacheth from *Julias* to *Arphas*; and the Inhabitants are partly *Jews*, and partly *Syrians*.

The Deſcription of the Region of *Samaria*.

The Deſcription of *Jury*, whoſe middle part is *Jeruſalem*.

The Diviſion of *Judea*.

H

Year of the World 4021. after Christ's Nativity 69.

CHAP. III.

How Aid was sent to the People of Sephoris; *and of the Military Discipline of the Romans.*

Vespasian sendeth Help to the Sephorites, but filleth *Galilee* with Sword and Fire.

I Have spoken of *Judea* as briefly as might be, and with what Countries it is environed. Now *Vespasian* sent help to the Inhabitants of *Sephoris*, to wit, one thousand Horse, and six thousand Foot, *Placedus* the Tribune being their Leader. The Horse-men divided themselves into two Companies, and lodged in a great Plain; and the Foot-men were in Garison in the City to defend it, as the Horse-men did without. I These Horse-men made Excursions on every side, and greatly molested *Joseph*, although he committed no Act of Hostility; and also spoiled all that was without the Cities, and always repulsed the Inhabitants, if at any time they took courage to revenge themselves. *Joseph* seeing things in this posture, assaulted the City *Sephoris*, in hope to take it; but before such time as it revolted unto the *Romans*, he had compassed it with so strong Walls, that the Romans themselves could not have taken it, and so his hope was frustrate: for neither by Force nor fair Means would the *Sephorites* yield to him. Hereat the Romans being angry, troubled the Country more than before; they now neither night nor day ceased from destroying it, but robbed and spoiled all they found; and all Men able to bear Arms they slew, and made the rest their Slaves. Thus all *Galilee* was filled with Fire and Sword, and no Man escaped that Calamity; only these saved themselves, that fled into the Cities that *Joseph* had walled. K

Titus bringeth a mighty Army into *Judea*.

In the mean time *Titus* came to *Alexandria* during Winter, sooner than he was expected; and so received there the Souldiers that he had sent for: and having a prosperous Journey, he quickly came to *Ptolemais*; and finding his Father there, to two of the chiefest Legions, to wit, the fifth and tenth, he also adjoined that fifteenth Legion that he brought with him, and there followed them eighteen Companies; five out of *Cæsarea*, one Troop of Horse; and five Companies of Horse out of *Syria*: ten of these Companies of Foot had in every one of them a thousand Men, the rest only six hundred and thirteen; and in every Troop of Horse, were an hundred and twenty. L The Princes that were Allies also brought great Aid: for *Antiocus Agrippa*, and *Sohemus*, brought each of them two thousand Bow-men, and a thousand Horse: and *Malchus* King of *Arabia*, brought five thousand Foot, and one thonsand Horse; the most of his Foot were Archers, so that the whole Army, together with the King's Aid, amounted to the number of threescore thousand, Horse and Foot together; besides them that followed the Camp, who were a great multitude, and inferiour to none but their Masters in Warlike Discipline. For one cannot too much admire the Romans, who so train up their Servants in time of Peace, that they are very fit for War. So that whosoever well beholdeth their Military Discipline, he shall perceive that they gained not this their goodly Empire by Chance or Fortune, but by their Valour; for they do not M only then begin to use Weapons when they come to fight, but they practise Military Discipline before they need: and they are not idle in time of Peace, but always practise themselves therein without ceasing. Their Exercises are like War it self, and every Souldier is every day enured to some sort of Weapon, even as though they were fighting against the Enemy; so that hereby they easily endure the burthen and travel of War. For no disorder makes them forget what to do; neither doth Fear dismay them, nor Continuance of Fight and War weary and tire them. So that whosoever they fight against, who are not so well expert in these Affairs as they, they always overcome them: and one may well call their Exercises amongst themselves, Conflicts without Blood-shed; and their Wars, Conflicts with Blood-shed. They are not easily overcome N at unawares: for in what Enemies-Country soever they come, they fight not before they have fortified their Camp about; which they do not rashly, nor pitch their Tents in marish or high places after a disorderly manner; for if the Place be unequal, they make it plain. And they proportion their Camp four-square: for they have many Smiths, and all kind of Workmen needful, which still follow the Army, to perform such business. And in the innermost part of the Camp they make Quarters, whose outside resembleth a Wall, with Towers equally distant one from another, and between them Engines of War to cast Stones, and such-like, that all kind of Shot may be in readiness. They also build four Gates large and wide, both for their Horse easily to come in at, and also for themselves, if need require, to enter in or issue out speedily. O Within the Camp, there are Streets, divided by certain spaces: in the midst lodg their

The Diligence and Labour of the Romans in providing things necessary for the Wars.

The Order of the Romans.

The Order of the Romans in their Camp.

A their Officers, and the *Pretorium*, or General's Tent, is like a Temple; so that it seemeth a City, and a Market full of Shops made in an instant. There are also Seats built for the Chief Officers to judge of Controversies, if any arise between the Souldiers and others. All this place, and all things belonging thereto, are made in an instant, partly, by reason of the Multitude, partly by the Industry of such as work: and if need require they compass it with a Trench four Cubits deep, and as many broad. Thus the Souldiers enclosed with their Arms, live quietly in their Tents, without disorder; and all things are done with good Advice and Prudence; whether they need Water, Corn, or Wood, they all go to dinner at the time appointed, and all sleep at once; and a Trumpet giveth notice when to watch and guard, and nothing is done that is not commanded. In the Morning all the Souldiers come to their Captains to salute them, the Captains go to the Tribunes, and they all to the General, who gives them a Watch-word, and tells them what he thinks good, and how they shall behave themselves towards those that are under them; how in Fight to demean themselves, and when to assault, and when to retire. When they go forth of the Camp, a Trumpet sounds, and no Man is idle, but at the first notice takes away his Tent, and makes all ready for departure. Then the Trumpet soundeth again, warning them to be ready; and having loaded their Beasts with their Baggage, they expect the Sound again, as though they were to run a Race; and at their departure they burn their Camp, because it is easy to build the like again; and also, lest afterwards it should advantage their Enemies. When the C Trumpet hath sounded the third time, which is a sign to set forward, then they hasten those that are slow, lest they break their Ranks. And a Herald standeth on the right-hand of the General, asking thrice if they be prepared to fight: and they as often answer that they are, holding up their right-hand with courage: and so they march on orderly, every Man keeping his Rank, as though they were ready to give Battel. The Foot-men have a Head-piece, a Breast-plate, and a Sword on the left side, and on the right-side a Dagger. The Foot-men guarding the General, have a Javelin and a Shield: the Rest are armed with Bucklers and Pikes. Moreover, they carry a Saw, a Basket, a Fardle, a Hatchet, a Cord, a Sythe, a Chain, and Victuals for three days: so that the Foot-men are as much loaded as the Cattel. The Horse-men carry at their left-D side a long Sword, in the right-hand a Dart, and a long Sheild hanging against the Horse-side, and a Quiver with three Darts, with broad Edges, which are as big as a Spear; they have also Helmets and Breast-plates like the Foot-men. The General's Horsemen that guard his Body, nothing differ from the rest. That Company always leadeth that the lot falleth unto. And these are the Fashions of the Romans concerning their Warlike Discipline. They never do any thing unadvisedly in Battel, but manage all things according to Counsel; so that they either do not err, or if they do, their fault is easily amended. For they think that bad Success after deliberation, is better than good Fortune without it; and they think that therein Fortune did but flatter them, to work them some despight, by reason they did not deliberate: But that which is premeditated, E although it have ill Success, yet it maketh them wary against another time. And none of them account that good Success, which comes by chance; and every one is comforted in their Misfortue, if then they took good Advice. By the military Exercises, they do not only make the Bodies of their Souldiers strong, but their Minds also more couragious: and their Diligence is the greater by their fear of Punishment. For their Laws are capital, not only for them that forsake their Order, but also for them that commit the least Negligences; and their Generals are more severe than their Laws. Yet their Rewards of merit are so great, that they seem not cruel in punishing the faulty. Moreover, they are so obedient to their Rulers, that in Peace they honour them, and in War the whole Army seemeth one body united together: they keep such good order, and are so F ready to run here or there, and so attentive to any Command, so diligent to note Signs made unto them, and so quick to labour with their hands, that they are always apt to execute any thing, and patient to suffer Labour. Insomuch that no number of Enemies, no Rivers, Mountains, Forests, or difficult Places can hinder them from Victory; no not even the grosness of Fortune: for they think themselves unworthy the name of *Romans* if they triumph not over her too. Therefore seeing their Deeds are ruled by Advice and Councel, and their Commandments so well executed by the Army, what marvel is it if their Empire in the East reach unto *Euphrates*, in the West to the *Ocean*, in the South to *Africk*, in the North to the *Rhine* and *Danubius*? seeing that one may justly affirm the Possession less than the Possessors. This I have spoken, G not so much to praise the Romans, but to comfort the Conquered, and to terrify those that desire Alteration: and perhaps it may instruct them who want good

Year of the World 4021. after Christ's Nativity 69.

The reverence and obedience of the Roman Souldiers to their Captains.

How the Romans forsake their Camp.

The Armour of the Roman Foot-men.

The Furniture of the Roman Horse-men.

The Romans attempt nothing unadvisedly or rashly.

The Romans grow more diligent by fear.

The obedience of the Roman Souldiers is no small occasion of their Victory.

How far the Roman Government extendeth.

Year of the World 4031. after Christ's Nativity 69.

Diſcipline, and are ignorant of the Manners and Cuſtoms of the Romans in their Military Affairs. H

CHAP. IV.

How Placidus *aſſaulted* Jotapata, *and was repell'd by the* Jews.

IN the mean time *Veſpaſian* being at *Ptolemais* with his Son *Titus*, prepared all things neceſſary for his Army. But *Placidus* was already entred into *Galilee*, and run through it, where he ſlew almoſt all he had found, who were of the weaker ſort of People incapable of reſiſting. And ſeeing that thoſe of Courage always fled into the Cities I that *Joſeph* had fortified, He turned his Forces againſt *Jotapata*, which was the ſtrongeſt of them, thinking it might eaſily be taken by a ſudden Aſſault, and that he thereby ſhould get great Glory and Advantage; becauſe the People ſeeing the ſtrongeſt Cities ſurprized, would not flee to any again. But it fell not out as he expected; for the People of *Jotapata* underſtanding his coming, met him near the Town, and ſuddenly encountering the Romans, being a great multitude, and well diſpoſed to fight, as thoſe that bear Arms for the general ſafety of their Country, and the Lives of their Wives and Children, they put the Romans to flight, and wounded many, though only ſeven were ſlain; becauſe the Romans in flying, kept their Ranks, and were well armed: but the Jews being unarmed, rather truſted to their Darts and Arrows, than come to K handy-blows. There were three Jews ſlain, and a few wounded. And ſo *Placidus* when he ſaw himſelf repulſed from the Town, abandoned the Enterprize.

Placidus draweth his Forces againſt *Jotapata*, and being repulſed, flies.

CHAP. V.

How Veſpaſian *invaded* Galilee, *and how at the very ſight of him the Seditious fled.*

VEſpaſian deſirous to maſter *Galilee* himſelf, departed from *Ptolemais*, making ſuch Journies as the Romans are wont to. And he commanded his Auxiliary Troops, L becauſe they were lighter armed, to go before and repreſs the Enemies Incurſions, and ſearch the Woods and Foreſts fit for Ambuſhes, whereby they were to paſs. After them followed part of the Romans Foot and Horſe; and ten commanded out of every Company, with their Arms and all things neceſſary to make a Camp. After them followed the Pioneers, whoſe Office it was to mend the Ways where they were bad, and to cut down the Woods that were in the way, leſt by bad Way the Army ſhould be retarded. After them he ſent his Baggage, and the Baggage of the Officers under him, with Horſe-men to guard it. And after them he himſelf followed, leading an Army of choice Foot and Horſe: And accompanied with his own Guard of Horſe: For he had out of every Legion 120 Men for his Guard. Next followed thoſe that carried the Engins to M batter the Walls of Cities, and other Inſtruments, with the Prefects and Tribunes, guarded with choice Souldiers. After them the Imperial Eagles, which the Romans have choſen for their Standard, becauſe it is the King of all Birds, and is moſt valiant and ſtrong; wherefore they think it a ſign of Dominion and Victory over all them againſt whom they bear it. After theſe ſacred Enſigns followed the Trumpets ſounding in warlike Manner; and after them the Body of the Army, marching ſix in a Rank, and (as the cuſtom is) with Centurions by them to keep order. The Servants of each Legion accompanied the Baggage. The laſt Company were Victuallers, Handycraftsmen, and other mercenary People, guarded by Foot and Horſe in great number. Thus *Veſpaſian* with his whole Army came to the Borders of *Galilee*, and there pitched his N Camp. He might have paſſed on, but he thought fit by the ſight of his Army to terrify his Enemies, and give them time to repent, if any one would alter his mind before the War began. Yet in the mean time he prepared all things neceſſary for a Siege. The only Rumor of his coming, made many Rebels faint-hearted. For *Joſeph's* Souldiers, who had pitched his Tents a little from *Sephoris*, when they knew that the Enemy approached, and that they were preſently to fight with the Romans, they fled, not only before they fought, but alſo before they ſaw them. *Joſeph* being left with a very few, and knowing that he was not able to abide his Enemies, and that the Jews were diſmayed, and that if he put any truſt in them, they would for the moſt part revolt to the Enemies; for that time abſtained from Battel, and thought to get himſelf out of danger: and ſo accompanied with thoſe that remained with him, he went to *Tiberias*. O

Veſpaſian directeth the Romans March.

The *Eagle* by the Romans is held the Enſign of the Empire, and a ſign of Victory.

Joſeph forſaken by his Friends, flies to *Tiberias*.

CHAP.

A

The Year of the World, 4031, after Christ's Nativity, 69.

CHAP. VI.

How Gadara *was beſieged and taken.*

Veſpaſian went firſt to *Gadara*, and took it eaſily at the firſt aſſault: for all the able Men and fit for War were fled out of the City. The Romans entring the place, put all to death without mercy, partly for the hatred they had conceived againſt the Jews, and partly in revenge of that which had befaln *Ceſtius*. And they burnt the City, and all the Towns and Villages adjoining: ſome of which were already deſolate, and
B the Inhabitants of the reſt were made ſlaves. *Joſeph*'s preſence in the City, which he had made choice of for his ſafeguard, filled it with fear. For the People of *Tiberias* thought he would never have fled, if there had been any hope of withſtanding the Romans: wherein they judged not amiſs; for he foreſaw what event the War would have, and that their ſafety conſiſted only in changing their rebellious minds. He himſelf, though he hoped to obtain pardon of the Romans, yet had much rather have died, than lived pleaſantly with them againſt whom he was ſent, and ſo become a Traitor to the Country committed to his charge. Wherefore he determined faithfully to write a true ſtate of the Country to the Nobility at *Jeruſalem*, and not to extol the Enemies Forces too much, leſt they ſhould ſay he was a Coward; nor yet put them in any comfort, leſt
C perhaps now penitent for what they had done, they ſhould by his Letters be incited to go forward in their rebellious courſe. He deſir'd them preſently to write an Anſwer, whether they thought good to enter into a League with the Romans; or, if they would make War, then they ſhould ſend a ſufficient Army againſt them. And having written to this effect, he preſently ſent Men to *Jeruſalem* to carry the Letters.

Joſeph is afraid of the *Romans*, and writeth to *Jeruſalem*.

CHAP. VII.

D

Of the Siege of JOTAPATA.

Veſpaſian was very deſirous to take *Jotapata*, becauſe he knew many of his Enemies were fled thither, and this was the ſtrongeſt Refuge they had. So he ſent before ſome Foot and Horſe, with Pioneers to plain the ways, which were full of ragged ſtones, ſo that it was hard for Footmen to paſs, and altogether unpoſſible for Horſemen. Within four days they effected that which they were commanded, and made a large way for the Army to paſs. On the fifth day, which was the one and twentieth of *March*, *Joſeph* before they came, entered into the City, coming thither from *Tiberias*
E to encourage the Jews who were diſmayed. A certain Runaway told *Veſpaſian* that *Joſeph* was come thither, and adviſed him to haſten thither; for if he could take *Joſeph*, he might eaſily take all *Judea*. Hereat *Veſpaſian* was very glad, and took it as a good Fortune, that the moſt prudent and potent of his Enemies, ſhould (God ſo diſpoſing) put himſelf as it were in hold. And ſo preſently he ſent *Placidus* before with a thouſand Horſemen, and with him *Ebutius*, a Man both valiant and prudent: and commanded them to inveſt the City on all ſides, leſt *Joſeph* ſhould privily eſcape from thence. The day after he himſelf followed with his whole Army, and about noon came to *Jotapata*; and leading his Army on the North ſide of the Town, he pitched his Tents upon a Hill ſeven ſtades diſtant from the City: purpoſely placing himſelf
F within the view of his Enemies, that the very ſight of his Army might terrifie them: as it alſo did; for preſently all was in ſuch a fear, that none durſt go out of the City. The Romans being wearied that day, would not aſſault the City; but they beſet the Gates with two Squadrons of Horſe: and a third, that conſiſted of Foot, was placed without to intercept all paſſages, that none of the Jews could paſs any-whither. Hereupon the Jews now in deſparation, took heart; for in War nothing is more forcible than neceſſity. The next day began the Battery, and the Jews kept themſelves in order, and reſiſted the Romans before their Walls. But when *Veſpaſian* ſent all the Bowmen and Slingers, and other Engineers to beat them off from the Walls, and he himſelf with Foot aſſaulted the Wall in another place where it might eaſily be entred;
G then *Joſeph*, accompanied with all his Forces, iſſued out the Town, and aſſaulted the *Romans* fiercely, and drove them from the Walls with great courage: though they themſelves ſuffered as much harm as they did to their Enemies. For as the Jews were

Joſeph comes to *Jotapata* from *Tiberias*.

Jotapata beſieged.

Nothing more effectual in War, or more deſperate than Neceſſity.

The Year of the World, 4031. after Christ's Nativity 69.

were animated by desparation, so were the Romans with shame: these latter had Military knowledg and strength, and the Jews had despair and rage to encourage them. The Fight continued all day even till night; wherein many Romans were wounded, and only thirteen slain: and of the Jews there were six hundred wounded, and seventeen slain. The next day also they encountred the Romans, and resisted them more stoutly than before, taking courage that they the day before had resisted them contrary to their expectation. The Romans also fought more valiantly, ashamed as it were of themselves, in suffering the Jews to resist them; thinking withal that they themselves were overcome, if they did not quickly suppress their Enemies. Wherefore the Romans for five days together ceased not to assault the Town, and the Jews strongly repelled them; and neither the Jews feared their Enemies, nor the Romans were dismayed with the difficulty of taking the Town. *Jotapata* is almost all situate upon a Rock, and compassed about with deep Valleys, which descend streight down like a Wall, so that one can scarcely see the bottom without dazling. There is only one access to it on the North-side, where it is seated upon a declining Mountain; which *Josiph* enclosed with a Wall, to the end it might be no passage for the Enemies: all the rest of the City is environed with high Mountains, so that it cannot be discerned by any before they be very near it; such was the strength of *Jotapata*.

A Fight between the Romans and the Jews continued a whole day, and broken off by night.

The Situation of *Jotapata*.

Vespasian determined both to combat the nature of the place, and the hardiness of the Jews, and therefore called all his Captains together, and consulted with them to begin a hot Siege: at last they resolved to rear a Mount in that place where the City was easiest to be entred. He sent his whole Army to provide Wood to do it, who cut much on the Mountains near the Town: and great store of Wood and Stone being brought, and having set Hurdles before them to bear off the Darts and Arrows, he began to raise a Mount; so that they received little or no harm by Darts cast from off the Walls; whilst others brought earth from places thereabouts, and no Man was idle. The *Jews* cast continually great Stones, and all kind of Darts upon that which defended them; which though they pierced not thorow, yet they made a great noise, and terrified the Workmen. Which *Vespasian* seeing, caused all Engins that cast Stones and Darts, which were in number an hundred and threescore, to be placed against the Walls to beat the Jews from thence. And so they cast Stones, Darts, Fire, and Arrows in great abundance; so that they not only beat the Jews from off the Walls, but also out of the reach of their Shot; for both the *Arabian* Archers, and those that used Slings and Darts, and all the Engins continually played upon them. For all this the Jews rested not, but running out in Companies, they pull'd down the Sheds which defended the Workmen, and then assaulted them having no defence: and when they had beaten them away, destroyed and fired all that the *Romans* had wrought for their own defence and safeguard. At last *Vespasian* perceived that these damages happen'd, for that there was some space left between all these Works, whereby the Enemies had access to do them such harms: wherefore he united them together, and so hindred the Excursions of the Jews. When the Mount was almost made, and the Towers upon it finished, *Joseph* shunn'd to do nothing for the safeguard of the Town, called all Workmen necessary together, and commanded them to build a Wall there higher than the Romans Work; but they said, it was impossible for them to work, for the number of Darts in that place. Then *Joseph* made this device to defend them: he fixed stakes in the ground, and fastened to them hides of Kine and Oxen new slain, by which they were defended from shot and fire; so that labouring night and day they raised the Wall twenty cubits high, erecting also upon it many Towers; and by this means they made it a strong defence. The *Romans*, who before thought themselves sure of the Town, were now greatly dismayed, both by this device of *Joseph*, and also by the hardiness of the Jews.

Vespasian intends to begin a sharp Siege.

The Jews break out and beat down the Bulwark.

Joseph fixeth Stakes in the Ground, and fastneth unto them raw Oxe Hides, to raise the Wall, and beat off the Shot.

CHAP. VIII.

Of the Siege of Jotapata *by* Vespasian, *and the diligence that* Joseph *used; and how the Jews made Salleys upon the Romans.*

THis Stratagem, and the Courage of the Jews, greatly moved *Vespasian*: for now they receiving Courage from that defence, made Assaults upon the *Romans* of their own accord, and every day skirmished, running out in Companies, and like Thieves, taking away whatsoever they lighted upon; and what they could not carry away, they set

A set on fire. At last, *Vespasian* would not permit his Souldiers to fight any longer, but determined to take it by Famine, and either to make them come and yeild themselves for lack of Food, or, if they held out, to famish them: conceiving that it would be more easie to take it by force, if ceasing a while from assaulting it, he afterwards set upon it when their Case were more desparate. Wherefore he commanded all passages to be kept, that none could go out of the City; but they had great store of Corn, and of all other things else, except Salt and Water, whereof they stood in great want: for there is never a Fountain in the City, and they have little Rain in Summer, so that the Inhabitants were in great distress; for there was hardly any Water left in the City. *Joseph*, perceiving there was abundance of all things else, and that the Citizens were valiant, as also the Siege like to continue long, he gave to every one Water in measure, with which they were not contented, thinking it as good to want altogether, as to have it in that manner; and now they begun to faint, and refuse to labour. The Romans perceiving this, being upon a high Hill, over against the place whither all the Jews came together to receive Water, they with their Shot killed many that came thither, insomuch that *Vespasian* hoped that within short time their Water would be spent, and they constrained to yield. But *Joseph*, to frustrate their hope, commanded a great many Garments to be laid in Water and hanged upon the Walls, so that the Water might run down on every side. When the Romans saw this, they were much surprised, imagining that they would not waste so much Water in Mockery, if they wanted Water to drink; wherefore *Vespasian* no longer hoping to win the City by Famine, purposed to assault it again by Force. The Jews were very glad of this: and being in manifest danger, rather wish'd to be slain, than perish through Hunger or Thirst. *Joseph* devised also another way to get Water out of the Country. There was a little Valley out of the way, and therefore not regarded by the Romans; by this way *Joseph* sent Men into the Country to his Friends, for such things as the City wanted, commanding them when they came near the Watch-men, to hide and cover themselves with hairy Skins, that the Watch-men might think them to be Dogs: and this he used a good while, till at last the Watch-men perceived it, and so set a Guard there to stop the Passage. When *Joseph* perceived the City could not hold out long, and fearing his own Life if he still continued there, he consulted with the chief of his Officers how he might flee. But the People discovering his Intent, flocked about him, and besought him to take pity upon them, and not forsake them, who had no hope but in him; affirming, that for his sake they were all couragious and bold to fight; and if they were taken, yet he would be a comfort to them, and that it did not become him to fly from his Enemies, nor forsake his Friends, nor, as it were, leap out of a Ship shaken with a Tempest, into which he came when the Seas were calm; for so by this means the City would soon be lost, and he once gone, no Man afterward could or durst resist their Enemies, for in him was all their hope.

Joseph kept it to himself, that his purpose was to work his own safety: and told them, the thing which he intended was for their good: and that though he stayed still in the City, he could do them little good: and if the City should chance to be taken, then he and they were like to perish; but if he were abroad and not besieged, he could do them great Service, for he would presently assemble all the People of *Galilee*, and come against the Romans, and so raise the Siege: whereas now staying with them, he saw not wherein he did them any good, but rather incited the Romans against them, making them more earnest to take the Town than they would be, only because he was there, that they might take him; but if they knew once that he was fled, they would not then be so earnest in the Siege. *Joseph* herewith could not perswade the People, but they flocked faster about him, and both young and old of all sorts came and prostrated themselves at his feet, weeping, and beseeching him to take such hap as should befal them, whether it was good or bad; not for that they envied his escape, but for that they hop'd they should receive no harm if he remained with them.

Joseph considering with himself that if he stayed with them voluntarily, he granted their request, and if he denied, he feared they would force him; therefore being partly moved with Compassion, he determined to stay: and being now, as all the City was, desperate, he told them that now it was time to fight, seeing there was no hope of safety; and that it was a glorious thing to spend their Lives honourable, and by some noble Act to leave a remembrance unto their Posterity of their Valour. And so issuing out of the City, with the most Valiant among them, when he had killed the Watch-men, at the first encounter he came even to the Romans Tents, and tore the Skins that their Tents were made of, and fired others, and their Engines: and so he did the second and

The Year of the World, 4031, after Christ's Nativity, 69.

Vespasian restraineth his Souldiers from fight, and besiegeth the City.

Joseph delivers his Souldiers Water by measure.

Joseph's Stratagem.

Another Policy of *Joseph.*

The People beseech *Joseph* that he would not forsake them.

Joseph's Prudence.

Joseph staies in *Jotapata.*

Where there is no hope of help, there War is the last Remedy.

The great Courage of the Jews in their extream Desperation.

The Year of the World, 4021. after Christ's Nativity 69.

and third day, and for certain days and nights afterward never ceased. When *Vespasian* H perceived the Romans greatly endamaged by such Sallies, and very loth to fly for shame, and not able to follow them, being so loaded with their Armour, and that the Jews always did some exploit before they retired themselves into the City, he gave command to his Souldiers to leave the Assault, and not fight against Men who desired to die: because no Men were more couragious than the desperate; and that if they found none to assail, their Courage would soon be laid, like a Flame of Fire, when the matter that nourisheth it is consumed. That the Romans must seek Victory more warily, for that they fought not for necessity, but only to increase their Dominions. After this, oftentimes they beat the Jews by the *Arabian* Archers, and with Slings and Darts, and other Shot which never ceased. But so soon as they were without the danger of shot, they I more furiously assailed the Romans, sparing neither Life nor Limb, but continually fought by turns, and every one of the City assisted them that so laboured.

The audacious Courage of the Jews in their extream Desparation.

The Jews with their Slings are repulsed by the *Arabian* Archers.

CHAP. IX.

How Vespasian *battered the Walls of* Jotapata *with a Ram, and other Warlike Engines.*

Vespasian thinking himself as it were besieged, both in regard of the long time K which he had continued the Siege, and also of the divers Sallies and Excursions of the Jews; and having now almost raised the Rampiers as high as the Walls of the City, determined to batter them with a Ram. A Ram is a huge Beam like the Mast of a Ship, whose end is armed with strong massy Iron, and made in the form of a Rams Head; whence it takes its Name, because it butteth Walls, as a Ram butteth with his Head. It hangeth on another Beam with Ropes, like the Beam of a pair of Ballances: the Beam it hangeth on lying across, is held up with two Props, which being drawn back by force of many Men, and then jointly with all their Forces shov'd forward, it striketh the Wall with the Head of Iron: And there is no Wall nor Tower so strong, but though it abide the first Stroke of the Engine, yet can it not hold out long. The L General of the Romans thought good to use this means to take the City by force, for that the Siege was dangerous, by reason that the Jews never rested, to which end the Romans with all kind of Shot endeavoured to beat the Jews from off the Walls that made any Resistance: and the Archers and they that used Slings, were hard by: and when they saw that none of the Jews durst come upon the Walls, they applied the Ram to them; and covered it above with Hurdles and Skins, both for to defend themselves and the Engine. At the first Stroke the Walls were shaken, so that the Citizens cried as though the Town had been already taken. *Joseph* seeing them still beat one place, and that presently the Wall would fall, devised a way to resist the Force of the Ram, he filled Sacks with Chaff, and let them down off the Wall just against that Place where M the Ram struck ordinarily, and so brake the Force of the Blows, the Looseness of the Chaff making no Resistance, but drowning or abating the Violence of the Stroke. By this Invention the Romans were retarded: for whithersoever they brought the Ram, thither did they upon the Walls also remove the Sacks of Chaff, and brake the Force thereof; till at last the Romans also devised a way to cut the Sacks, by making long Poles, and binding Sithes to the end of them, and so they cut these Sacks of Chaff. And the Ram shook the Wall, which being newly built, was not strong enough to resist. Then *Joseph* and his Souldiers fought to help themselves by Fire, and so they fired all that was made of dry Wood in three several places; and with all the Engines, and Mounts of the Romans, who now had enough to defend themselves, because they were N astonish'd at the Valour of the Jews; every one having Work enough to secure himself against the Fire, which seizing upon dry matter with Brimstone and Pitch, wonderfully increased, so that in one hour's space, it consumed all the Works that the Romans had made with so great labour. There was an Action of a Jew one *Sampson* of *Eleazer*, which deserves eternal memory: the Man was born at *Saab* in *Galilee*. He took up a great Stone, and cast it down with such force upon the Ram, that he brake off the head thereof; and nothing fearing, leapt down amongst the midst of his Enemies, and brought the head away to the foot of the Wall, where being unarmed, and as it were a Mark for his Enemies to shoot at, he received in his Body five Arrows; and as tho he had not felt them, he got up the Wall again, where, that all might see him, he boldly stood still, till through Grief of his O Wounds, having the head of the Ram in his Arms, he fell down. Next to him two brethren of *Ramath*

A Ram.

Joseph's Device how to break the force of the Ram.

Joseph burnt the Engines, and turneth off the Romans.

Eliazer's Strength and Courage.

A *Ramath* in *Galilee* ſhewed themſelves valiant, named *Netiras*; and *Philip*, who aſſaulted the tenth Legion of the Romans with ſuch Violence, that they broke their Ranks, and put all to flight that endeavoured to withſtand them. At the ſame time *Joſeph*, and a good number with him, took Fire and burnt the Engines, Works and Huts of the fifth and tenth Legions, and thoſe that followed him deſtroyed all Engines, and other Matter that was left. In the Evening the Romans again erected the Ram againſt that part of the City which before they had beaten: and one of the Jews ſhot an Arrow from the Wall, and wounded *Veſpaſian* in the ſoul of the Foot; yet the Wound was not great, for that the force of the Arrow was ſpent before it came to him, having come a great way off.

The Year of the World, 4031; *after Chriſt's Nativity*, 69.

Netiras and *Philip's* Valour againſt the Romans.

Veſpaſian wounded in the ſole of the Foot by an Arrow.

B This Fact greatly troubled the Romans, who ſeeing *Veſpaſian* bleed, preſently ſpread the News through the whole Army, and almoſt all of them came running to ſee their General, and eſpecially *Titus*, who feared his Father's Danger. But *Veſpaſian* preſently freed the Army from all Perturbation, and his Son *Titus* from Fear: for, diſſembling the Grief of the Wound, he ſhewed himſelf to all that were ſorrowful for him, and incited them to fight againſt the Jews more earneſtly than before. Whereupon every one as it were to revenge their General, deſpiſed all Danger, and aſſaulted the Walls, exhorting one another. *Joſeph* and his Aſſociates, notwithſtanding many of them were killed with Shot, Darts and Arrows, yet forſook not the Walls, but with Fire and Sword, and Stones, fiercely aſſaulted them, that, being defended with Hurdles, batter-

The War renewed againſt the Jews.

C ed the Walls with the Ram; but to little purpoſe: for they were continually killed by their Enemies, becauſe they could not ſee them: But their Fire made ſuch a light, as though it had been day, ſo that the Romans eaſily perceived whither to direct their Shot. And for that their Engines were not perceived afar off, the Jews could not defend themſelves from the Arrows and Stones that were ſhot againſt them, by which means many of them were ſlain, and the Tops and Corners of the Towers beaten down. And many that were behind, were ſlain by force of thoſe Stones; ſo that any Man may perceive of what force that Engine is, by that which hapned that night. For one that ſtood near *Joſeph* on the Wall, was ſtruck with a Stone, and his Head carried from his Body, by violence of the blow, three Furlongs off, as though it had been caſt

D out of a Sling: and the next day a Woman, great with Child, was ſtruck on the Belly with one of thoſe Stones, and the Child carried forth of her, from the place where ſhe was ſtruck, three Furlongs; ſo great was the Force of this Engine. Thus the Violence of the Engines was moſt terrible, and likewiſe the Noiſe of Darts, Arrows, and other Shot. Many were ſlain on every ſide, and the Bodies of thoſe that were killed being daſh'd againſt the Wall made a great Noiſe: and within the City was heard a pitiful Lamentation and Weeping among the Women; and without a heavy Mourning and Cry of them that were wounded to Death; and all that part of the Wall where the Fight was, flowed with Blood: ſo that now the multitude of dead Bodies had ſo filled the Ditch before the Wall, that the Romans might eaſily paſs over into the City; and

The Force of the Roman Darts.

E the Mountains about ecchoed with the Cries of the Citizens: and all that night long nothing wanted, that either might by the Eye or Ear move Terror. Thus many ſtoutly fighting for *Jotapata*, died moſt valiantly; many alſo were ſore wounded: and notwithſtanding the Wall was continually battered, yet it was almoſt Morning before it fell, being all Night long beaten with the Ram. And then they of *Jotapata* repaired the Breach with indefatigable Labour, before the Romans could ſet up a Bridg to enter it.

F

CHAP. X.

How Jotapata *was again aſſaulted.*

THE next day in the Morning *Veſpaſian* brought his Army to enter the Breach, having given them but little reſt after their whole Night's Labour: and deſirous to make the Jews, that defended the Breach, forſake their Station, before ſuch time as he entred, he took the moſt valiant of his Horſe-men, and diſmounting them, being armed from Head to Foot, and placed them in three Ranks; that they being ſo armed, might beſiege round that part of the Wall that was battered, having long Pikes in their Hands, ſo

Veſpaſian leadeth on his Army to enter the City.

G that as ſoon as the Bridges were ſet, they might firſt enter the Breach. After them he placed the ſtrongeſt of his Foot; the reſt of his Horſe he ſet round about the City upon

The Year of the World, 4031. after Christ's Nativity 69.

upon the Mountain, to the end that none might escape. After the Foot-men he commanded Archers to follow with their Arrows ready in their Hands, and them that used Slings also and other Engines for Shot. And he caused others to scale the Walls, where they were not battered, to the intent that the Townsmen, busied in resisting them, might leave the Breach unmanned; and the rest being wearied and oppresst with the thickness of the Shot, might be forc'd to forsake their standing. But *Joseph*, perceiving his Intent, placed the old Men and Children, and those that were already wearied, upon those parts of the Walls that were not battered: and himself with the stoutest of the City went to defend the Breach; and he placed six Men before them whom he chose out, himself being one of them, to sustain the first brunt of the Enemies Assault: commanding them likewise to stop their Ears to the end that they might not be terrified with the Cries of the Army, and to cover themselves with their Shields against the Darts and Arrows; and give back a little, till such time as the Archers Quivers were emptied; and if so be that the *Romans* should offer to make Bridges, then they employ all their Courage to repel them: and now fight, not to defend, but as it were to revenge their Country, being in a manner already lost; and make those feel the Effects of their just Fury, whose Cruelty would doubtless, after the taking of the Place, shed the Blood of their Fathers, Children, and Wives: such were the Orders which *Joseph* gave. In the mean time, the weaker Multitude, Women and Children, seeing the City compassed about with three Ranks of Horse-men, and the *Romans* with their Swords drawn pressing against the Breach, and all the Mountains about shining with their Enemies Weapons, and the *Arabians* ready to let fly a Shower of Arrows: they cried out as though the City were already taken; so that a Man would have judged them already under their Enemies Swords, and not only in danger to fall into their hands. Wherefore *Joseph* commanded the Women to their Houses, lest their Cries should dismay his Souldiers; willing them likewise to keep silence, and threatned them if they did not: and so he marched to the Breach, which place fell to his lot: He gave not much heed to them that sought to scale the Walls, but only minded what effect the terrible Storm of the Enemies Arrows would produce.

Joseph's subtil Policy.

The Cries of Women and Children in the Battel.

As soon as the Trumpets began to sound, the Air became obscured with the multitude of Arrows. *Joseph*'s Companions remembring the Charge given them, stopped their Ears, and covered their Bodies against the shot of Arrows. And as soon as the Bridges were set against the Wall, presently they fell on; and before the Romans could enter upon them, they repel them back with great Prowess and Courage, which the Greatness of the Danger did not abate but increase, so that they did not give one foot back, till either they kill'd or were killed. But the Jews had not any fresh Men to second those that were tired; and the Romans, still as they were wearied, sent fresh Supplies, and joining together their long Shields, exhorting one another, they became as it were a Wall of defence invincible; and the whole Army like one Body, beat back the Jews, and so set foot on the Walls. *Joseph*, in this desperate case, devised a new way to repel this present Danger: he commanded the Jews to fetch scalding Oil, which they had ready, and pour it upon the Romans, and also cast the Pans upon them. This Device broke the body of the Romans, so that through great pains they fell from the Wall: for the scalding Oil easily got between their Flesh and Armour, and scorched them like Fire, being easily heated, and long continued hot by reason of the Fatness. The Romans being loaded with Helmets and Breast-plates, could not retire so nimbly as was requisite: so that some leapt down off the Bridg, and others died of the pain; others would fain have retired themselves, but could not, because their Enemies followed them so hard. But neither the Romans wanted Virtue and Valour in adverse Fortune, nor the Jews Prudence. For the Romans, notwithstanding they were in intolerable Pain, being scalded with hot Oil, yet they freshly assaulted them that hurt them, desirous to shew their Courage. Then the Jews used another Device to make them retire: for they poured boyling Fenugreek upon the Bridg, so that they slid down: and neither they that would have fled, nor they who strove to assault the Jews, could stand upon their Feet, it was so slippery; and many falling down upon the Bridg, were by their own Company trod to Death; others slid down upon the Rampier; and always as they fell, the Jews struck them: and when the Romans were retired from the place, so that now they were not forced to handy-blows, they had leasure to shoot Arrows and Darts against them. When *Vespasian* saw that his Men in the Fight endured much Misery, towards Evening he caused them to retire, many being slain, and more wounded, only six Men of *Jotapata* were slain, but above 300 wounded: This Fight was upon the 20*th* day of *June*. But after *Vespasian* had comforted his Souldiers for

The War of the Romans with the Jews upon the Bridg.

The Jews pour scalding Oil upon the Romans.

The Romans retire without obtaining their purpose.

that

A that which had hapned, perceiving that they were enrag'd, and desired to fight to revenge themselves, so that they needed no Exhortation; he raised the Rampier higher, and erected three Towers 50 Foot high, covering them aloft with Iron, that so by reason of their Weight they might stand stedfast, and not be consumed by Fire; these he placed upon the Rampier, and in them Archers, and Men that cast Darts and such like: who not being perceived of them that were upon the Wall, by reason of the highness of the Towers, and the Covering thereof, easily wounded them who stood thereon. So the Jews when they could not avoid the Arrows, nor be revenged upon them whom they could not see, nor yet fire the Towers, being covered with Plates of Iron, forsook the Walls; yet they always encountred with them who sought to enter. Thus B the People of *Jotapata* resisted, notwithstanding that many every day were slain, and that they did their Enemies no harm without great danger to themselves.

Year of the World 4031. after Christ's Nativity 69.

Vespasian erecteth higher Platforms and Towers.

The Citizens of *Jotapata* valiantly sustain the Siege.

CHAP. V.

How Japha *was taken by* Trajan *and* Titus.

C AT this time *Vespasian* understood that *Japha*, a City neer *Jotapata*, minded to rebel, encouraged thereunto, for that they heard how they of *Jotapata* had held out contrary to all expectation: wherefore he sent thither *Trajan*, Governor of the tenth Legion, and with him two thousand Foot, and a thousand Horse: who finding the Town able to resist, and the Inhabitants prepared for Fight, and marched out to meet him, (for the Town being by Scituation strong enough, was also compassed with a double Wall) he fought with them, and after a while put them to flight, and in the pursuit entered with them at the first Gate: which the Citizens perceiving, shut the second Gate, not suffering their own Citizens to enter in, lest the Enemies also should rush in with them, as they had done into the first Gate. Truly, God gave this Victory unto the Romans; and his Will it was, that most of the valiant Men of the City should D have their own Gates shut upon them, and so fall into their Enemies hands, who were most greedy to destroy them. Many of them came to the Gates, and called those that kept them by their Names, pittifully intreating that they might come in: which while they were kept out, were butchered like Sheep, being inclosed between two Walls; their own Citizens having shut one Gate upon them, and the Romans the other: and many, thus inclosed, perished by their own Fellows Swords; and an infinite number by the Rage of the Romans, having no Courage to resist and revenge themselves. For the Inhumanity of their own Citizens, and Terror of their Enemies together, utterly discouraged them; and so they died all, in number 12000; cursing not the Romans, but the Jews their own Country-men. *Trajan*, thinking that the City was now destitute of Fighting Men; or if they were within, that they durst not resist being thus terE rified, reserved the taking of the City for the General, and sent Messengers to him, requesting him to send his Son *Titus* to accompliſh the Victory. *Vespasian* fearing that yet there would be some resistance, sent *Titus* with 500 Horse and a thousand Foot, who hastning thither, placed *Trajan* on the left-side of the Town, and himself on the right: so the Romans on every side scaled the Walls; and the *Galileans*, having a while rested, at length left them. Then *Titus* and his Followers leaping down, got into the City, and began a vehement Fight with them that were assembled therein, some valiantly issuing out of the narrow Streets, and assaulting them, and the Women casting such things as they could get, upon the Romans, from the Tops of their Houses; and F thus they held Battel six hours. When their Fighting Men were all slain, then the old Men and Children, and all the other Company, both in the Streets and in their Houses, were soon dispatch'd, that none of them were left alive, save only Infants, who with the Women were led Captives. The number of them that were slain, both in the City and in the first Conflict, amounted to 15000, and the number of those that were led into Captivity, were 1130. This Massacre of the Galileans hapned the 25*th* day of *June*.

The taking of of *Japha* by *Trajan*.

The Jews shut up by the Romans between two Walls, are slain.

12000 Jews slain.

Titus with his Forces comes to *Japha*.

A sharp Skirmish within the Town between the Galileans and the Romans.

H

The Year of the World, 4031. after Christ's Nativity 69.

CHAP. XII.

How Cerealis *Conquered the* Samaritans.

The Assembly of the *Samaritans* on the Mountain *Garizim.*

THe *Samaritans* also were Partakers of the sad Effects of this bloody War. They assembled themselves together upon Mount *Garizim*, which they accounted a sacred Place. But this Assembly gave cause to believe, that not warned by their Neighbours Harms, nor with any Advice or Judgment, considering their own Infirmity, and the Romans Power, they began to be tumultuous. *Vespasian* foreseeing this, thought good I to prevent them: and though all the Region of *Samaria* had Roman Garisons in it, yet the great Multitude assembled, made it reasonable to fear them. Wherefore he sent thither *Cerealis*, the Tribune of the fifth Legion, with six hundred Horse, and three thousand Foot. *Cerealis* thought it not the best way to go unto the Mountain, and attack the whole Multitude there, who were so numerous, but he commanded his Souldiers to beleagure the Mountain about, at the Foot thereof, and to keep there all the day. There happened at that time a vehement Heat, and the *Samaritans* wanted Water. It was then Summer, and the People had not provided themselves with Victuals, so that many, in one day only, for want of Drink, died of Thirst: others preferring Death before the Misery they endured, fled to the Romans: of whom *Cerealis* learned K that those that yet remained on the Mount, were even disheartned by the Misery they endured. Where he ascended the Mountain, and compassed about the Enemies with his Army, he first exhorted them to yield, and promised them all their Lives if they would cast down their Weapons: but nothing prevailing with them, he set upon them, and killed them all, in number 11600. This was done the 27*th* day of *June*. These were the Miseries that befel the *Samaritans*.

Want of Water in the Mountain *Garizim.*

11600 *Samaritans* slain.

CHAP. XIII.

L

How JOTAPATA *was taken.*

THe Citizens of *Jotapata* having endured this hard Siege, beyond all expectation, seven and forty days; the Romans Mounts were now raised higher than their Walls. On the same day one of the City fled to *Vespasian*, and told him in what case the City stood, and how few Citizens were left, and that with daily Watchings and Fighting they were far spent, so that they were not able to resist any more, and that they might be taken by Policy if they were followed: for in the last part of the night, being weary, they ceased from their Labour, and slept till the Morning: wherefore he per- M swaded *Vespasian* to assault them at that time. But *Vespasian* knowing how faithful the Jews were one unto the other, and how they contemned all Punishment, gave little Credit to this Runaway: For a little before, one of *Jotapata* being taken, could not by any Torments be compelled to confess or disclose the Estate of the City: the Fire nothing moved him, and so at last he was crucified, laughing and scorning Death. Yet a probable Conjecture which he had, perswaded him to give some Credit to this Traitor's Words: and for that he knew no great Harm could befal him, if he so assaulted the City as the Traitor advised, he commanded the Man to be kept, and put all his Army in readiness to assault the Town. At the Hour appointed, he made towards the Wall with Silence. *Titus* march'd first, accompanied with one *Domitius Sabinus*, a Tribune, N and some choice Men of the fifteenth Legion: who killing the Sentinals, entred into the City; and after them entred *Sextus Cerealis* and *Placidus*, with their Companies; so the Castle was taken, and the Enemies were in the midst of the Town; and it was fair day-light, and yet the Towns-men knew nothing, being now fast asleep after their great Labours and Watchings; and they that watch'd could see nothing, there was so thick a Mist by chance that Morning, and the rest never wakned till Death was at their Door, and that they perceived their Calamity and Destruction. The Romans mindful of all that had befallen them in the time of the Siege, neither spared nor pitied any one; but driving the People out of the higher part of the City into the lower, they Massacred them all. They that would have fought, could not for the Narrowness of the O place; and so being cumbred for want of room, and sliding down the Banks for haste, their

A Fugitive certifieth the weak estate of the Citizens of *Jotapata*, and how few they were.

The Romans enter the City whilst the Jews sleep.

The Romans have neither Mercy nor Compassion.

A their Enemies ſtill purſuing them, they were eaſily ſlain. Many of *Joſeph*'s Guard ſeeing they could not fight, gathered themſelves together in a Corner of the City, and ſlew themſelves, that the Romans might not kill them. But ſome of the Watch-men, who firſt perceived the City to be taken, fled into a Tower, and reſiſted a while, (this Tower was ſituate in the North-ſide of the City) and at laſt being invironed with their Enemies, towards Evening yielded, and offered themſelves to be ſlain. The Romans might have boaſted that this Victory had been gained without Blood-ſhed on their part, had not *Antonius* a Centurion been ſlain treacherouſly: For one of them who fled into the Caves, (as many did) requeſted *Antonius* to give him his Hand, in token that he might come out ſafe and without danger: which he doing unadviſedly, the B Jew with a Spear ſtruck him in the Flank, whereof he preſently died. The Romans hereat enraged, that day ſlew all the People they found; and the days following they ſearch'd all the ſecret Places, and drew thoſe out of the Caves and Dens that fled thither, and ſlew all but Women and Infants: ſo that they took away a thouſand and two hundred Captives; and the number of them who were ſlain during the Siege, and at ſuch time as the City was taken, amounted to forty thouſand. *Veſpaſian* commanded the City to be deſtroyed, and the Caſtles to be burnt. Thus *Jotapata* was taken the 13*th* Year of *Nero*'s Reign, on the firſt of *July*.

Year of the World 4031. *after Chriſt's Nativity* 69.

The Fight of the Jews with the Romans in the Tower.

Antonius ſlain by a Jew treacherouſly.

40000 Jews periſh during the Siege, and in the former Battel.

C

CHAP. XIV.

How Joſeph *was taken, and how he redeem'd his Life with Deeds and Words.*

BUT eſpecially above all others, the Romans made diligent ſearch for *Joſeph*, both for the Animoſity they had againſt him, and alſo becauſe *Veſpaſian* had a great deſire to get him into his hands; conceiving, he being taken, the greateſt part of the D War would be ended: ſo they ſought him among the dead, and amongſt thoſe that were hid; but he (Fortune favouring him) when the City was taken, eſcaped from the midſt of his Enemies, and leapt into a deep Well, which had a large Cave on the one ſide, (which they above could not perceive) where he found forty of the braveſt of his Men, who had Proviſion there for many days. There in the day-time he lay hid, and in the night he went forth to ſee if he could eſcape; but perceiving that all places about were diligently watch'd for to take him, he returned again into the Cave, and lay there two days; the third day a certain Woman that had been with them in the Cave, diſcovered him. Then *Veſpaſian* ſent two Tribunes to him, to promiſe him ſafety, and bring him before him; the Tribunes Names were *Paulinus* and *Gallicanethus*. But *Joſeph* would not accept the Offer, fearing that becauſe he had been the Author of all E the Evils that the Romans had endured, they ſought him out to puniſh him; till *Veſpaſian* ſent *Joſeph Nicanor*, the third Tribune, one of *Joſeph*'s Acquaintance. *Nicanor* recounted to him how mild the Romans were towards them whom they had conquered, and that the Roman Generals rather admired him for his Vertue, than hated him. Moreover, that his General intended not to puniſh him, which if he pleaſed, he might do, (whether he yielded himſelf or no) but to ſave him, being ſo valiant a Man: adding alſo, that if *Veſpaſian* meant ill, he would never have imployed his Friend in ſuch a Meſſage, to uſe Friendſhip (ſo noble a Vertue) to ſo evil a Purpoſe as to work Treaſon; and that he, though *Veſpaſian* had been ſo minded, would never have conſented to have betrayed his Friend *Joſeph*. For all *Nicanor*'s Words, he ſtill heſitated, as unF reſolved what to do. Whereat the Roman Souldiers being angry, began to caſt Fire into the Cave: but *Veſpaſian* hindred them, being deſirous to take *Joſeph* alive. *Nicanor* ceaſed not to entreat him; and he perceiving how his Enemies began to be enraged, and calling to mind the Dreams he had had, wherein God had fore-ſhewed him all the Jews Calamities, and what happy Succeſs ſhould befal the Romans, (for he could interpret Dreams, and whatſoever God obſcurely ſhewed, being inſtructed in the holy Books of the Prophets, and himſelf a Prieſt, as his Parents were) being as it were now filled with the Spirit of God, and the Dreams and Viſions coming into his Mind, he prayed ſecretly to God after this manner: *O great Creator of the Univerſe, ſeeing it* G *pleaſes Thee to ruin the Nation of the Jews, and to ſend all good Fortune to the Romans, and that Thou haſt choſen me to foretel future Events, I ſubmit to thy Will, and render my ſelf to the Romans to ſave my Life, proteſting, that I mean not to go to them to play the Traitor to my*

Joſeph leaps into a deep Trench, and lieth hidden in a Cave.

Veſpaſian by Tribunes ſends *Joſeph* aſſurance.

Joſeph's Dream of the Slaughter of the Jews.

Joſeph filled with the Spirit of God, ſecretly prayeth.

1 Year of the World 4021. after Christ's Nativity 69.

Country, but as thy Minister. And having thus spoken, he yielded himself unto Nicanor. But they who were in the Cave with *Joseph*, perceiving that he yielded himself to the Romans, flocked about him, and cried out, *What is become of all our Love for our Laws? Where are those generous Souls and true Jews, to whom God when he created them, inspired so great a Contempt of Death? Art thou, O* Joseph, *so desirous to live, as to become a vile Bond-slave? How soon hast thou forgotten thy self? How many hast thou perswaded to embrace Death for the sake of their Liberty? Truly, thou hast but a shadow of Valour and Prudence in thee, if thou dost hope that they will save thy Life, against whom thou hast so behav'd thy self; or, if they would save thee, to desire Life at their hands. But seeing the Romans Offer hath made thee forget thy self; yet we, to preserve the Honour and Credit of our Country, will lend thee our Arms and Swords, and so if thou beest willing to die, die like the General of the Jews: which if thou refuse to do, thou shalt whether thou wilt or no, die like a Traitor to thy Country.* When they had thus said, they all threatned to kill him with their Swords if he yielded to the Romans.

Joseph consents to Nicanor.

H

The Jews Violence and Expostulation against *Joseph*.

I

Joseph fearing their Violence, and being perswaded that if he died before he had revealed to his Nation the things that God had declared to him, he should fail in his Duty to God; he had recourse to the Reasons which he thought most likely to prevail, and spoke to this effect:

Joseph's Oration to his Country-men.

Wherefore, O my Friends, (saith he) *are you become Murderers of your selves? Wherefore are ye so eager to divide things so united, as the Soul and Body are? If any Man imagine that my Mind is changed, the Romans know whether that be true or no. I confess it is a thing most honourable to die in War; yet not any way, but according to the Law of Arms,* (viz.) *by the Conqueror's hand. If I entreat the Romans to spare my Life, then I am worthy to perish with mine own Sword and Hand: but if they think good to spare their Enemies, should not we think it good likewise to spare our selves? Truly, it is meer folly to do that to our selves, to avoid which we fight against them. I confess it is a commendable thing to die for Liberty, but that is to die in Fight, and by their hands only who took away that Liberty: But now, neither do they war against us, nor kill us. He is not only to be judged a Coward, who refuses to die when need requireth, but he also who will die when no need urgeth. Moreover, what withholdeth us from offering our selves to the Romans? Truly, fear of Death. Shall we therefore make that certain our selves, which we fear at the Romans hands?*

K

L

But some will say, If they spare us, we are made Captives. I pray consider what Liberty we have now. If it be said, It is a part of Courage to kill one's self: I maintain on the contrary, it is the part of a very Coward. For I think him to be a very timorous Sea-man, who perceiving a Tempest coming, sinketh the Ship wherein he is before it comes. Moreover, it is against the Law of Nature, and the Sentiments of all Creatures, to kill our selves; for thereby we commit an heinous Crime against God. There is no living Creature that of his own seeking would willingly die: for every one feels in himself the strong and forcible Law of Nature, whereby they desire to live: And for this cause we judg them our Enemies that seek to take Life from us, and punish them that take it indeed. And do you not think it a great contempt for a Man to despise Life which is God's Gift? For we of him receive our first being, and from him let us expect our ending. The Body is mortal, framed of corruptible Matter; but our Souls are immortal, and in some sort partake of the Nature of God. If any one abuse that which another putteth him in trust with, we think him a perfidious and wicked Man: And shall we think that if we remove out of our Bodies that which God hath placed in the same, that he shall not know of it whom we have so abused? We hold those Slaves worthy to be punished that run away from bad Masters: and shall not we then be held for Impious, who flee from so good a Master as God is? Do ye not know that they, who according to the Law of Nature depart out of this Life, and render that to God which they received of him, when he who gave it requires it, shall leave behind him a perpetual Name to their Posterity and Family? And that unto those Souls who are obedient unto their Creator when he calls them, he gives a holy and sacred Mansion in Heaven, from whence, after a Revolution of the Heavens, they are again remanded to animate Bodies pure as themselves? And that on the contrary, they that cause their own Death, go into dark Hell? and that God punisheth this their Offence upon all their Posterity? Hence it is that our wise Law-maker forbiddeth it, who knew how God abhorreth this Crime. For if any amongst us kill themselves, it is decreed that till the Sun go down they shall be unburied, though we hold it lawful to bury before those that have been killed in War.

It is against the commoncourse of Nature for a Man to kill himself, yeaand a heinous Sin against God.

M

The Soul is immortal, and a portion of God placed in our Bodies.

How the ancient Jews dealt with those that slew themselves

N

Other Nations cause their Right-hands to be cut off, who have killed themselves: judging, that as the Soul thereby was separated from the Body, so the Hand deserves to be separated from it. Wherefore, O Companions, think on that which is reasonable, and add not to your Misery, Impiety against God who created us. If we desire to be saved, let us save our selves: for

Joseph's Peroration.

O

it

A *it is no disgrace to receive our Lives at their hands, who are Witnesses of so many valiant Deeds of ours. If we desire to die, let us die by their hands who have overcome us. I will not go into my Enemies Camp to be a Traitor against my self. For I hear not their mind, who forsake their own Company to fly to their Enemies: for they fly to them to save their Lives, but I go to them to cause mine own Death. And I would to God that the Romans would break promise with me: for if they kill me after they have promised to save my Life, I shall willingly die, and with great courage, seeing their Breach of Promise and Perjury is a blemish to their late Victory.*

Year of the World 4031. after Christ's Nativity 69.

Joseph spoke more to this effect, to dissuade his Companions from killing themselves: But they stopping their Ears with Desperation, wherewith they had armed themselves to die, came furiously towards him with their Swords drawn, upbraiding him that

Joseph is in great danger to be slain.

B he was a Coward, and every one was ready to strike him. Then *Joseph* calling one by his Name, and looking upon another with a Countenance like a Governour, holding another's Hand, and intreating the rest distracted in such danger, by this means diverted the Blows they intended him: for still as one came near to strike him, he turned his Face upon him, like some wild Beast encompassed with the Hunters. Some of them who remembred he had been their Captain in their Extremity, with reverence of his Personage trembled; so that their Swords fell out of their Hands: and many lifting up their Arms to strike him, of their own accord let their Weapons fall. *Joseph*, notwithstanding his desperate Estate, yet was not void of Judgment; but trusting in God's Assistance, he hazarded his Life, and spake unto them as followeth: *Seeing ye are all determined to*

Another Policy of *Joseph*.

C *die, let us cast Lots who shall kill one another; and he to whom the Lot falleth, shall be killed by him who shall next follow, and so the Lot shall be cast upon every one of us, and none of us shall be forced to kill our selves. For it were Injustice, that when some of us are slain; the rest should repent themselves, and so escape.* They all liked well of this, and always he upon whom the lot fell, was slain by him that followed, for Death was more acceptable, because they thought *Joseph* should die with them. Now it happned, by the Providence of God, that *Joseph* remained alive only with one other; and he perswaded him who was left alive, to live, and not to seek Death, lest either the Lot should fall upon himself, and so he be slain, or upon the other, and so he should be polluted with the Murder and Slaughter of one of his Friends. *Joseph* being thus delivered from extream Danger, both from the

Joseph's Fellows die by Lots, and *Joseph* and another are reserved.

D Romans, and from those of his own Nation, went with *Nicanor* to *Vespasian*.

All the Romans came about him to see him; and pressing about their General, they made a great noise, some rejoycing that he was taken, others crying out to punish him, others striving to come near to behold him better: and they who were afar off, cried out to kill that Enemy of the Romans Fame. But those who were near and beheld him, remembring his great Actions, were astonished at his change of Fortune. No Captain or Ruler, but although before they were all moved against him, yet now beholding him, they began to pity him: especially *Titus*, who being of a gentle Disposition, admired *Joseph*'s Valour, his Constancy in Adversity, and considered his Age, and thereby was moved to take compassion upon him, remembring what a manner of Man he had been during the Wars, and what he now was, being fallen into his Enemies hands: calling also

Joseph resorteth to *Vespasian* with *Nicanor*.

An Example of *Titus*'s Grace and Mercy toward *Joseph*.

E to mind the Power and Force of Fortune, and how uncertain the chance of War is, and that humane Affairs have no Stedfastness. His Example drew many Minds to pity him, so that *Titus* was the chief Author of *Joseph*'s Life: Yet *Vespasian* caused him to be carefully kept, as though he meant to send him to *Cesar*. Which *Joseph* hearing, requested that he might speak a word or two with him alone. Whereupon, all but his Son *Titus* departing, and two of his Friends, *Joseph* spoke to him in these Terms.

Joseph hath private Conference with *Vespasian*.

You think only, that you have Joseph *for your Captive, but I am a Messenger to you of greater Matters from God. Otherwise, I know my Country Laws, and how it behoved the Generals of our Nation to die, and not to be taken alive by their Enemies. You will send me*

Joseph foreretelleth *Vespasian* of his future Honours.

F *to* Nero; *Wherefore, since* Nero *and those that are to succeed him before you, have so little time to live, You, O* Vespasian, *shall be* Cesar, *and Emperor of* Rome, *and* Titus *your Son after you: keep me therefore in bonds with you, for you are not only my Lord, but Lord of all the World, Sea and Land, and all Mankind. And if I now feign these things in this state of mine own Mind against God, let me be reserved to greater Punishment.* After he had thus spoken, *Vespasian* gave small credit to his Words, thinking that *Joseph* framed these things of himself to save his Life: yet by little and little he began to give credit to him, because God put it in his Mind to hope for the Empire, and foretold him of his Reign by many Signs and Tokens, and he also found *Joseph* to tell the Truth in other Matters. For one of *Vespasian*'s Friends saying, that it was strange that he knowing this,

Joseph's Truth in all things.

G could not prophesy of the event of the War against *Jotapata*, and what was like to befal himself, that so he might avoid those Evils. *Joseph* answered, that he had foretold the Citizens of *Jotapata*, that after seven and forty Days they should be destroyed, and

The Year of the World, 4031. after Christ's Nativity 69.

that the Romans ſhould keep him alive in hold. *Veſpaſian* ſecretly enquired of theſe H
matters, and finding by the relation of the Captives that it was true, he began to give more credit to that which *Joſeph* had told him concerning himſelf. So he commanded *Joſeph* to be kept Priſoner, yet he gave him Apparel, and divers other things in moſt courteous manner: and *Titus* greatly honoured him. The fourth day of *July*, *Veſpaſian* returned to *Ptolemais*, and from thence he came to the Sea-coaſt to *Cæſarea*, which is the greateſt City of *Judæa*, whoſe Inhabitants are for the moſt part Greeks. The Inhabitants received the Army and the General with all friendſhip poſſible, both for that they loved the Romans, and eſpecially alſo for that they hated the Jews; ſo that many intreated *Veſpaſian* to put *Joſeph* to death. But *Veſpaſian* judging this a raſh Petition, would make no anſwer to it: and he left two Legions to Winter at *Cæſarea*, I becauſe he ſaw it was a fit place; and he ſent the tenth and fifth to *Scythopolis*, becauſe he would not over-charge *Cæſarea* with the whole Army. This place is warm in Winter, and exceeding hot in Summer, by reaſon it is ſcituate on a Plain by the Sea-coaſt.

Joſeph is kept bound, yet rewarded by *Veſpaſian*.

Ceſarea a great City by the Sea-ſide, inhabited for the moſt part by Greeks.

Scythopolis.

CHAP. XV.

How Joppa *was taken by the* Romans.

K

Joppa the retreat of the Seditious and Thieves.

IN the mean time a great multitude being gathered together, who either were ſeditious Perſons, or Thieves, or ſuch as had eſcaped out of the taken-Cities, re-edified *Joppa* for their Refuge, which *Ceſtius* formerly had deſtroyed: and ſeeing they could not find Proviſion in the Country, which was already waſted and left deſolate by the War, they purpoſed to become Pirates; and ſo building Ships for that purpoſe, they robbed the *Phœnicians*, *Syrians*, and *Ægyptians*, not ſuffering any to paſs thoſe Seas without danger. *Veſpaſian* underſtanding their practices, ſent Horſe and Foot againſt *Joppa*, who finding the City not guarded, got into it in the night: which the Inhabitants perceiving, were ſo terrifi'd that they durſt not make any reſiſtance to expel the Romans; but they all fled to their Ships, and there ſtaid all night, a flight-ſhot L
from the ſhoar. *Joppa* is naturally no road for Ships (for it is ſcituated upon a turbulent Shore) and on every ſide hath very high and eminent Rocks, which trouble the Seas, and make huge Waves. In this place (if we may believe the Fable) one may ſee the ſigns of *Andromeda's* Chains. When the North Wind blows, it ſtriketh the Waves againſt the Rocks, and ſo cauſeth a dangerous Sea, that it were far more ſafe to be in the midſt of the Seas than at that Shore when the ſaid Wind bloweth. The Inhabitants of *Joppa* rode there all night, and by break of day the North Wind began and blew fiercely, and drove ſome of the Ships one againſt another, and others againſt the Rocks: and many ſtriving againſt Wind and Weather, and ſeeking to get into the midſt of the Sea for fear of the Rocky Shore, and their Enemies there, were drowned. M
They that eſcaped, neither had any place of Refuge, nor hope of Safety; for the tempeſt drove them from the Sea, and the Romans from the City, ſo that the Air was filled with Cries of the People expecting to be drowned, and with the noiſe and ſound of the Ships beating one againſt another. By this means ſome of the Inhabitants of *Joppa* were ſwallowed up by the Waves, others ſuffered Shipwrack; ſome killed themſelves rather than to be drowned: many with the Waves were ſtricken againſt the Rocks, ſo that the Sea was bloody, and all the Shore covered with dead Bodies: and whoſoever eſcaped the Sea, and got to ſhore, the Roman Souldiers there ſtanding ready, killed them. Four thouſand and two hundred dead Bodies were caſt upon the Shore. So the Romans having without any Fight taken the City, deſtroyed it: and thus was *Joppa* N
taken, and twice deſtroyed by the Romans in a ſhort time. *Veſpaſian* built there a Caſtle, and placed in it ſome few Horſe-men and Foot-men, to the end that none of the Jews might come thither again to play the Pirates; and that the Foot-men might keep the Caſtle, and in the mean time the Horſe-men might go forth, and ſpoil all the Towns and Villages, and Territories belonging to *Joppa*: which alſo they did. When the News of the Deſtruction of *Jotapata* was brought to *Jeruſalem*, many gave ſmall credit to it; partly for the Greatneſs of the Calamity, partly for that no Man could ſay, he had ſeen the Deſtruction of the City: for none eſcaped the Maſſacre to carry the News, but only report thereof was ſpread abroad. But at the laſt it was confirmed to O
be true by thoſe that dwelt near the Place, and then they believed it. Many things alſo which were falſe, were reported as true: For it was bruited that *Joſeph* was ſlain

in

Of *Andromida*, read lib. 4. *Ovid Metamorph.*

Ahuge tempeſt drowns thoſe of *Joppa* in the Sea.

Four thouſand and two hundred Bodies caſt out.

Veſpaſian taketh *Joppa*, and encampeth in the Caſtle.

Fame it ſelf declareth the deſtruction of *Jotapata*.

A in the Deſtruction of the City. All *Jeruſalem* was ſo afflicted for his Death, that whereas others were lamented only by their Kindred, all the City bewailed his ſuppoſed Death. They mourned for him thirty days, and hired Muſicians to ſing Funeral Songs for him. At laſt, Truth diſcovered it ſelf, and the true News of the Deſtruction of *Jotapata* with the Accidents there: alſo how *Joſeph* was not ſlain, but was living in the hands of the Romans, and that the Romans honoured him more than a Captive could expect. Then the Jews began as much to hate him now living, as before they had mourned for him when they ſuppoſed him dead. Some ſaid he was a Coward, others that he was a Traitor to his Country, and the whole City vented reproachful Speeches againſt him. Theſe heavy Tydings encreaſed their Rage and their Adverſity (which to

B wiſe Men had been a warning to provide leſt the like ſhould befal themſelves) made them more outragious; ſo that always the end of one Miſchief was the beginning of another. To be ſhort, now they were more incenſed againſt the Romans than before, in the thought that by revenging themſelves of them, they might alſo be revenged of *Joſeph*. And this was the Eſtate of the Citizens of *Jeruſalem*.

Year of the World 4021. after Chriſt's Nativity 69.

Joſeph is ſaid to be ſlain in *Jeruſalem*.

The Hatred, Malice and Wrath in *Jeruſalem* againſt *Joſeph*.

CHAP. XVI.

C

How Tiberius *was yielded.*

Veſpaſian cometh unto *Agrippa's* Kingdom, and recreateth himſelf there, and feaſteth twenty days.

VEſpaſian was deſirous to ſee the Kingdom of *Agrippa* (for the King had intreated him to go thither, partly to the intent to feaſt him and his whole Army, partly that he might repreſs ſome Troubles ariſing in his Kingdom in the time of his abſence.) And ſo he departed from *Ceſarea* upon the Sea-coaſt, and went to *Ceſarea Philippi*, where he ſtayed and refreſhed his Souldiers twenty days; and himſelf alſo feaſted, giving God thanks for his proſperous Succeſs in the War. This done, he had Intelligence that *Tiberias* and *Tarichea* were revolted (both which Cities belonged to *Agrippa's* Kingdom) whereupon determining utterly to deſtroy the Jews which inhabited there-

D abouts, he thought good to lead his Army againſt theſe two places, eſpecially that he might reward *Agrippa* for his good Entertainment, by ſurrendring theſe Cities to him. In order whereunto he ſent his Son *Titus* to *Ceſarea* to bring the Souldiers there to *Scythopolis*, which was the greateſt City of all *Decapolis*, and was near *Tiberias*; whither himſelf being come, he expected his Son's coming: and departing from thence with three Legions, he pitched his Tent in a place called *Enabris*, where the ſeditious People of *Tiberias* might behold his Army; this Place was thirty Furlongs from *Tiberias*. From thence he ſent *Valerianus*, a Captain, to exhort them to Peace, and he ſent fifty Horſe-men to accompany him: for he underſtood that the People deſired Peace, and againſt their Will were forced to War, by ſome of the Seditious amongſt them. *Valerianus* coming near the City Walls, lighted from his Horſe, and commanded

Valerianus peaceably ſpeaks to the Townſmen.

E all his Company to do the like, that they of *Tiberias* might not think that they came to fight, but in peaceable manner: before he ſpoke a word, the boldeſt of the ſeditious Perſons iſſued out againſt him, having one *Jeſus* the Son of *Tobias*, who had been a Captain of Thieves, for their Leader. *Valerianus* not preſuming to fight without Authority from his General, although he had been certain of the Victory; and conſidering that it was great danger for ſo few to fight againſt a whole multitude, and withal terrified with the Boldneſs of the Jews, contrary to his expectation, he fled away on foot, accompanied only with five other, leaving his Horſe and the reſt behind him, whom *Jeſus* and his Followers took, and brought into the City, rejoycing at though they had taken them in fight, and not by Treachery. But the Senators and

The Seditious ſally out, and put the Romans to flight.

F chief of the City, fearing what might enſue upon this Fact, went to King *Agrippa*, who preſented them to *Veſpaſian*; they proſtrated themſelves at his Feet, beſeeching him to have compaſſion on them, and not to think the whole City Partakers with thoſe few wicked Perſons, that ſo had merited his Diſpleaſure; but to ſpare the People who always had honoured the Romans, and only puniſh the Authors of that Revolt and Miſdemeanour, who alſo had with-held the whole City till now from yielding it ſelf to the Romans. *Veſpaſian* moved by their Entreaties, pardoned the City, (though he was exaſperated againſt them all for taking of *Valerianus* Horſe) and becauſe he perceived *Agrippa* was ſolicitous for fear that the City ſhould be deſtroyed; and

The Citizens of *Tiberias* proſtrate themſelves before *Veſpaſian*, and obtain pardon.

G ſo *Veſpaſian* promiſed the Citizens pardon. Then *Jeſus* and his Aſſociates thinking it not ſafe for them to abide there, fled to *Tarichea*. The next day *Veſpaſian* ſent before

The Year of the World, 4031. after Christ's Nativity 69.

before him *Trajanus* with certain Horse-men into the Castle, to see if all the People desired Peace; and finding them to be peaceably dispos'd, he with his whole Army came to the City. The Inhabitants opening the Gates of the City, went to meet him with great joy, all crying out that he was the Author of their Welfare, and Benefactor, and wishing him all Prosperity and Felicity. The Gates of the City were narrow, so that the Army could not quickly enter in: wherefore *Vespasian* commanded a part of the Wall on the South side to be pull'd down, and so entred; forbidding to spoil the Citizens, or ruine the Walls, for *Agrippa*'s sake, who promised that from thenceforth the Citizens should be quiet: And indeed this King spared no Pains to repair the Mischiefs which Division had caused amongst them.

The Tiberians entertain *Vespasian* with Acclamations.

CHAP. XVII.

How Tarichea *was besieged.*

Vespasian besieged *Tarichea.*

Vespasian departed from *Tiberias*, and encamped near *Tarichea*, and fortified his Camp: foreseeing that the Siege of this place would cost much time: for all Rebels that had desired War were got thither, trusting both to the Strength of the City, and the Lake adjoining to it, called *Genesareth*. For this City was built like *Tiberias*, upon a Mountain: and *Joseph* had inclosed it with a Wall where it was not compassed by the Lake. But the Wall, though strong, yet was not so strong as that of *Tiberias*: for *Joseph* built that in the beginning of the Revolt, having Men and Money at will; but that of *Tarichea* was built only by the remainder of his Liberality. The Tarichеans had great store of Ships in the Lake adjoyning, to the end that if they were overcome by Land, they might flie by Water: to which end they had prepared their Ships for Battel by Water, if need should be. Whilst the Romans entrenched themselves, *Jesus* and his Followers not dismayed either with the Multitude or Military Discipline of his Enemies, issued out of the City, and slew the Workmen, and destroyed part of the Work; till perceiving the Romans assembled together against him, he fled again to his Company without any loss or harm received. But the Romans pursued them so fast, that they forced them to take their Ships: and so being gone so far from the Shore, as that yet they might easily reach them with the shot of an Arrow, they cast Anchor, and disposed their Ships in Warlike Manner, and fought against the Romans who were on shore. *Vespasian* understanding at the same time that a great multitude of them were gathered together in a Place near the City, sent his Son *Titus* against them with 600 Horse; who finding the number of his Enemies too great to encounter, he certified his Father that he needed more Forces: Yet perceiving many of those Horse-men of good courage, before any more Aid came, (though some of them were afraid of the Jews) he got upon a high Place where all might hear him, and said, *O ye Romans, I will first put you in mind who you are, and of what Nation, that so considering what your selves are, you may also consider who they are with whom we are to fight. As for you, was there ever any Enemy in any part of the World that could escape our hands? And as for the Jews, though they endure and manfully bear out their Misery, yet they look upon themselves as vanquish'd. If therefore they constantly endure Misery, and fight valiantly being in Adversity; what should we do who are in Prosperity? I rejoice to see you shew good Countenance; yet I fear lest so great a multitude of our Enemies may discourage some of you. Let every one therefore once again consider, who himself is, and with whom he is to fight: and that although the Jews be bold and valiant enough, yet they observe no warlike Order, and are unarmed, and so are rather to be termed a Multitude than an Army. I need not speak of your Knowledg and Skill in War: since for this only Cause we are trained up in warlike Discipline in time of Peace, to the end that our Courage should answer the number of our Enemies when we are to join Battel: for what fruit shall we shew of this our perpetual warlike Order and Discipline, if we dare only fight with a rude Multitude that are no more in number than our selves? Consider that you being armed are to fight with Men unarmed, and being Horse-men are to fight with Foot-men, and being guided by good Officers, with those who have no Head or Ruler. All which things supply in us the want of more Men; and the contrary in our Enemies doth much diminish their number. Victory doth not depend on the multitude of Men, be they never so warlike; but in a few, if they be valiant: for as they are few, so are they easily kept in order, and may easily come to help one another, not being pestered; whereas great Multitudes do more hinder one another than do good, and oftentimes do themselves more harm than their Enemies. The Jews indeed are led with Desperation, Rage and Fury, which when good Fortune seconds them are of some force, but the least ill Fortune quickly extinguishes that order: But we are led by Vertue and Obedience, and*

The Romans drive the Jews to their Ships.

Titus's Oration to his terrified Souldiers.

Jews are not to be feared.

Victory consisteth not in the Multitude, but in the Courage of a few that fight valiantly.

The Year of the World, 4031, after Christ's Nativity, 69.

A *and Fortitude, which are of force in Prosperity, and also are good in Adversity. Moreover, we have greater reason to fight than the Jews have: for they fight only for their Country and Liberty, but we fight for Renown and Empire; that since we have already gained the Empire of the whole World, it might not be thought that our Enemies the Jews are Adversaries able to match us. Consider moreover, that ye need not fear any great danger, for we have many to help us, and that hard by; let us therefore atchieve the Victory before any more succour come to us; so shall our Honour and our Victory be greater. Now there will be a trial made of Me, my Father, and You, whether he deserves the Reputation he enjoys? whether I am worthy to be his Son? and whether I may esteem my self happy in commanding You? For he is wont to be victorious, and shall I return to him, being conquered? And are you not ashamed to*
B *be dismayed, seeing that I your Captain offer my Self, and will undergo the greatest Perils? My Self will bear the brunt of the Enemies, and first encounter with them, and let none of you depart from me; perswade your selves that God will assist me in this Fight, and boldly presume that we can do much more being in the midst of our Enemies, than if we should only fight with them at a distance.*

Titus having thus spoken, as it were by God's Providence, all his Souldiers took heart and courage, so that now they were sorry to see *Trajan* come with 400 Horse-men more before the Fight began, as tho their Victory would be less renowned, because he came to help them. *Vespasian* also sent *Antonius* and *Silo* with 2000 Archers, to take the Mountain that was just opposit to the Town, and to beat them that defended the City
C off from the Walls: and they did as they were commanded. Then *Titus* with all Force possible, charg'd with his Horse upon the Enemies; and all followed him with an huge Cry, spreading themselves in such order, that they occupied as much ground as the Jews, and so appeared more than indeed they were. The Jews, tho terrified by their Fierceness, yet stood the first Assault: but in the end dismayed, and put out of order with their Lances, and trampled on with the Horse-men, every one fled as fast as he could into the City. The Romans killed some as they fled, others as they overtook them, many for haste tumbling one upon another; and they prevented all that fled to the Walls, and drove them back again into the Field, so that of this great Multitude, a very few were saved, who got into the City. Now at their return into the City, there fell a great
D Dissention: for the Inhabitants considering their own Estate, and the Event of all former Wars, and especially of this last Fight, misliked the War, and desired Peace: but the Strangers that had fled from other places thither, and were in great number, would needs continue it; and so one part began a contest against the other, which proceeded so far, that by their Outcries they seem'd ready to take Arms. *Titus* not being far from the Wall, heard these Tumults in the City, and cryed out to the Romans, *This is the Hour (Fellow-Souldiers) wherein God hath delivered the Jews into our hands: why do we defer the time any longer? why do we not take the Victory offered? Do you not hear the Cries within? they who escaped our hands, are at variance amongst themselves: The City is ours, if we make haste, and take Courage. Nothing worthy Renown can be atchieved without*
E *Danger. Let us not only prevent our Enemies Concord, which Necessity will soon effect, but also our own Forces before any fresh Aid come to us; that besides the Victory, being so few over so huge a multitude, we may also divide the Spoil of the City among us.* No sooner had he thus spoken, but presently he mounted upon his Horse, and rode into the Lake, and so passed into the City, and all the Souldiers followed him. They that defended the Walls, were so amazed at his Boldness, that none made Resistance against him as he came: but *Jesus* with his Followers leaving the Quarter which was his to defend, fled into the Fields: others flying towards the Lake, fell into their Enemies hands, who came that way against them, and so were slaughtered as they were getting into their Ships; others were slain as they were swimming to overtake the Ships that were new
F lanched from the Shoar: and there was a great slaughter of Men all over the City. For the Strangers that fled not, made some resistance; but the Towns-men did not offer to defend themselves: for they abstained from Fight, hoping for pardon, because they had not approved the War. At last *Titus* having slain the Factious, took compassion upon the Citizens, saved their Lives, and caused the Slaughter to cease. They who escaped to the Lake, seeing the City taken, removed as far as they could from their Enemies. *Titus* sent Horse-men to let his Father understand what he had done. *Vespasian* was very glad of his Son's glorious Success, whereby a great part of the War was ended. He commanded the City to be guarded round about, to the intent that none might escape away alive. And the next day he came down to the Lake, and command-
G ed Ships to be built to pursue those that had escaped by it: and having many Workmen, and great store of Matter to build them withal, his Command was soon effected.

Vespasian sends a new supply to *Titus*.

The Jews flee into the City.

A bitter Dissention and Sedition in the City.

Titus's Oration to the Roman Souldiers.

Jesus with his Followers flee into the Fields.

Titus certifies his Father of his Victory.

CHAP.

H

The Year of the World, 4031. after Christ's Nativity 69.

CHAP. XVIII.

The Description of the Lake of Genezareth, *and the Fountain of* Jordan.

THE Lake of *Genezareth* taketh its Name from the Country adjoining to it; the Breadth thereof is forty Furlongs, the Length an hundred. The Water of this Lake is sweet and good to drink, and more subtile than ordinarily the Waters of other places are; and it is very clear near the Shoar, and more cool to drink, than either that of the River or Fountain; yea it is always more cold than one would judg such a Lake I to be of that Largeness; for the Water being set in the Sun, doth not lose its Coldness, when the Inhabitants expose it to the Sun in Summer, to allay the natural Coldness thereof. There are in it many sorts of Fishes, nothing like the Fishes of other places, either in Shape or Taste. The River *Jordan* passeth through the midst of it. It is thought that *Panium* is the Head and Fountain of it, but in truth it hath its Original from *Phiala*, from whence it passeth under-ground a hundred and thirty Furlongs from *Cesaria*, towards that way which leads unto *Trachonitis* on the right-hand. This Source is called *Phiala*, by reason of its Roundness, for it is as round as a Wheel, and the Water still keepeth within the brink of *Phiala*, never increasing nor diminishing. No Man knew that this was the head of *Jordan*, till *Philip* the Tetrarch of *Trachonitis* found K it to be so; for he casting Straws into *Phiala*, found them afterward carried to *Panium*, which before that time was thought to be the Fountain of *Jordan*. *Panium*, though it be naturally beautified, yet by *Agrippa*'s Cost and Charges it was much more adorn'd. *Jordan* beginneth with a deep River out of this Den, and passeth along the Marish Places, and dirty Lake of *Semechonitis*, and from thence 120 Furlongs to the City *Julias*, and in the Way divideth the Lake *Genezareth*; and passing a great way further into the Wilderness, at last it falleth into the Lake called *Asphaltites*. Upon the Lake *Genezareth* there bordereth a Country of the same Name, naturally beautiful and admirable: for there is no kind of Plant which will not grow there, and the Inhabitants have replenished it with Plants and Trees of all sorts, and the temperature of the Air L well agrees with all sort of Fruit-Trees: for there are an infinite company of Nut-Trees, which of all Trees especially require a cold Soil: There are also abundance of Palms, which desire great Heat: likewise great store of Figs and Olives, which require a temperate Air: so that one may justly say, that through the bounty of Nature, so different and opposit Qualities are here together united, and at one time, as it were, all difference of Seasons of the Year conjoin for good purpose. And it doth not only nourish these Fruits, but also conserveth for ten whole Months Figs, Grapes, and all other Fruits all the Year long. Besides the temperature of the Air, it is also watered by a plentiful Fountain, called *Capernaum*: Many think it to be an Arm of *Nilus*, because it hath Fishes like the *Corbe* bred only in a Lake near *Alexandria*. The Length M of this Country along the Lake bearing the same Name, is thirty Furlongs, and the Breadth twenty.

The Fountain of *Jordan*.

Description and Fertility of *Genezareth*.

The Length and Breadth of *Genezareth*.

CHAP. XIX.

A Sea-Fight; in which Vespasian *defeats in the Lake of* Genezareth *all those that had saved themselves at* Tarichea.

N

VESPASIAN having built his Ships, and furnished them with as many Men as he thought sufficient against those whom he was to pursue, he embarqued upon the Lake, and himself also went against them. The *Taricheans* could not possibly make any escape by Land, although they would; and they were not able to fight hand to hand with the Romans, for their small Pirate Boats could not withstand their Enemies great Vessels; and besides, they were not sufficiently mann'd, so that they feared to encounter the Romans, who pressed altogether upon them: yet notwithstanding sometimes they came about the Roman Ships, and cast Stones at the Romans afar off, and sometimes also they came near, and skirmished with them: yet they themselves always had more harm than the Romans; for their Stones which they cast did only rattle O against the Romans Armour, but hurt them not, and they were killed by the Romans Arrows:

A Sea-fight against the *Taricheans*.

A Arrows: and if at any time they were ſo bold as to come near the Romans, they were ſlain before they could do them any Harm, or elſe ſunk with their Boats. And as many as attempted to aſſault the Romans, were ſlain with their Javelins and Swords, the Romans leaping into their Boats; and many were taken with their Boats, the Ships meeting one another. They that were in the Water, and lift up their Heads to ſwim, were kill'd with Arrows, or over-taken with Roman Boats: and if in Deſperation they came ſwimming towards their Enemies, their Hands or Heads were preſently cut off. Thus ſome periſhed one way, ſome another, till at laſt they fled, and arrived upon the Shoar, where their Ships were compaſſed round about. So the Romans kill'd many upon the Lake, and many upon the Land, and one might then have ſeen all the Lake ſtain-

Year of the World 4031. after Chriſt's Nativity 69.

Veſpaſian's Victory in the Lake of *Genezareth* againſt the *Taricheans.*

B ed with Blood, and full of dead Bodies, for not one eſcaped alive. A few days after, theſe dead Bodies corrupted the Air, by their ſtench, in ſuch ſort, that the whole Country was annoyed with it: and this Spectacle was ſo hideous that it cauſed Horror not only in the Jews, but even in the Romans themſelves, who had been the cauſe of it. And the Shores were all full of Boats that had ſuffered Ship-wrack, and dead Bodies ſwollen in the Water: And this was the end of that War by Water. The number of them that periſhed here and in the City, was 6500. The Fight being ended, *Veſpaſian* ſate in a Tribunal Seat, and ſeparated the Strangers from the Inhabitants, for that the former ſeem'd to be the Authors of that War: Yet he deliberated with the Captains and Governors, whether he ſhould likewiſe pardon them: but they told him that their

The end of the Battel by Sea, wherein died 6500 Men.

Veſpaſian conſules with his Chieftains about the Jews.

C Lives might endamage him; for, ſaid they, if you ſend theſe Men away and let them live, they cannot live peaceably, becauſe they want abiding places, and they are able to diſturb and diſquiet thoſe to whom they ſhall fly. *Veſpaſian* for this cauſe judged them unworthy to live, preſuming that if they were let go, they would fight againſt them who pardoned their Lives; it remained to conſider what Death to put them to. But he thought with himſelf, the Inhabitants would not patiently abide ſo many to be maſſacred, who had fled to them for Succour; wherefore he ſought to uſe no Violence to them, becauſe he had promiſed them Security. But at laſt he was overcome by the Perſwaſion of his Friends, who told him that all things againſt the Jews were lawful, and

D that Profit was to be preferred before Honeſty, ſeeing both could not be had: ſo Licence being granted to them to depart, they ſuſpecting nothing, were commanded to take only that way that leadeth to *Tiberias*. They willingly obeyed as they were commanded, not miſdoubting the ſafety of their Goods or Money: But the Romans had placed themſelves on every ſide the Way even to *Tiberias*, to the intent that none might eſcape, and ſo ſhut them all in the City. Preſently after came *Veſpaſian* and encloſed them all in the Amphitheater, and ſo killed twelve hundred Perſons, who were all old Men, or young and unable for Service. Of the reſt, that were all ſtrong young Men, he ſent ſix thouſand to *Nero* to work at *Iſthmos* near *Corinth*. The reſt of the Multi-

The Deſtruction and ſale of the Jews.

tude he ſold, in number thirty thouſand and four hundred, beſides others he gave to *Agrippa*, whom alſo he permitted to do what he would with thoſe that were of his

E Kingdom: But *Agrippa* ſold all thoſe that were given him. The reſt of them were Fugitives and Seditious Perſons of *Trachonitis*, *Gaulonitis*, and *Hippenis*, and many of *Gadara*, whoſe contempt of Peace procured the War. They were taken the ſixth of the Ides of *September*.

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The Year of the World, 4031. after Christ's Nativity 69.

H

The Fourth Book
Of the
VVARS of the JEWS,
Written by *Flavius Josephus.*

I

The Contents of the Chapters of the Fourth Book.

1. *How* Gamala *was besieged.*
2. *How* Placidus *took* Itaburium.
3. *How* Gamala *was destroyed.*
4. *How* Titus *took* Giscala.
5. *Of the beginning of the Destruction of* Jerusalem.
6. *Of the coming of the* Idumeans *to* Jerusalem, *and of their Deeds.*
7. *Of the Massacre of the Jews by the* Idumeans.

K

CHAP. I.

How Gamala *was besieged.*

The Victory of the Romans against the Jews.

After that *Tarichea* was taken, all those Cities that from the time that *Jotapata* was surprized till this instant had revolted from the Romans, did now again unite themselves unto them: so that the Romans had now L gotten into their hands all Castles and Towns of *Galilee*, *Giscala* only accepted, and *Itaburium*, a Mountain so called. With these two rebelled *Gamala*, a Town over against *Tarichea*, and scituate upon the Lake, belonging to the Kingdom of *Agrippa*; and also *Sagane*, and *Seleucia*: which two last belonged to *Gaulanitis*, *Sagane* to the higher part, called *Gaulana*, and *Gamala* to the lower; *Seleucia* to the Lake *Semachontis*, which is thirty Furlongs in Breadth, and threescore large, whose Marshes reach even to *Daphne*: which Country is very pleasant of it self, and famous for that it entertains the Stream called *Little Jordan*, and at the foot of the Golden-Mountain drives it into the *Great Jordan*. *Agrippa* in the beginning of the Revolt had made a Treaty with *Sagane* and *Seleucia*; but *Gamala* trusting to its Scituation, would not enter into the Treaty. It is far stronger than *Jotapata*. It stands on a Hill which riseth up in the midst of an exceeding high Mountain, so that it represents the figure of a Camel, which the *Hebrews* call *Damel*, and thereof it took the Name, which the Inhabitants have corruptly called *Damal*. Before it, and on either side, are deep Valleys, into which a Man can hardly descend; only it may be assaulted on that side where it joins to that Mountain, which also the Inhabitants have made inaccessible, by cutting there a deep Ditch. In that place the City was very well inhabited on the descent of a Hill, and towards the South-part it stood on so steep a Hill, that it seemed as if it would have fallen every hour. And there another Hill served the Inhabitants instead of a Castle, being unwalled: for N it was exceeding high, and reached down to the bottom of the Valley. In the Town within the Walls thereof there was also a Fountain. Although this City were of its own nature invincible, yet *Joseph* compassing it with a Wall, and with Ditches and Mines, made it stronger. Wherefore the Inhabitants of this place put far more confidence in their Walls, than they of *Jotapata* did; yet they were fewer in number, and not so Warlike People; and on account of the Scituation of the City, they esteemed themselves above their Enemies; for the City was full of Men that fled thither by reason of the Strength of the Place: so that for seven Months they resisted the Forces that were sent by *Agrippa* to besiege them. *Vespasian* having decamped from *Ammaus*, pitched his Tents before *Tiberias*, and so went to *Gamala*, (*Ammaus* signifies *Hot-Water*, for O there is a Fountain of *Hot-Water* there, which cureth many Diseases.) The City was so scituate

Semachonitis a Lake. The Scituation of *Gamala*.

Gamala a very strong Place.

Vespasian besieges *Gamala*.

A ſituate, that he could not beſiege it round about: wherefore he placed Men to keep Watch in ſuch Places as were paſſable, and poſſeſſed the higheſt Mountain, where his Souldiers pitching their Tents, entrenched themſelves. On the East part of the City, in the moſt eminent place, there was a Caſtle, where the fifteenth and fifth Legions lay againſt the Town, and the tenth Legion filled up the Ditches and Valleys. King *Agrippa* went to the Walls, and ſpake to thoſe that defended them, willing them to yield to the Romans; but one of them with a Sling ſtruck him on the right Arm, and hurt him; which much troubled his familiar Friends. And the Romans for anger that the King was hurt, and for fear of ſuch Miſchances to themſelves, now became earneſt to aſſault the Town, perſwading themſelves that they would uſe Strangers and their Enemies hardly
B if it lay in their Power, ſeeing they had ſo ill entreated a Prince of their own Nation, for perſwading them to what was profitable for them.

The Year of the World, 4031; after Chriſt's Nativity, 69.

One with a Sling woundeth *Agrippa*.

The Romans having quickly entrenched themſelves, by reaſon of the multude that laboured in Buſineſs, who were accuſtomed to ſuch Work, began to place their Engines againſt the Town-Walls. *Chares* and *Joſeph*, who were two of the moſt potent Men in the Town, animated and armed their Citizens, and led them to the Walls to defend them; but they had not much Courage to the Buſineſs. And although they well perceived that the City could not long hold out, ſeeing they wanted Water, and many other things neceſſary to ſtand a Siege; yet notwithſtanding they exhorted the Townſmen to be valiant, where a while they reſiſted, notwithſtanding the Shot; but at laſt,
C they were therewith ſo terrified, that leaving the Walls, they fled into the City. Then the Romans battered the Walls with Rams in three ſeveral places; and where the Wall fell, there they iſſued in with Trumpets and a great Shout, and fought with the Townſmen; who in the firſt Conflict ſo valiently reſiſted them, that they permitted them not to enter further into the Town. But at laſt being overcome, both in Strength and Number, they all fled into the higheſt part of the City, and from thence they returned again upon the Romans, who purſued them, and drove them down into the Valleys, and killed many; and divers in that ſtrait Paſſage were trodden to death by their Fellows. Whereupon, ſeeing that they could neither fly, nor reſiſt their Enemies above their Heads, they fled into the Houſes which adjoined unto the Plain, and ſo filled them, that
D being over-charged, they fell down upon other Houſes beneath them, and beat them down alſo, and they likewiſe upon others ſituated beneath them. Many of the Romans this way periſhed; for being amazed, and not knowing what to do, they got into their Houſes, notwithſtanding they ſaw them ſhake and totter; and many ſeeking to eſcape, were maimed by ſome part of the Ruines that fell upon their Bodies, and many were choaked in the Duſt. The Citizens of *Gamala* rejoiced thereat, thinking that this Aid was ſent from God; and not regarding their private Loſſes, they ceaſed not to force the Romans into their Houſes; and if any were in the narrow Streets, them they ſlew with Darts from high Places. The Ruines afforded them Stones enough, and their ſlain Enemies Swords and Armour, which they took from them, being half dead, and uſed
E againſt themſelves; many died, who caſt themſelves headlong from off the Houſes, being ready to fall; and thoſe that ſought to fly, could not eaſily eſcape, for being ignorant of the Ways, and there being ſuch a Duſt that one could not ſee another, they kill'd one another; till with much ado, finding paſſage, they got out of the City.

The Romans beſiege *Gamala*, and aſſault it.

The Romans fall down with the Ruines of the Jews Houſes.

Many Romans ſlain and ſpoiled.

Veſpaſian, who was always in the midſt of theſe Encounters, was greatly moved to ſee the Buildings fall ſo upon his Souldiers; and forgetting his own Safety, he retired himſelf with only a few to the higher part of the City, where he was left in great danger, having very few about him, (for *Titus* his Son was not there, being before this time ſent to *Mutianus* in *Syria*) and now he could not fly ſafely, nor yet had it been for his Honour if he could. Wherefore remembring all his great Actions from his Child-hood,
F and his own Vertue, he encouraged his Men, and with them joined Arms, and covered themſelves with their Shields, and ſo, as it were, aſſiſted with ſome Divine Aid, defended themſelves from all Darts, Arrows and Stones, which were caſt from above upon them; and ſo they remained there, not terrified either with the Number or Might of their Enemies, till at laſt, wondring at his Valour and Courage, they abated their Fury. And now perceiving his Enemies to aſſault him but faintly, he retired back, till ſuch time as he got without the City-Walls.

Veſpaſian's Fortitude & warlike Valour.

Veſpaſian's Fight with the Jews.

Many Romans periſhed in the Fight, and amongſt the reſt *Ebutius* a Centurion, who not only in this Fight ſhew'd himſelf valiant, but alſo in many Battels before, and had done the Jews much harm. Alſo in that Fight a certain Captain called *Gallus*, accom-
G panied with ten Syrian Souldiers, hid himſelf in a Houſe, and at Supper-time he heard the People of that Houſe talk, what the Citizens of *Gamala* were purpoſed to do

Gallus with ten Souldiers lie hid in a certain Houſe.

The Year of the World, 4032; after Christ's Nativity, 70.

against the Romans, and in the Night-time he slew them all, and escaped safe unto the H Romans. *Vespasian* perceiving his Army dejected at this Disadvantage, and so much the more, for that they never yet had so bad Success, and especially, for that they had forsaken their General, and left him in danger, thought good to comfort them, speaking nothing concerning himself, lest he should seem to find fault with some. In the beginning of his Speech, he told them, *That it behoved them patiently to bear that which was common to all Men, because there was no Victory without Bloodshed, and that Fortune was mutalle; that he had already slain many thousand Jews, and now had paid a small Tribute for his happy Success to adverse Fortune. That as it did not become any but vain-glorious People to boast in their Prosperity, so none but Cowards feared and trembled in Adversity. For,* said he, *Fortune is very mutable both to the Good and Bad; and he is a valiant Man that* I *is not moved by Adversity: for he, having all his Wits about him, can even, in the midst of his Troubles, to see where any Fault is, and amend it. Yet* (said he) *this hath not befallen us through want of Courage, or by the Valour and Proweſs of the Jews, but the difficulty of the Place has been the only Obstacle of our Victory. If you are to be blamed, 'tis only for venturing too far; for when you saw your Enemies fly to the higher Places, you should then have held your Hands, and not have pursued them with so manifest danger to your selves, as every one might fore-see in this pursuit: so having gain'd the lower part of the City, you might in a little time have drawn them to a more equal Conflict; but you, being eager of the Victory, did not respect your own Safety. It is not the manner of the Romans rashly and unadvisedly to fight; they are wont* K *to do all things orderly and advisedly. Timerity is fit only for barbarous People; and, as you see, proper to the Jews. Wherefore, let us call our own Virtue to mind, and rather be angry for this that happened (and so incite our selves to revenge) than sorrowful. And let every valiant Souldier with his own Sword comfort himself; so shall we both revenge the Death of our Friends, and be revenged of them by whom they were slain; and I my self (as also now I did) will expose my self to all Dangers with you, and go first to fight, and come last from it.* With these and such-like Speeches he comforted his Souldiers.

Vespasian comforts his Souldiers.

The Inconstancy and Mutability of Fortune.

The Roman Souldiers do all things with discretion.

The People of *Gamala* were at first very joyful for their prosperous Success; which notwithstanding did not happen through their Valour: but soon after considering, that now all hope of Pardon was taken away, and that there was no way to escape, they became very sorrowful, and their Hearts relented, (for now Victuals failed them.) Yet L they omitted not to provide for their own Safety as well as they could; for the most Valiant among them kept the Breach, and the rest the strong Places about the Walls which were yet unbattered. The Romans again built Mounts, and attempted to assault the City, and many of the Citizens fled by the Vallies where no Guard was, and by secret Vaults underneath the Ground; and they who for fear of being taken, remained in the City, perished for Hunger, for all the Victuals were reserved for them that fought, who by the Extremity whereinto they were reduced, had not lost their Courage.

The Romans once more attempt the Assault of *Gamala*.

M

CHAP. II.

How Placidus *took the Mountain* Itaburium.

The height of the Mountain *Itaburium*.

During the Siege, *Vespasian* made another Attempt against those that kept the Mountain *Itaburium*, situate between the great Field and *Scythopolis*, being thirty Furlongs high, and inaccessable on the North-side. In the very top of this Mountain there is a Plain twenty Furlongs over, enclosed with a Wall; which Wall, tho of so huge a Compass, *Joseph* had built in fourty days. They received all necessary Pro- N vision from beneath, but they had only Rain-water. Unto this Place a huge Multitude were gathered, and *Vespasian* sent *Placidus* against them with six hundred Horse, who could no ways get up the Mountain; wherefore he exhorted many of them to Peace, putting them in hope of Pardon: Many Jews came down towards him, but with intention to entrap him, and surprize him unawares. *Placidus* purposely gave them fair Speeches, hoping to get them down into the Plain: and they, as though they would have obeyed him, followed him thither, meaning, when they came there suddenly to assault him: Yet *Placidus* his Device took place, for when the Jews assaulted him, he feigned flight; and the Jews having pursued him a great way from the Mountain, he turned again upon them, and wounded many on the Backs as they fled, killed some, and O hindred the rest from ascending the Mountain: So the remainder left *Itaburium*, and fled

Fraud paid with Fraud.

Placidus his Victory.

A fled to *Jeruſalem*; and the Inhabitants (now Water failing them) yielded to *Placidus*, delivered the Mountain unto him.

The Year of the World, 4034; after Chriſt's Nativity, 70.

CHAP. III.

How Gamala *was deſtroyed.*

B IN the mean time many of the *Gamalians*, that had appeared the moſt hardy, fled and hid themſelves; and the weaker ſort periſhed through Famine: yet a few of the moſt couragious that were left among them, defended the Wall till the twenty ſeventh day of *October*. Upon which day, three Souldiers of the fifteenth Legion, towards the break of day, undermined the higheſt Tower in their Quarter, and entred into it; thoſe that kept it, neither perceiving them when they came in, nor when they went out (for it was in the Night-time.) Theſe Souldiers being wary leſt any Noiſe ſhould be made, removed five of the greateſt Stones of the Foundation, and preſently leapt away, and incontinently the Tower fell down with a hideous Noiſe, and with the fall killed thoſe that kept it; whereupon many that kept watch in thoſe Quarters, fled through fear; and they who ſought to eſcape the Romans, were killed; amongſt whom C *Joſeph* was ſtrucken with a Dart from a part of the Wall that was fallen down, and there died. They who were within the City were terrified with the Noiſe hereof, and ran up and down as tho all the Enemies were already entered into it. And *Chares*, *Joſeph*'s Companion, being ſick, yielded up the Ghoſt, Fear encreaſing his Diſeaſe, and helping to ſhorten his Life. The Romans remembring the bad Succeſs at the laſt Aſſault, did not enter the City till the twenty third of the Month aforeſaid.

The Romans undermine a certain Tower, and it falleth with a great Noiſe.

Then *Titus* animated by reſentment of the Misfortune of the Romans in his abſence, accompanied with 200 Horſemen, and ſome choſen Footmen, entred the City, no Man reſiſting him: The Watchmen then firſt perceiving it, cried, *To Arms*. Thoſe within the City fearing that *Titus* was entred, ſome took their Children, ſome their D Wives, and fled into the Caſtle with pitiful Cries and Weeping: other met *Titus*, and were all put to the Sword; and they that could not get into the Caſtle, not knowing what to do, fell among the Roman Guards. Then the Skies were filled with the Cries of Men dying, and the lower places of the City flowed with Blood. *Veſpaſian* led his whole Army againſt thoſe that fled into the Caſtle, which was of a great height, and ſcarcely acceſſible, ſtanding in a ſtrong place full of Ditches and deep Dens, and compaſſed with ſteep Rocks. The Jews drove down the Romans that offered to come up to them, partly with Darts, partly with Stones, which they rowled down upon them; and they were ſo high, that the Romans Arrows could not reach them. But at laſt, as it were by God's Providence, who would have it ſo, a Whirlwind aroſe which carried the Romans E Arrows amongſt them into the Caſtle, and the Jews Arrows from the Romans; and the Wind was ſo violent, that it was not poſſible for them to ſtand upon thoſe high places: and ſo not being able to ſtand, nor to ſee thoſe that came againſt them, the Romans aſcended and took the Caſtle; ſome reſiſted for their defence, others yielding themſelves. The Romans now call to mind their Fellows that had periſhed in the firſt Aſſault, and ſo became more cruel. Many deſpairing of their Lives, caſt their Wives, their Children, and Themſelves headlong down thoſe Precipices into the deep Valleys underneath. So that the Cruelty the Romans ſhewed againſt the People of *Gamala*, was not ſo great as that which they uſed againſt themſelves; for there were only four thouſand periſhed by the Romans Sword, and the number of them who F ſo caſt themſelves down, was found to be five thouſand; and not one eſcaped, but two Women that were Siſters, and Daughters to *Philip* Son to *Joachim*, a worthy Man, and General of *Agrippa*'s Army; and theſe two were ſaved only, becauſe at ſuch time when the City was taken, they hid themſelves; for they ſpared not Infants, but many took them and caſt them down from the Caſtle. And thus was *Gamala* deſtroyed the 23*d* day of *October*, having begun to revolt the 21*th* day of *September*.

Titus, with two hundred Horſe beſides choſen Foot-men, entreth *Gamala*.

The top of the Caſtle of *Gamala* ſtony, and hard to be climbed.

The Romans Victory by God's Providence.

9000 Jews ſlain in *Gamala*, and only two Women eſcape.

The Year of the World, 4032; after Christ's Nativity, 70.

H

CHAP. IV.

How Titus *took* Giſcala.

John a poyſoner, and a deceitful Man, enforceth the Citizens of *Giſcala* to rebel.

NOw all the Cities and ſtrong Places of *Galilee* were taken, *Giſcala* only excepted. Part of the Inhabitants whereof deſired Peace, for that they were Husbandmen, and their Riches conſiſted in the Fruits of the Earth; but there were many factious Freebooters in the City, and amongſt them many of the natural Inhabitants. Theſe People were incited to revolt by one *John*, a very wicked and deceitful Perſon, Son to one I *Levias*; he was of ill Manners, bold to attempt any thing, and making no Conſcience of any thing he took in hand; and he was known to all Men for one that deſired War, to make himſelf mighty. This Man was a Ring-leader of the Seditious Perſons in *Giſcala*: and for fear of him, the People, who perhaps otherwiſe would have ſent *Legats* to the Romans to requeſt Peace, were hindred and forced to ſtay till the Romans came to fight againſt them. Againſt theſe People *Veſpaſian* ſent *Titus*, and with him a thouſand Horſemen, and the tenth Legion towards *Scythopolis*: Himſelf with the reſt went to *Cæſarea*, to refreſh them after their great labour, at the Charge of the Towns adjoining; judging it neceſſary to fit them to ſuſtain manfully the Toils that were to enſue; *Veſpaſian* foreſeeth his no ſmall trouble in the Siege of *Jeruſalem*. for he foreſaw that he ſhould have much ado to win *Jeruſalem*, both for that it was very ſtrong, and was the Chief City of all the Nation. And his care in this Point was K ſo much the more, for that he perceived many out of all parts fled thither; and that it was compaſſed with almoſt invincible Walls; and beſides this, the boldneſs and deſperate Courage of the Inhabitants, who altho that they had had no Walls at all, yet had been ſcarcely to be conquered; and therefore he thought it neceſſary to refreſh his Souldiers before this Enterpriſe, as Champions are prepared for the Combate.

Titus his compaſſion & merciful Oration towards thoſe of *Giſcala*.

Titus having taken a view of *Giſcala*, judg'd that it might eaſily be taken; yet knowing that if it were taken by Force, all the People would be deſtroyed by the Romans, he being weary of Blood-ſhed, and commiſerating the innocent People, which were otherwiſe like to periſh together with the Culpable, attempted to take it by Surrender. L Wherefore the Walls being full of People, among whom were many of the Seditious, he told them that he marvelled what Help they expected, or by whoſe Advice (all other Cities being now taken) they alone would reſiſt the Roman Forces, eſpecially whenas they had already ſeen many Towns, far ſtronger than theirs, overthrown at the firſt Aſſault; and that contrariwiſe thoſe who had yielded themſelves to the Romans, lived in Peace, and enjoyed all that was theirs. Which Offer (ſaid he) I now alſo make to you, and am not yet incenſed againſt you, becauſe that which you do is in hope of your Liberty; but if you ſtill perſevere in your rebellious Courſe, and refuſe this kind Offer, you ſhall preſently perceive the Romans Sword drawn out for your Deſtruction, and incontinently find your Walls but a Mockery, and no ways able to reſiſt the Roman M Engines: whereas contrariwiſe if you yield your ſelves, and truſt to the Fidelity of the Romans, you ſhall be the moſt happy People of all *Galilee*. None of the Townſmen were admitted to make anſwer, nor to come to the Walls, for the Seditious were Maſters of them; and a Guard was placed at every Gate, leſt any ſhould go out to ſub-

John's Anſwer to *Titus*'s Exhortation.

mit themſelves, or any Horſemen ſhould be received into the City. *John* made anſwer for all, that he liked well of the Conditions offered, and that he would either perſwade or compel the Inhabitants to accept them: but he requeſted that that Day might be granted to the Jews, being the Seventh Day, wherein it was not lawful for them to treat of Peace, or make War. For (as the Romans knew) the Jews every Seventh Day ceaſe from all Work; and if they prophaned it, they who cauſed them to do ſo, were N guilty of Impiety. Moreover, ſo ſhort time could not prejudice the Romans, being but one Night's ſpace; for nothing he could effect in that time to endamage them, except only by flying out of the City (which *Titus* might prevent by placing a ſtrong Guard and Watch in every place about it.) That *Titus* might make advantage of it, ſince it being his Deſign to offer them Peace and Safety, it was an Action no leſs worthy of him, to have regard to the obſervation of their Law, than a Duty indiſpenſible in them not to violate it.

With theſe and ſuch-like Speeches *John* ſought to delude *Titus*, being not ſo Religious about the keeping of the Sabbath, as careful for his own ſafety; for he feared that the City would preſently be taken, and himſelf left alone; and ſo he determined in the O Night to flee, as the only way to ſave his Life. And truly God would have it ſo, that

John

A *John* ſhould then eſcape to be the overthrow of *Jeruſalem*, and that *Titus* ſhould not only grant him the time he requeſted to deliberate, but alſo that Night remove his Camp near *Cydeſſa*, a great Village, and the ſtrongeſt of all that Country, belonging to the *Tyrians*, which the *Galileans* always hated. *The Year of the World*, 4022, *after Chriſt's Nativity*, 70.

In the Night-time *John* perceiving no Romans to keep Watch about the Town, and having now Opportunity, fled, not only with the Armed Men about him, but alſo with many of the chief of the City, and whole Families, whom he promiſed to conduct to *Jeruſalem*. But *John* fearing either Death or Slavery, and careful for his own Safety, carried them twenty Furlongs out of the City; where being ſo deſolate, they began grievouſly to lament; for every one thought himſelf as near his Enemies, as he was B far from the City and his Friends: and ſtill every ſtep they thought their Enemies at hand, ready to take them; and frequently they look'd back, as though their Enemies heard the noiſe they made as they went, and were coming againſt them: inſomuch that many crowded forwards in heaps, and were killed in the way with the preſs of them that followed; ſo that the Women and Infants periſhed miſerably: and if they ſpake any thing, it was only to entreat their Parents, or their Kindred, to ſtay for them. *John* reſerved, by God's Providence, to be at the Siege of *Jeruſalem*. The fear of thoſe that fled with *John*.

But *John*'s Exhortation took effect, who cried to them to ſave themſelves, and haſten to ſuch a place where they might be ſafe, and revenge themſelves of the Romans, for the Outrages which they that remained behind were like to endure, and ſo the multi- C tude that fled, every one as he was able, diſperſed themſelves.

Titus early in the Morning came to the Walls, to know whether they accepted of his Offer. Then the People ſet open the Gates, and with their Wives and Children came to meet him, all crying that he was their Benefactor and Deliverer: Alſo they told him that *John* was fled, and beſought him to pardon them, and execute Juſtice upon thoſe Malefactors that remained in the City. *Titus*, at their requeſt, ſent certain Horſe-men to purſue *John*, but they could not take him, for before they came, he had gotten to *Jeruſalem*; yet they ſlew almoſt two thouſand of them that fled with him, and brought back again 3000 Women and Children. *Titus* was angry that *John* by Deceit had eſcaped unpuniſhed; yet his Anger was ſomething appeaſed, when he perceived *John*'s D Purpoſe prevented, in that ſo many of his Company were ſlain, and ſo many brought back Captives. Thus he peaceably entred the City, commanding the Souldiers to break down a little piece of the Wall, as it were to take poſſeſſion of it, and ſo puniſh'd the Seditious rather with Threats than Torments. For he thought that many were accuſed only for private hatred, and ſo were in danger to ſuffer, being innocent: and he thought it better to let the Wicked live in fear, than with them to deſtroy the Guiltleſs: and that perhaps hereafter they would be more quiet, either for fear of Puniſhment, or for ſhame of falling again into their former Offence, for which they were pardoned: whereas if any Man ſuffered undeſervedly, he could not afterwards help it. He placed there a Gariſon, both to repreſs the Seditious, and alſo to confirm them that deſired E Peace. And thus was *Galilee* conquered, after it had coſt the Romans much toil. The Citizens of *Giſcala* entertain *Titus* with all obedience. *Titus*'s Mercy to his Enemies.

CHAP. V.

Of the beginning of the Deſtruction of Jeruſalem.

AS ſoon as *John* was entred into *Jeruſalem*, all the People flocked about them, and thoſe that came with him, enquiring what new Calamities had befallen their F Nation. Some of them being yet out of breath, and not able to ſpeak, thereby diſcovered their Diſtreſs. Yet amidſt theſe their Miſeries, ſome boaſted that it was not the Roman Power that forced them to fly, but that of their own accord they fled thither to fight againſt the Romans in a ſafer place, than that from whence they fled was; for none but unadviſed and raſh-headed Men would fight for ſuch a City as *Giſcala*, and other places that were not able to reſiſt; and that it behoved them all to reſerve their Vigour and Strength to defend their Metropolitan City. They alſo told them how *Giſcala* was taken by the Romans, and that they departed in good ſort away, tho ſome reported that they fled. The People of *Jeruſalem* hearing what theſe Men reported, and how many were Priſoners to the Romans, fell into a great fear, as though that G which had hapned, portended their own ruine. But *John*, nothing aſhamed he had ſo ſhamefully forſaken them of *Giſcala* who fled with him, went firſt to one, and then to The Courage of *John*, and thoſe that fled with him, ſtirs up the Jews to make War againſt the Romans.

The Year of the World, 4022; *after Christ's Nativity*, 70.

another, inciting them all to War, with vain hopes, alledging the weakneſs of the Romans, and extolling their own Puiſſance, deceiving the Simple, and perſwading them, that though the Romans ſought Revenge, yet could they never enter the Walls of *Jeruſalem*, having had ſo much ado, and endured ſuch Difficulties in entring the little Bourghs and Villages of *Galilee*, againſt whoſe Walls they had broken all their Engines. Theſe Diſcourſes of his, incited many young Men to Sedition; but all the wiſer ſort foreſaw what was like to enſue, and already mourned for the loſs of the City. In this caſe were they of *Jeruſalem*; yet before this Sedition in the City, the Country People began to be at diſcord among themſelves. For *Titus* departed from *Giſcala* to *Ceſarea*, and *Veſpaſian* went from *Ceſarea* to *Jamnia* and *Azotus*, and took them both: and leaving there Gariſons, he returned to *Ceſarea*, bringing with him a great multitude of thoſe that had yielded to him. All the Cities had Civil Diſcords among themſelves, ſo that when the Romans did not ſet upon them, one part of the Jews in every City fought againſt another; and there was a great diſſention between thoſe that deſired Peace, and the Seditious People. At firſt this Diſcord began only in private Houſes; but in the end, thoſe of one Mind united, and began in Companies to rebel openly. Thus every Place was troubled with Civil Diſcord; and every-where raſh young Men, who deſired War, prevailed againſt grave and wiſe old Men, who foreſeeing the Calamity like to enſue, deſired Peace. At firſt the Inhabitants, one by one, robbed and ſpoil'd what they could; but at laſt in whole Troops they joined together, and robb'd openly, and waſted all the Country about; and in their Robberies they ſhewed ſuch Cruelty, that the Harm and Injury they did to their own Country-men, was equal to the Miſeries which befel them by the Romans; and they who by theſe Miſcreants were ſpoiled, wiſh'd rather to have fallen into the Romans Hands. But the Gariſons in theſe Cities, either becauſe they were loth to trouble themſelves, or elſe for that they cared not for their Country-men, did nothing, or very little, ſuccour them that fell into theſe Thieves hands. At laſt the Thieves aſſembled themſelves together from all Places, and joining Companies, brake into *Jeruſalem*. This City had no Governour, and according to the ancient Cuſtom of their Anceſtors, was open to all that came thither that were their Country-men; and ſo much more willingly at that time, becauſe they thought they that came thither, came of good-will to help them: which was afterward the only cauſe that the City was deſtroyed, and of the more Civil Diſſention. For a great multitude of People, unapt to fight, being there, conſumed the Victuals that would have ſufficed for the Fighting-men; and beſides the War, they brought upon it Famine and Civil Diſſention. Then other Thieves came out of the Fields thereabout, and joining themſelves with thoſe that were within the City, omitted no kind of Villany; for not content to rob and ſpoil, they alſo attempted to commit Murders, not only privily, or in the Night upon mean Men, but even in the Day-time they publickly ſet upon thoſe of the chiefeſt Quality. For firſt of all they took *Antipas*, who was of the Blood-Royal, a Man ſo eminent amongſt them, that the Publick Treaſure was committed to his Charge, and put him in Priſon: and after him they took *Sepha*, a worthy Man, Son of *Raguel*, and *Levias*, both of them of the King's Houſhold; and after them all that ſeemed to bear any Sway or Authority among the People. Great fear fell upon the Inhabitants, and every one provided to ſave himſelf, as tho the City were already ſurprized by the Enemies. But theſe People were not content thus to have impriſoned theſe great Men, they thought it not ſafe for themſelves any longer to keep them alive; for many went daily to viſit them, who were able to revenge their Injuries; and moreover they feared that the People would make Head againſt them, being moved with their Inſolencies. Wherefore they determined to kill them; and to effect their Purpoſe, they ſent one *John* a cruel Murderer, who was the Son of *Dorcas*: he, accompanied with ten more, all having Swords, went to the Priſon, and ſlew as many as they found there. To excuſe this cruel Fact of theirs, they alledged, That all they who were ſlain in Priſon, had Conference with the Romans concerning the betraying of the City into their Hands; and that for this Cauſe they had ſlain them as Traitors to their Country: They alſo boaſted that this Fact of theirs had preſerved the City, and that therefore they had deſerved well by it. The People were brought to ſuch Slavery and Terror, that the chuſing the High-Prieſt was in their Hands, to elect whom they pleaſed; ſo much was their Inſolence increaſed. Thus they, not reſpecting the Families out of which it was only lawful to chuſe the High-Prieſt, they elected Strangers and baſe Perſons to that Sacred Dignity, and ſuch as would be partakers of their Villanies and Impieties; for they, who not deſerving it, attained to ſuch Dignity, were bound in all things to the Will of thoſe by whom they were ſo exalted. They alſo

Inteſtine Diſcord in *Jewry*.

The Jews turn their Weapons againſt themſelves.

The Thieves trooping together in *Jeruſalem*, ſpoil the Country.

Rapines and Spoils committed by day.

The Nobility of the City are taken and ſlain by the Thieves.

The Thieves at their pleaſure make a High-Prieſt.

A alſo deviſed many Lies to ſet thoſe that were in Authority at variance one with another, thereby, as it were, to hold them occupied, who were able to reſiſt their Enterprizes, till from ſhedding the Blood of the Citizens, they proceeded to commit Impiety againſt God himſelf, and with prophane and impure Feet to enter into the Sanctuary. Then the People were incited againſt them by the Perſwaſion of *Ananus*, who was one of the Prieſts, and the moſt ancient and wiſeſt of them all, who perhaps had ſaved the City, had he eſcaped the Hands of theſe Miſcreants. But they uſed the Temple as a Caſtle and Defence for themſelves againſt the People, and made the Sanctuary a place for them to exerciſe Tyranny in. And that which increaſed the Sorrow of the Citizens, was, that amidſt theſe Calamities, their Religion was alſo contumeliouſly abuſed: for theſe

The Year of the World, 4032; after Chriſt's Nativity, 70.

B Thieves, to try of what Strength and Courage the People were, and their own Forces, elected by Lot a High-Prieſt contrary to their Law: which, as we have already ſaid, requireth that the Office of a High-Prieſt be by Succeſſion. This Deed of theirs they coloured with an Ancient Cuſtom, alledging that in time paſt the High-Prieſt was choſen by Lot; but indeed this their Fact was a violation of the moſt firm Cuſtom that was amongſt the People, and was only a Device to get all Government into their Hands, by eſtabliſhing Magiſtrates at their pleaſure.

A High-Prieſt choſen by them, contrary to the Ancient Cuſtom.

Then calling one of the holy Tribes, named *Eniachin*, they caſt Lots, and the Lot fell upon one, whereby their Iniquity was diſcovered. This Man whoſe Lot it was to be High-Prieſt, was named *Phanias*, who was the Son of *Samuel*, a Man not only un-

C worthy of that Dignity, but who had been ſo ill brought up, that he never knew what the High-Prieſt meant. This *Phanias* was born in a Village called *Apthaſis*. Him, againſt his will, they fetcht out of the Field, and as it had been in a Stage-Play, they graced him with the Sacerdotal Habit, and gave him Inſtructions how he ſhould behave himſelf, as though ſo great Impiety had been but a Sport. The reſt of the Prieſts beholding a far off the Holy Laws thus ſcorned, ſcarcely contained themſelves from Tears, and groaned for ſorrow that their Sacred Dignities were ſo abuſed. The People could no longer endure this their Tyranny, but every one bethought himſelf how to ſuppreſs theſe Tyrants. And thoſe that were more earneſt herein, were *Gorion*, *Joſeph*'s Son, and *Simeon* the Son of *Gamaliel*, who firſt went about the City in private, and after-

Phanus a Country-Clown, made a High-Prieſt.

The beſt Citizens exhort the People to revenge.

D wards in a publick Aſſembly exhorted the People to be revenged upon thoſe Tyrants, who took from them their Liberty; and to addreſs themſelves to purge the holy Temple from ſuch vile and unclean Perſons. Likewiſe, the beſt-diſpoſed among the Prieſts, to wit, *Jeſus* the Son of *Gamala*, and *Ananus* the Son of *Ananus*, often in publick Sermons reprehended and upbraided the People with their ſloth, that they made no more haſte to deſtroy theſe Zealots; for ſo thoſe Wretches termed themſelves, as tho they had been devout promoters of God's Glory, and not impious Malefactors.

The People being all aſſembled together, grieved to ſee the holy Place ſo made a Den of Thieves, and ſuch Robberies and Murders committed openly; yet did they not go about Revenge, thinking themſelves too weak to deal with theſe Zealots, as in-

E deed they were. Whereupon the High-Prieſt *Ananus* ſtood up amongſt them; and having often turned his Eyes to the Temple, and beheld it, with Tears in his Eyes; *O*, ſaid he, *How far better were it for me to die, than live to ſee the Houſe of God thus filled with Impiety, and the Sanctuary, wherein none ſhould come but the High-Prieſt, prophaned with the wicked Feet of impious Perſons, clothed in Prieſts Apparel, and bearing the greateſt Authority? Why do I yet live, and to be gray-headed, abſtain from dying a glorious Death? Nay, rather I alone will go againſt theſe Murderers, and, as though I were in a Wilderneſs, where there were no Man beſides my ſelf, I alone will go and offer my Soul in the preſence of God. For what doth it avail me to live amongſt a People that have no feeling of their own Calamity, and which ſeeketh not to redreſs their own preſent Miſeries? For you, being robbed and ſpoiled, bear all*

The Zealots the moſt wretched occaſion of theſe Violences.

Ananus's ſharp Invective againſt the Zealots.

F *patiently; and being beaten, hold your peace; and there is none amongſt you that dare openly mourn for them that are moſt cruelly murdered. O tyrannous Government! But why ſhould I exclaim againſt the Tyrants? Do not you your ſelves make them great, and nouriſh their Power and Authority by your Patience? Do not you, by deſpiſing thoſe who were before in Authority, being but a few, make all theſe, who are many in number, Tyrants over your ſelves? Have not you, by keeping your ſelves quiet, whilſt they are armed, drawn their Swords upon your own Heads? and whereas it behoved you to reſiſt their Enterprizes, when firſt they injured your Kindred; you, by ſuffering, have made them Thieves, becauſe at firſt you made no account, when they deſtroyed Houſes and whole Families. And this was the cauſe, that at laſt*

Ananus twitteth the Jews with their fear

The Cruelty of the Thieves.

G *the Rulers and chief Men themſelves were ſet upon, and none could ſuccour them when they were drawn thorow the midſt of the City, and theſe Murderers butchered them in Priſon, whom you thus betrayed. I will not recount what Men they were, and of what Birth; but I*

ſay,

The Year of the World, 4032; after Christ's Nativity, 70.

siv, they being neither accused nor condemned, nor having any Man to hear them, they were H *most cruelly murdered, as we have seen; for they were before our faces led to be slain, and yet no Man opened his Mouth, nor lift up his Hand. And will you also endure? will you suffer the holy Sanctuary to be prophaned before your eyes? Will you, having so emboldened these Miscreants as ye see now, your selves stand in fear of them? Assure your selves, they would, if they could devise how, commit greater Impiety than this is. They keep against you the strongest Place in the whole City, called indeed a Temple, but now a Fortress or Castle of Defence.*

The Temple the strongest Fortress of that City.

What do you now think, such a Tyranny being established over you, and your Enemies being even upon you; what do you deliberate to do? Do you expect the Romans to come and help you to save the Temple and sacred Places, as if our City were at that pass that our very Enemies could not but pity us? Will you not rise, and as the very brute Beasts do, revenge your selves I *upon them that have thus wounded you? Why doth not every one of you call to mind the Massacre of his Friends, and what Calamity he himself hath suffered, and so encourage your selves to be revenged? For ought I can see, we have all lost that sacred and sweet, and natural desire of Liberty; and now we embrace Bondage, as though we had learned to be Bondmen even from our Ancestors. But they endured many and hard Wars to live in Liberty, and yielded not to the Power of the Egyptians, or Medes, because they would not be at their command. What need is there to recount to you the Wars of your Predecessors? To what end do we enterprise this War against the Romans, (be it commodious for us, to our disadvantage) if not to obtain our Liberty? And we, who cannot endure to be subject to the Lords of the whole World, suffer those of our own Nation to tyrannize over us. It may be adverse Fortune* K *to be once overcome by Strangers; but to be Slaves to the basest of our own Nation, argueth, that we have no spark of Generosity in us, and that we bear base and servile Minds. And seeing I have made mention of the Romans, I will not stick to declare to you that which now cometh to my mind, to wit, that if we be taken by them (which God forbid) yet shall we suffer no greater misery at their hands, than now we do under these base Tyrants. And how can you abstain from Tears, beholding this Temple, enricked by the Gifts of the Romans, robbed and spoiled by them of our own Nation, this being our Mother-City? and to see those Men murdered, whom the Romans (although they had conquered us) would not have touched? The Romans never durst pass beyond the Limits of prophane Places, nor ever violate our sacred Laws and Customs, but always reverenced the Sanctuary, beholding it only a far off; yet now* L *some born and brought up among us, who were called Jews, tremble not to walk in the Sanctuary, having their hands bathed in the Blood of their Country-men and Brethren. Who will now fear Foreign Wars, seeing these Civil Broils are such? Much better were it for us to fall into our Enemies hands; yea, if you will call every thing by such a name as it deserveth, we shall find that the Romans have not violated our Laws, but have been the Protectors thereof, and they within our Walls are the Violators of them. What Punishment is there that those that have thus tyrannized over us deserve not? yea, what punishment can be devised great enough for their Offence? I know that all of you were so perswaded before I spoke, and you were incited against them by that which you have endured at their hands: but yet some fear their* M *Multitude and their Courage, and moreover that they are in a higher place than you: yet as all this came by your negligence and suffering, so by your delaying they will grow stronger; for their Number daily encreases, and every wicked Person flyeth to his like; and they are so much the more emboldened, for that as yet no Man hath once offered to resist their Enterprizes: and be sure that if they have time, they will make use of the higher place, and that to your damage. But (believe me) if you would but once offer to go against them, their very Consciences would abate their haughty Minds, and the remembrance of their Misdeeds would put them so far out of heart, that they will not make any benefit of that higher Place. Perhaps God in his Vengeance will turn their own Darts against them for their Impiety, and consume them therewith. Let us but only shew our selves, and we shall dismay them. Yet it is an honour for us, if need be, to sacrifice our Lives for the Defence of the holy Temple.* N *My self will assist you with the best Advice I can; and you shall see that I shall not only assist you with Words, but expose my self to the greatest Dangers, and endeavour to animate you by my own Example.*

Wars are intended for Liberty.

The Comparison of the Romans and Jews, and their Properties.

Answer to the contrary Opinion, who object the Number and Boldness of the Enemy.

The Epilogue of *Ananus*'s Oration.

Ananus thus exhorted the People against the Zealots; yet he knew well that it was great difficulty to overcome them, being lusty young Men, many in number, of great Courage, and the more desperate, by the remorse of Conscience for the horrible Crimes and execrable Deeds which they had committed; for they despaired of all hope of Pardon for their Misdeeds. Yet *Ananus* thought it altogether intolerable that the Common-Wealth should be so over-ruled. After this Exhortation, the People cried out, that they were ready to go against the Thieves, and to do as they were exhorted. O Whilst that *Ananus* selected out the most able Men for War, and set them in order, the

A the Zealots iſſued out upon him, (having intelligence of all his Intents and Proceedings, by certain Spies which they had appointed on purpoſe) and they ſallied out, ſometimes in Companies, ſometimes all at once, other times in Ambuſhes, ſparing none that they met with. *Ananus* quickly gathered together the People, who were more in number than the Thieves, but not ſo armed as they; but what they wanted in Arms, their Courage ſupply'd; for the Citizens were armed with Fury, ſtronger than Arms: and they which were gone out of the Temple, with a more deſperate Boldneſs than all the Multitude how great ſoever. For the Citizens thought it no abiding for them in the City, except they could drive away the Zealots; and the Zealots thought they could not eſcape Torments, and Death it ſelf, except they were Victors.

The Year of the World, 4032; after Chriſt's Nativity, 70.

Ananus diſpoſeth his Souldiers againſt the Zealots.

B So at laſt they joined Battel, each Party under their Captains and Leaders; and firſt of all, both Parties caſt Stones one againſt another, and if any fled, the Conquerors purſued them with Swords, and many were wounded and ſlain on both ſides. Thoſe Townſmen that were wounded, were by their Friends carried into their Houſes; but the Zealots that were hurt, went into the Temple, and polluted the ſacred Pavements with their Blood; ſo that their Religion was prophaned by Bloodſhed. Always the Thieves, in making Excurſions, got the upper hand; whereat the Citizens being angry, ſeeing their number every day decreaſed, reproved the Cowards; ſo that if any of their Company offered to fly from the Zealots, they made him ſtand and reſiſt whether he would or no, not permitting him to paſs away: and thus they bent all their Forces

C againſt their Enemies. At laſt the Thieves not able to make any longer reſiſtance, by little and little retired themſelves into the Temple, and *Ananus* with his Company entred the Temple by Force with them, and broke the Body of his Enemies. Then they in the outer Temple were in great fear, and fled into the inner Temple, and ſhut the Gates with all ſpeed. *Ananus* would not offer Violence to the ſacred Gates; and beſides the Enemies caſt Darts from above; for he thought it a great Offence againſt God, although he might have got the Victory, to introduce the People, not being purified. Wherefore he elected ſix thouſand of the chief of all his Men, well armed, and appointed them to keep the Porches, and others to ſucced in their places while they took reſt: And many of the better ſort of the Citizens being placed to keep Watch there, hired

The Fight of the Citizens and Zealots in the Temple.

D other poor People to watch in their ſteads. But *John*, who as before we declar'd, fled from *Giſcala*, wrought the ruine of them all. This Man being full of Deceit, and above all meaſure deſirous of Rule, long ago intended to overthrow the Common-Wealth. To which end, from that time he counterfeited himſelf to be againſt the Thieves, and ſo Day and Night accompanied *Ananus* and the reſt, both in their Conſultations, and when they went to viſit the Watch; and he diſcloſed all their Counſels to the Zealots: and there was nothing decreed by the People, but he gave the Thieves intelligence thereof before it was put in practice; yet he ſeemed to be very reſpectful to *Ananus*, and the reſt of the Nobility, hereby hoping to conceal his Treachery. But it fell out contrary to his expectation, for this his too-much reverence, cauſed him

John full of deceit, and a betrayer of the Citizens.

E to be ſuſpected, becauſe they noted him to play the Paraſite: and for that, uncalled, he daily intruded himſelf into their Conſultations, he was miſdoubted to betray their Secrets. For *Ananus* perceived that the Enemies knew all their Deſigns; and though *John*'s Deeds carried ſuſpicion of Treaſon, yet could they not eaſily remove him, his Craft was ſuch; beſides this, he was held up by many Noble-men who were employed in theſe Affairs. Wherefore they thought good to requeſt of him an Oath of Friend-

John ſwears to be faithful to the People.

ſhip; which he denied not, but added moreover, that he would be true to the People, and neither diſcloſe any Deed or Secret Counſel of theirs to the Enemies, but with Heart and Hand would truly endeavour to ſuppreſs the Rebels. So *Ananus* did no more miſtruſt him becauſe of his Oath, and admitted him afterwards to all their Counſels,

F nothing ſuſpecting him. Nay, they now truſted in him ſo far, that they ſent him as Agent to the Zealots, to perſwade them to Peace; for they were very careful leſt the Temple through their Deeds ſhould be defiled and prophaned, or that any of the Jews ſhould there be ſlain. But he, as though he had ſworn to the Zealots, and not to the Citizens, entred boldly amongſt them, and ſtanding in the midſt of them, he recounted to them, that he had often for their ſakes undergone great Danger, by ſuffering none of the Townſmens Secrets to be concealed from them, but declared unto them all that ever *Ananus* and his Confederates determined againſt them; and that even now he was like, together with them, to fall into extream Danger, except it pleaſed God, as it were, miraculouſly to aſſiſt them. For, ſaid he, now *Ananus* without delay will

John, contrary to his Oath, reveals their Secrets to the Zealots.

G ſend to *Veſpaſian*, who will come with his Army in all haſte, and take the City: and that he had appointed the day following for Purification, to purify the People, that ſo under

pretence

The Year of the World, 4032, *after Christ's Nativity*, 70.

pretence of Piety he might let them into the City, or elſe they might enter in by Force: H and that he could not ſee how either they were able to endure a long Siege, or encounter with ſo huge an Army: Adding moreover, that it was God's Providence that he ſhould be ſent to them to make a Peace, when *Ananus* purpoſed, ſo ſoon as they were unarmed, to ſet upon them. Wherefore if they had any care of themſelves, they ſhould either intreat the Watchmen that beſieged them, to be favourable to them, or elſe get ſome ſuccour from ſome place without the Temple. For (ſaid he) he that amongſt you hopeth for pardon if you be overcome, doth not remember what hath paſt, and what he hath done; but let them perſwade themſelves as they pleaſe, they that have been injured, will not forget and forgive ſo ſoon as he that injured them is ſorry for his Fact. Nay, many times the Repentance of Malefactors maketh them more hated I than before; and the Wrath of Men that are injured, is increaſed by Authority, and licence to do what they pleaſe. And they might be ſure that the Friends and Kindred of them that were ſlain, would always lay wait to requite the Injuries; and that all the People were incenſed againſt them for breaking the Laws: So that although ſome few would take pity upon them, yet the greater Number would prevail. With theſe and ſuch-like Speeches *John* terrified the Zealots; yet durſt he not openly tell them what he meant by Foreign Help, notwithſtanding he meant the *Idumeans*. And that he might more enflame the Thieves, he went to the chiefeſt of them, and ſecretly told them, that *Ananus* was cruelly bent againſt them, and breathed out many Threatnings againſt ſome in particular. K

John ſtirreth up the Zealots againſt the Citizens.

CHAP. VI.

How the Idumeans *came to* Jeruſalem, *and what they did there.*

Eleazer, one of the Zealots, cauſes the *Idumeans* to be ſent for.

AMongſt the Zealots there were two principal, *Eleazer* the Son of *Simon*, who above all the reſt was thought moſt fit, both to give Counſel, and to execute that L which was conſulted upon; and *Zacharias* the Son of *Amphicalus*, who both were deſcended from the Line of the Prieſts. Theſe two underſtanding, that beſides the general Threatnings, their Death was eſpecially reſolved, and that the Faction of *Ananus*, to get him into Authority, had ſent to call the Romans, (for this *John* had feigned) deliberated with themſelves what to do, having ſo ſhort time to provide. For they ſuppoſed that preſently the People would aſſault them; and they bethought themſelves that now it was too late to ſeek Foreign Help, for they might endure all Calamity, before they could give notice hereof unto any that would help them. Yet at laſt they determined to call the *Idumeans* to aid them; and ſo they writ a ſhort Epiſtle to them, letting them underſtand how *Ananus*, having ſeduced the People, meant to betray the M Mother-City of their Nation to the Romans; and that they fighting for their Liberty, were by him beſieged in the Temple; that the time wherein they expected Safety was very ſhort; and that if they were not preſently ſuccour'd, they were like to fall into *Ananus* and their Enemies Hands, and the City to be brought in Subjection to the Romans: they alſo ordered many things to be ſpoken by word of mouth to the Rulers of *Idumea*. For which purpoſe was choſen two principal Men, Eloquent, and apt to perſwade; and that which was in this Caſe required, ſwift of Foot. It was certain that the *Idumeans* would preſently aid them, being a brutiſh rude Nation, and prone to Sedition and Alteration, much rejoicing therein, and by flattery eaſily entreated to War, and would make as much haſte to them, as if they went to ſome Feſtival So- N lemnity; ſo that there only was requiſite two ſpeedy Meſſengers. Which two were ready and quick Men for ſuch an Exploit, and were both called by the Name of *Ananias*. Theſe preſently went to the Governours of *Idumea*, who reading the Epiſtle, and hearing that which the Meſſengers had to ſay to them, like Mad-Men, aſſembled all the People together in great haſte, and proclaimed War: So the People in an Inſtant gathered themſelves together, and were all armed to fight for the Liberty of their Mother-City; and Twenty thouſand being aſſembled together, under the Government of four Captains, came with all ſpeed to *Jeruſalem*; the Names of them were *John* and *James* the Sons of *Soſa*, and *Simon* the Son of *Cathlas*, and *Phineas* the Son of *Cloſoth*. *Ananus* and his Watch knew not of the going of theſe two Meſſengers, nor O of the Watches in the City, but they underſtood of the *Idumeans* coming, and ſo ſhut the Gates, and placed Watchmen upon the Walls: yet they thought not good to go out and

The Zealots require help from the Idumeans.

The Nature & Manners of the Idumeans.

20000 Idumeans come to *Jeruſalem*.

A and fight with them, but first with peaceable Words to perswade them to Concord and Peace. Whereupon *Jesus*, the eldest of the Priests next after *Ananus*, stood in a Tower opposite against them, and spake in this manner:

The Year of the World, 4032; *after Christ's Nativity*, 70.

Jesus Oration and Exhortation to the *Idumæans*.

Though many and divers Tumults and Troubles have molested this City; yet I never so much wondred at any of them, as that you are come with such fury and readiness to help these wicked People, against all expectation: for (said he) *you are come against us to help most vile Persons; and so rashly, as it behoved you not to have done, if your Metropolitan City had requested your help against barbarous People. If I judged your Manners like theirs that have requested your help, I should then think you had some reason to come; for nothing causeth firmer Friendship than Agreement or Sympathy in Manners. But they, if their Actions be considered,*
B *have every one deserved a thousand Deaths; for they are the Outcasts and basest of all the Country-People, who having spent their Patrimonies riotously, and played the Thieves in all Places and Cities about them, now at last have got into this Holy City, most Religious of all Cities, and have prophaned the Holy Place by their Impiety: they tremble not to be drunk even in the Holy Temple, and there they consume in Banquetting the Spoils they had gotten from them whom they massacred. And you come to help these Men with as great an Army and Provisions, as though that this your Mother-City had by publick Consent requested your Help against Foreign Enemies. Is not this great Injustice of Fortune, that your whole Nation hath conspired and bent all their Forces against us, to help these Miscreants? Till now I knew not what moved you so quickly and suddenly to arm your selves to assist Thieves a-*
C *gainst your Native Country-men. What have you been informed of the Romans coming, and of the betraying of the City? For even now I heard some of you mutter, that you came to deliver your Mother-City. Is it not a wonder to see this Device and Invention of these Malefactors? But they could devise no other way to incite others against us, (who even naturally desire Liberty, and are ready for the same to spend our dearest Blood in conflict with the Enemy) but to fain us to be Enemies of Liberty. But it behoves you to consider who are these Calumniators, and against whom these Calumnies are devised; and then to gather the variety of the Matter, not from forged Tales, fained at Mens pleasures, but from the thing it self. What should move us now to yield to the Romans, having endured as yet nothing to constrain us thereunto? when if we had liked to live under their Obedience, we needed not at first to have*
D *revolted; and besides that, if we had repented our selves, we might have again submitted our selves, and obtained their Favour before this time that all the Country round about us is destroyed. Nay, if we now would yield, it is not easy for us, for the Spoils of Galilee, which they have already conquered, hath made them proud; and by humbling our selves to them, being now near us, should we not incur an Infamy worse than Death it self? True it is, I think Peace better than War; yet being once provoked to War, and the War once begun, I had ra-*
ther die a glorious Death, than live in Captivity. Do they inform you that we have secretly sent the chief of our City to the Romans, or that by common consent of all the People we have done it? If they say we did it secretly, let them tell what Friends of ours was sent, or what Servants of ours were Ministers to effect this Treason. Did they take any Messenger of
E *ours, and find Letters about him? How can that be hid from all our Citizens, with whom we do every hour converse? And is it possible that a few, shut up in the Temple, who could not come into the City, should know our Secrets, and all the whole City know nothing? Or do they now first know it when they are like to be punished for their Impiety? never suspecting any of us to be Traitors, so long as they were in no fear. If they say that it was done by common consent of all the People; then all Men were there when the Speech was made to the People, to exhort them thereunto, and request their Consent, and so the News thereof would quickly have come to your Ears. But what need had we to send Ambassadors, if we had been now already certain to come to Composition with the Romans? Let them tell you who was appointed for that Embassage. These are but Devices and Contrivances of them, who fear to have a Death*
F *according to their desert, and seek Shifts to escape Punishment.*

The disproof of the Zealots Faction, who intended the overthrow of the City, and betraying thereof.

Peace better than War.

Jesus exhorts the *Idumæans*, that since they are come, they should oppose themselves against the Zealots.

If Fate had so decreed, that our City should be betrayed to the Enemy, assure your selves, they who thus accuse us, would have betrayed it themselves, having committed already all sorts of Impieties, Treason only excepted. It is your part, seeing you are come hither in Arms, first, (as Reason and Justice requireth) to assist your Mother-City against them who tyrannize over us, and violate our Laws, make all that Justice which they can effect with their Sword. First of all they took Noble-Men and cast them into Prison, having drawn them from amidst the publick Assembly; and never being accused nor condemned, nothing respecting their Entreaties, they put them to death. If it please you to come in peaceably, and not in hostile manner into our City, your selves shall plainly behold evident Tokens of this that I
G *say to you; to wit, Houses ruinated and made desolate by their Robberies, the Wives and Families of them that are slain, in mourning Apparel, and weeping in every part of the City:*

for

The Year of the World, 4032 after Christ's Nativity, 70.

for there is none amongst us, that hath tasted the Persecution of these wretched Men, who are H *gone so far, that they are content to make the City their Refuge, (which is the chief, and a Spectacle to all others for Sanctity) and to have robbed and spoiled all the Country and Villages, and Cities thereabout; now, lastly, they have made the sacred Temple a Refuge and Place to carry all their Spoils unto, which they have impiously gotten in this City. This Temple they make their Fortress, to issue out, and to retire unto: from thence they make Incursions upon the Citizens; and this is the Place where they practise their Villanies against us. This sacred Place, which all the World, even the most barbarous and savage People reverence, is now defiled by the horrible Robberies which those born amongst us have committed. And now being in desperation, they rejoice to see Nation against Nation, and City against City, and People against People, and our own Countrymen to turn themselves against their own Bowels:* I *when contrariwise (as I have already said) it had been your Parts and Duties to join with us, and help us to exterminate these Malefactors; and be revenged of them for this Lie, by which they presumed to call you to help them, whom they had just reason to fear as Revengers of their Impieties. Wherefore if you make any account of these Mens Prayers, vouchsafe (laying your Weapons aside) to come into our City like Friends, and be your selves Judges between us and them whom you come to help. And consider what Favour we shew them, who permit them to plead their own Causes before you, they being guilty of such heinous Crimes, and having put to death Persons of such account, never accused nor permitted to speak for themselves, yet this Favour we will grant them for your sake. But if you continue your Indignation against us, and refuse this Offer to be our Judges, then let us intreat you, that leaving both Parts,* K *you would neither imbrue your Hands in our Blood, nor lend your Aid to those Miscreants against your Mother-City. And if you suspect any of us to be Confederates with the Romans, you may keep all the Passages; and then seek to defend your Metropolis, when you have Proof of any such Matter as is alleged against us; and punish the Authors of that Treason, when you have convicted them. The Enemies cannot prevent you, because you are already planted so near the City. If you like none of these, marvel not that we shut our Gates against you, coming in an armed and hostile manner.* But the *Idumeans* being angry, were not moved hereby, and so much the more, for that entrance into the City was denied them, and their Generals were exceedingly displeased, thinking it shameful to lay down their Arms at the Command of others who had no Authority over them. L

Jesus requireth the *Idumeans* to judg the Differences between the Zealots and them.

The end of *Jesus* Oration to the *Idumeans*.

Simon's Answer to *Jesus*.

Then one of the Captains, named *Simon*, the Son of *Cathla*, having, with much ado, gotten his Souldiers to be silent, stood up in a Place where the High-Priest might hear him, and said, *That he now did not wonder that those who maintained Liberty, were besieged in the Temple, since they of the City now shut their Gates against them, the City being common and free for all the Nation; and that perhaps they were ready to open the City Gates to receive the Romans. That they spake to the* Idumeans *from a Tower, and commanded them to cast down their Arms, which they had taken only for the Liberty of the City, when they durst not trust their own Nation to keep the same, and yet would have them Judges of the Discord: And that accusing others for killing some not convicted, they themselves would condemn all our whole Nation by the Ignominy they did to their Country-men, against whom* M *they had now shut the City-Gates, which were open to all Strangers to enter into for Religion-sake. Did we make haste* (saith he) *towards you to fight against our own Nation, when we came only to preserve your Liberty? But this is as true, as that they whom you thus besiege have wronged you, and as the Accusation you forge against them. But your keeping in hold those that are the Defenders of the Common-wealth, shutting the City-Gates against Men of your own Blood, you impose upon us contumelious Commands. Who can any longer endure this your Mockery, that perceiveth how contradictory your Allegations are? For who can justly accuse those that you keep shut up in the Temple, because they presume to punish Traitors whom you grace with the Title of Noble and Innocent, because they were your Confederates? Only in this they are blame-worthy, that they did not begin with you first, but left alive such Members of* N *that Conspiracy. Except also you will say, that the* Idumeans *shut you out of your City, you your selves not permitting us to come and offer Sacrifice. But tho they were too merciful, yet we the* Idumeans *will preserve the House of God, and will fight for the common Good of our Country, and will be revenged, both of the Enemies that are without the City, and the Traitors within. And here will we remain before the City, till either the Romans come and deliver you, or till you change your Minds, and bethink your selves what Advantage it is to have Liberty.*

The Idumeans are displeased, because the City-Gates were lockt against them.

The Reproaches the Idumeans object against the High-Priest and Citizens.

CHAP. O

A

The Year of the World, 4022; *after Christ's Nativity*, 70.

CHAP. VII.

Of the Maſſacre of the Jews by the Idumeans.

ALL the *Idumeans* aſſented, with a loud Cry, to theſe Speeches of *Simon*. And *Jeſus* departed ſorrowful, ſeeing that the Idumeans would agree to no Reaſon, and that thereby their City ſhould ſuffer a double War. For the Idumeans were no leſs diſquieted, who took the Matter in great diſdain, that they were not permitted to enter into
B the City, and alſo becauſe they thought the Zealots not ſo ſtrong as they had believed, and they themſelves were aſhamed that they could not help them; ſo that many repented that they were come thither. Yet would they not for ſhame return, nothing being done by them: and ſo raſhly placing their Tabernacles near the City-Walls, they determined to ſtay there. But that Night there aroſe a moſt furious Tempeſt; for there was a great ſtormy Wind, and an exceeding great Rain, mixt with fearful Thunder and horrible Lightning, and an Earthquake, with ſtrange Noiſes; ſo that all Men thought this Motion of the Earth would overturn the whole Order of Nature, or at leaſt portend ſome great Calamity. The Idumeans and Townſmen were both of one mind: for they thought that God was angry with them for bearing Arms againſt their Metropolis,
C and perſwaded themſelves that they could not eſcape Death if they continued in their purpoſe. *Ananus* and his Followers perſwaded themſelves that they had now overcome them without War, and that God had fought for them againſt the Idumeans. But they were falſe Prophets, and what they judged would befal their Enemies, fell upon themſelves. In the mean while the Idumeans lay as cloſe together as they could, and covered their Heads with their Shields, by which means the Rain did them not ſo much harm. The Zealots were concerned for the Idumeans more than for themſelves, and deviſed which way they might ſuccour them. The boldeſt amongſt them adviſed the reſt, by force to ſet upon the Guard, and ſo to get into the City, and open the Gates to the Idumeans that were come to help them; for it was eaſy to ſurprize the Watch, by
D reaſon that many of them were unarmed, and unfit for War; and the Citizens could not eaſily be aſſembled together, ſeeing every Man, becauſe of the Tempeſt, kept his Houſe. And tho there were danger in the Attempt, yet were it better to endure all Miſchiefs that might enſue, than to permit ſuch an Army ſhamefully to periſh, who came at their Requeſt to help them. But the wiſer ſort diſſwaded the reſt from this, ſeeing both a ſtronger Watch placed to keep them in, and the City-Walls diligently guarded becauſe of the Idumeans. And moreover, they could not think that *Ananus* was careleſs, but went up and down, firſt from one Watch, and then to another; yet this Night he did not ſo, not for ſlothfulneſs, but becauſe the Deſtinies had ſo decreed, that thereby both he and the Watchmen ſhould periſh. For about Midnight the Storm in-
E creaſing, the Watchmen fell into a deep Sleep: Then the Zealots determined to file the Bars and Bolts of the Gates aſunder; to effect which, they took the Inſtruments which were conſecrated to the Temple; and this Attempt was much furthered by the great Wind and Thunder, which made ſo great a Noiſe that they could not be heard: So iſſuing out of the Temple, they went privily to the Walls, and opened that Gate near which the Idumeans lay; and ſuſpecting that *Ananus* would make ſome reſiſtance, they firſt of all drew their Swords, and then, together with the Idumeans, came in: and if at that time they had aſſaulted the City, they had, without any let or hinderance, deſtroyed all the People therein; ſo great was the Rage at that time. But firſt of all they haſtened to aſſiſt their Fellows, whom they left beſieged,
F and requeſted the Idumeans not to leave them in Danger, for whoſe Succour they were come, nor permit them to incur greater Damage; for having firſt ſurprized the Watchmen, it would be more eaſy for them to aſſault the City; which if they did not, but firſt ſet upon the Citizens, they would preſently aſſemble together, and oppoſe themſelves againſt them, and not permit them to aſcend up into the Temple. The Idumeans conſented to this, and ſo they paſſed through the City into the Temple; and the Zealots remaining in the Temple, impatiently expected their coming; at whoſe arrival they took Courage, and joining with the Idumeans, came out of the inner Temple, and ſet upon the Watch: and ſome being ſlain who were faſt aſleep, the reſt were awaked by the Cries of others, and ſo betook themſelves to their Arms to defend
G themſelves, being yet amazed. And at firſt, thinking that they were only the Zealots that gave the Alarm, they hoped only by their Multitude to ſuppreſs them; but ſeeing

The Idumeans pitch their Tabernacles near the Walls.

A huge Storm.

The Zealots conſult to break open the Gates, to aſſail the Watch, and let in the Idumeans.

The Watchmen are oppreſſed with Sleep.

The Idumeans by means of the Zealots, enter by night.

The Idumeans join themſelves with the Zealots in the Temple.

The Year of the World, 4022; *after Christ's Nativity*, 70.

others without the Temple also assailing them, they judg'd that the *Idumeans* were bro- H
ken in; so the greater part of them being dismay'd, laid down their Weapons, and cried out; and only a few of them, young Men, well armed, and of good courage, encountred with the *Idumeans*, and for a good space defended their idle Fellows; others went and advertised the Inhabitants what was done, yet none durst come to help them, because they now knew that the *Idumeans* were got in; but every one lamented their hard Fortune, and the Women made great lamentation when the Watchmen were slain. The Zealots also answered their Cries with the like, and the Tempest and Thunder made all more dreadful. The *Idumeans* spared none, because they were naturally cruel, and fierce to shed Blood; and angry that they were so beaten with the Tempest, they used them most cruelly, by whose means they were shut out of the City, sparing neither I those who requested Favour, nor those who made Resistance, for they slew many as they were entreating them to remember that they were of their own Blood, and requesting them to spare them for reverence of the Temple. There was no way to fly, nor any hope of escape; and being driven up in a narrow room, they hurt themselves more than the Enemies did, by crowding and treading one upon another; for there was no Place to fly to, and their Enemies ceased not to kill them. Being in this desperate estate, not knowing what to do, they cast themselves headlong into the City, and so died a more miserable Death than those that died by the Enemies Sword. The next day there was found slain 8500; and all the outer Temple flowed with Blood. Yet this Massacre sufficed not the *Idumeans* Rage, but turning themselves against the City, they robbed K
and spoiled all Houses, and killed all they met, making no account of the Lives of the Multitude. They made diligent search for the Priests, and many laid violent Hands upon them, and killed them; and standing upon their dead Bodies, sometimes they upbraided *Ananus* with the Peoples favour towards him, sometimes *Jesus* with the Words he spake upon the Wall to them; and they were so impious, that they cast away their dead Bodies unburied; notwithstanding the Jews in this Point are so religious, that after Sun-set they take down the dead Bodies of Malefactors, who by Sentence have been adjudged to the Cross, and bury them.

The immanity of the Idumeans and Zealots against the Citizens of *Jerusalem*.

Ananus and *Jesus* the High-Priest executed.

I think I shall not greatly miss the Mark, if I affirm *Ananus* his Death to have been
the beginning of the Destruction of the City; that the Walls of *Jerusalem* were over- L
thrown, and the Common-Wealth of the Jews perished in that Day, when this their High-Priest and Governour was so cruelly massacred in the midst of the City. He was of a laudable and just Life: and though great in Dignity, Birth and Reputation, yet would he not exalt himself above any one, were he never so base. He was a Man who thirsted to preserve the Liberty of his Country, and Authority of the Common-Wealth. He continually preferred the Publick Interest before his own Private Gain, and was always desirous of Peace, because he foresaw the Romans could not be withstood; and that if the Jews did not quickly accord with them, their Ruine was inevitable. And I doubt not but if *Ananus* had lived, he had succeeded in his Design; for he was an Eloquent Orator, and could perswade admirable; and he had already reduced to ex- M
tremity those false Zealots who caused the War: and if the Jews had had him for their Captain against the Romans, it had not been so easy for the Romans to have conquered them. He was seconded by *Jesus*, who next him excelled all the rest. But I think Almighty God having decreed the total Ruine of the City, which was now polluted and filled with Iniquity, and meaning by Fire, as it were, to purify the Holy Temple, which was prophaned, he first took up the Defenders thereof, and those that loved it most dearly. So they who a little before were clothed with the sacred Apparel, and reverenced of all that from the furthest parts of the World came to *Jerusalem*, now lay murdered and naked in the open Streets, left as it were a Prey, to be torn in pieces by Dogs and wild Beasts. Was *Vertue* ever more insolently outraged? And N
could she, without shedding of Tears, behold *Vice* thus triumph over her?

Ananus's Death the first Cause of the destruction of the City.

The Praise of *Ananus* the High-Priest.

The o

The Year of the World, 4032; after Christ's Nativity, 70.

The FIFTH BOOK OF THE WARS of the JEWS, Written by *Flavius Josephus.*

The Contents of the Chapters of the Fifth Book.

1 *OF another Massacre; and of the Return of the* Idumeans, *and the Cruelty of the Zealots.*
2 *Of the Civil Discord amongst the* Jews.
3 *Of the Yielding of* Gadara, *and the Massacre there.*
4 *How certain Towns were Taken; and the Description of* Jericho.
5 *Of the Lake called* Asphaltites.
6 *How* Gerasa *was Destroyed. The Death of* Nero, Galba, *and* Otho.
7 *Of* Simon *of* Gerasa, *Author of a new Conspiracy.*
8 *Of* Galba, Otho, Vitellius, *and* Vespasian.
9 *Of* Simon's *Acts against the Zealots.*
10 *How* Vespasian *was chosen Emperor.*
11 *The Description of* Egypt *and* Pharus.
12 *How* Vespasian *redeemed* Joseph *from Captivity.*
13 *Of* Vitellius *his Death and Manners.*
14 *How* Titus *was sent against the* Jews *by his Father.*

CHAP. I.

Of another Massacre; and of the Return of the Idumeans, *and the Cruelty of the Zealots.*

SUch was the End of *Ananus* and *Jesus:* after whose Death the *Idumeans* and the Zealots Massacred the People, as though they had been a Flock of pernicious Beasts, and very few escaped the Butchery. The Nobility, and chief sort of Men, were put in Prison, in hope, that by deferring their Death, some of them would become Partakers with them; yet none was hereby moved, but every one desired to die, rather than impiously to join with these Wretches against their own Country: Whereupon they were most cruelly Whipp'd before they were put to Death, their Bodies being made, as it were, one sore place by Whipping and Stripes: and when they could not endure these Torments any longer, they were killed. Who so was taken in the Day-time, was in the Night carried to Prison; and those that died in Prison and Torments, they cast their dead Bodies out, that they might have place to imprison others in their room. The People were so terrified, that none durst weep openly for his Friend, nor bury the dead Body of his Kinsman; yea, those that were in Prison durst not openly weep, but secretly, looking about them lest any of their Enemies should see them. For whosoever mourned for any that was Afflicted, was presently himself used in the same manner, as he had been for whom he lamented. Yet sometimes some in the Night scraped up a little Earth with their Hands, and therewithal covered the dead Body of their Friend; and some bolder than the rest, did the like in the Day-time. And in this general Slaughter, were twelve thousand young Noblemen slain in this manner. After which being hated for these Massacres, they mocked and flouted the Magistrates, and made no account of their Judgments. So that when they determined to put to death *Zachary* the Son of *Baruch*, one of the chief of the City, because he was an Enemy to their Wickedness, and loved the Vertuous, and one that was Rich, by whose Death they hoped not only to have the Spoil of his Goods, but

The Cruelty of the Idumeans and the Zealots.

12000 of the Nobility executed.

The Year of the World, 4032; after Christ's Nativity, 70.

also to be rid of one who might be able to resist their bad Purposes) they called seventy of the best among the common People together, as it were in Judgment, with a pretended Authority; and before them they accused *Zachary*, that he had betrayed the Common-Wealth to the Romans, and for that intent had sent to *Vespasian*: but they never shewed any Evidence or Proof thereof, but only affirmed it to be so; and therefore would have credit given to their words.

Zachary condemned to death by the Zealots.

When *Zachary* perceived, that under pretence of being called to Judgment, he was unjustly cast into Prison; though he had no hope of Life, yet he spared not to speak freely his Mind, and began to scorn the Rage and Pretence of his Enemies, and purged himself of the Crimes whereof he was accused: and converting his Speech against his Accusers, he laid open all their Iniquities, and much lamented the Miseries and Troubles of the City.

In the mean while the Zealots gnashed their Teeth, and could scarcely contain themselves from drawing their Swords, and were desirous that their pretended Accusation and Judgment might be ended. He also requested them, who by these Miscreants were appointed his Judges, to remember Justice, notwithstanding the Danger they might incur by it. The seventy Judges all pronounced that he was to be absolved and freed as Guiltless, and rather chose to die, than to cause his Death who was Innocent.

Seventy Judges absolve and acquit *Zachary*.

This Sentence being pronounced, the Zealots began to shout and cry with a loud Voice; and they all were angry with the Judges, who did not understand to what end that Counterfeit Authority was given them. Then two of the boldest among them set upon *Zachary*, and killed him in the midst of the Temple, and insulted over him, saying, *Thou hast now our Sentence and Absolution, far more certain than the other was:* And presently they cast him down from the Temple into the Valley below; and then contumeliously, with the Hilts of their Swords, they beat the Judges out of the Temple; yet they did not kill them, to the end that being dispersed thorow the whole City, they might tell the People, as Messengers from them, of their miserable Condition.

Zachary slain in the midst of the Temple.

The *Idumeans* were now sorrowful for their coming, for they misliked these Proceedings: and being assembled together, one of the Zealots secretly told them all that their Faction had done from the beginning: that it was true, the *Idumeans* had taken Arms, because they were informed that the Metropolitan City was by the Priests betray'd to the Romans: but they might perceive there was no Proof nor Sign of any such Matter; and that indeed the Zealots, who pretended themselves Defenders of the Liberty of the City, were indeed Enemies, and had exercised Tyranny over the Citizens even from the beginning. And tho they had associated themselves with such wicked Persons, and made themselves partakers of so many Murders, yet they ought now to cease from such Wickedness, and not assist Men so impious to destroy their Country and Religion. For though they took it in bad part, that the City-Gates were shut upon them, yet now they were sufficiently revenged of those that were the Cause thereof. That *Ananus* himself was slain, and almost all the People in one Night, (whereof many of them e're long would repent) and that they might now themselves perceive the Cruelty of those who requested their Aid, to be more than barbarous, had not blushit to commit such Villanies openly, in the sight of them who had saved their Lives: and that their Misdemeanors and Impieties would be imputed to the *Idumeans*, because they neither hindred their mischievous Practices, nor forsook their Society. That therefore it was their part, seeing it was now evident that the Report of Treason was only Calumny, and that no Assault by the Romans was to be feared; and that the City was impregnable, (provided there were no Domestick Divisions) to depart home, and by forsaking the Society of the Impious, to acquit themselves of their Impiety, as being by them deceived, and so against their Wills made Partakers thereof.

One of the Zealots discovereth their Cruelty and barbarous dealing to the *Idumeans*.

The *Idumeans* were hereby perswaded; and first of all they freed those that were in Prison, in number two thousand of the Vulgar; and presently leaving the City, they went to *Simon*, (of whom we will speak hereafter) and so they departed home.

The *Idumeans* depart out of *Jerusalem*.

Their sudden departure was against the expectation of both Parties; for the People not knowing that the *Idumeans* were sorry for what they had done, rejoiced as now delivered from their Enemies: and the Zealots grew more insolent and proud, as tho they never had needed Help, and now were delivered from those, in consideration of whom they abstained from some Villanies. Whereupon they used no delay to effect all their Villany; for they spent not much time in taking Advice, but whatsoever seemed best to them, presently, without any delay, they put it in practice. But especially they murdered those Men that were Wise and Valiant; for they envied the Nobility

A Nobility for their vertue: they thought it a principal Point first to be effected, not to leave any one Man of account alive. Wherefore they slew, amongst the rest, *Gorion*, a Noble-man of great Birth and Dignity, who loved his Country, was very bountiful, and a lover of Liberty, so that there was none amongst the Jews like him; but for his desire of Liberty, and his other Vertues, he was put to death. Neither could *Niger Peraita* escape their hands, a Man who in War against the Romans, had shewed himself valiant: and altho he often cried out, and shewed the Scars of his Wounds received in defence of his Country; yet they ceased not for all this most shamefully to drag him thorow the City: and being led out of the City, despairing of Life, he entreated that he might be buried. But the barbarous People denied his request, and slew him. At his B Death he besought God that the Romans might come and revenge it upon them, and that Plague, Famine, and civil Discord might light upon their City.

The Year of the World, 4032; after Christ's Nativity, 70.

Gorion's Death, and Niger Peraita.

God heard his Prayers, and sent upon them all which he imprecated; and first of all, they were plagued with Civil Wars amongst themselves. *Niger* being thus slain, they were freed from the fear they had of him that he would resist their Wickedness. Many of the common People were, by some forged Tale or other, put to death. Some were slain, because they had formerly born Arms against them; and they who were innocent in all Points, were put to death for some occasion devised in the time of Peace: and they who did not converse with them, were murdered as those that contemned them; and they that freely and friendly conversed with them, were slain, as those that sought to C betray them. In short, the greatest Offenders and the least, were all punished alike, to wit, with Death; for no Man escaped, except he were either poor, or of very base Condition.

Niger's Prayers took effect.

CHAP. II.

Of the Civil Discords amongst the Jews.

D IN the mean while the Roman Officers had their Eyes open upon what passed in the City of *Jerusalem*; and seeing the Citizens at great variance among themselves, they thought this to be for their great Advantage. Wherefore they pressed *Vespasian* their General not to lose this Opportunity, affirming that it was God's Providence (who fought for them) that the Jews should be at Civil Discord amongst themselves; and that therefore he should not over-slip so good an Occasion, lest the Jews should quickly be Friends again one with another, either by the weariness of Civil-War, or else repenting themselves of that which they had done. To whom *Vespasian* answered, *That they were ignorant what was to be done, and desirous rather, as it were, in a Theater, to shew their Forces and Strength, than with him to consider what was profitable and expedient. For* (said he) *if we presently assault them, our coming will make Concord amongst our Enemies,* E *and so we shall bring upon our selves their Forces yet firm and strong; but by expecting a little while, we shall have less ado to conquer them, their chiefest Forces being destroyed by their own Civil-War. God is more our Friend than you are aware of, who without our labour and pain will deliver the Jews into our hands, and will give us the Victory, without endangering our Army. Wherefore it is rather our part to be beholders of the Tragedy, than to fight against Men desirous of Death, and troubled with the greatest Evil possible, to wit, domestical Sedition and Civil-War. And if any think that the Victory is not glorious, because gotten without fight, let him know and consider the uncertain Events of War: and that it is better, if it be possible, to get a Victory without Bloodshed, than therewith to hazard a Defeat. For they who by Counsel and Advice do any worthy Act, deserve no less praise, than they who by force of Arms* F *atchieve a Victory. Moreover, in the mean time that the Enemies destroy one another, our Souldiers may take rest, and so be stronger and better able to fight when need shall require. Besides, it seems not there is much haste required to get the Victory: for the Jews neither prepare Arms nor Engines of War, nor levy any Forces, nor seek for Aid; and so by delay no damage can ensue; but they will plague one another more by Civil-War, than our Army can by attacquing their City. And therefore whether we consider Prudence or Glory, we have nothing to do but let them ruine themselves; for in case we should even at this present make our selves Masters of that great City, so it would be justly said, that the Victory was not to be imputed to us, but to their Discord.*

The Souldiers incite Vespasian to besiege Jerusalem.

Vespasian expects Victory by the Civil Dissension of his Enemies.

The Captains all consented, and thought this Advice of *Vespasian* best: and presently G it appear'd how profitable this Counsel was, for every day many Jews fled to him to escape the Hands of the Zealots; tho it was dangerous to fly, because all the Ways

Many Citizens, to avoid the Zealots, fly to Vespasian.

The Year of the World, 4022; after Christ's Nativity, 70.

were guarded with Watch-men. And if any Man upon any Occasion whatsoever were taken upon the way, he was presently killed, as one who intended to have fled to the Romans: Yet if any one fee'd the Watch-men with Money, he escaped away safely; and he that did not, was counted a Traitor: so that only Rich-men could escape, and the poor were left to the slaughter. The multitude of the dead Bodies that lay on heaps together was innumerable, and through the horror of which sight, many of those who were flying to the Romans, returned again into the City, chusing rather to die there: So the hope they had to be buried in their native Soil, made Death there seem more tolerable. But the Zealots became so cruel, that they neither permitted them who were slain within, nor them without the City, to be buried: But like Men that had now determined, together with their Country-Laws, to abolish the Law of Nature, yea, and by their impiety to defy God himself, let the dead Bodies rot above ground; and whosoever attempted to bury any of them that were slain, whether Friend or Kinsman, he was presently put to death, and left unburied; and to give Sepulchre to another, was Crime enough to deserve it.

The Zealots tyrannize both over the living and the dead.

To be brief, nothing so much increased their Indignation as Mercy; for the wicked People were herewith provoked to wrath; their displeasure and cruelty was extended from the living to the dead, and from the dead to the living. And such fear fell upon the whole City, that those that were left alive, deemed them happy, that, being dead, were at rest, and free from those miseries; and they that were in Prison, in respect of the torments they endured, thought themselves more unhappy than they who lay unburied. All humane Justice was perverted, and they scorned and mocked at all divine and holy things, and proudly derided the Oracles of the Prophets, esteeming them as Fables and Jests. But having now contemned all Laws, established by their Fore-fathers, for the punishment of Vice, and encreasing of Vertue, at last they found that true, which was fore-told concerning the Destruction of themselves and their Country: For there was an old Prophesy, That when Sedition reigned amongst them, and their own Hands had violated the Temple of God, and holy things, then their City should be destroyed by War, and their holy Places burned with Fire, according to the manner and custom of War.

CHAP. III.

How Gadara was yielded; and of the Massacre there.

John's Pride and Ambition.

BUT *John* who long ago aspired to be Tyrant over all the rest, could not endure that others should partake in Authority with him; wherefore, by little and little, he divided himself from their Union and Fellowship, after he had drawn to himself such as by their impious Lives were capable of the greatest Crimes, so that now every one perceived (in that he always neglected what others commanded, and imperiously commanded what he himself thought good) that he affected Principality. Many joined to him for Fear, some for Favour, (for he had a smooth Tongue, able to perswade to what he would); many also followed him, thinking it better that all the impiety before committed were laid to one Man's Charge in particular, than upon them all. Moreover, being a Valiant Man of his Hands, and one able to give politick Counsel, he wanted not Followers, notwithstanding that many of the contrary Faction left him, envying that he, who before was their Equal, should now be their Master and Commander. Fear also terrified them from living under the Government of one Man, for they thought if he once prevailed, he could not easily be overcome: and again, if he were disposed, that he would pick quarrels against them in the end, because that they resisted him in the beginning. So every Man determined rather to suffer all misery in War, than to submit himself, and become a Slave. Thus the Parties were divided, and *John* was chief of one Faction: so between them they appointed Guards in every Place; and if by chance they combated together, they did little or no hurt to one another; but the chief Contention was, who should bear most Sway among the People, and who should have the greatest Part of the Spoil. Thus the City at one time was vexed with three intolerable Mischiefs and Evils, to wit, War, Tyranny and Sedition; and yet the War seemed a less Evil than the rest to the Commonalty. Wherefore many leaving their native Soil, fled to Strangers for succour, and found among the Romans safety, who with their own Nation lived in continual danger. There was also

The greater part of the contrary Faction fall from *John*.

The Tempest of three Miseries assailed *Jerusalem* at once.

A also added a fourth Evil, which wrought the ruine of the whole Nation. Not far from the City there was a Castle called *Massada*, built by the ancient Kings of *Jerusalem*, very strong, to lay up their Treasure and Munition for War, and to retire themselves thereunto in time of need, for the safety of their Persons. This Castle was taken and kept by that sort of Thieves called *Sicarii*, who, by reason of their small number, durst rob no more openly. These Thieves seeing the Roman Armie now idle, and the People in *Jerusalem* at Civil War and Sedition among themselves, took Courage, and again fell to their Villanies. And so on that day, which is the Feast of unleavened Bread, (which the Jews kept holy, in memory of their deliverance from the Egyptian Captivity) deceiving the Watchmen, they seized upon a Port called *Engaddi*; and before the Townsmen could arm and unite themselves together, they were by these Persons driven out of the Town; who also killed them that could not fly, to wit, Women and Children, to the number of more than seven hundred; and so sacking the Houses, and taking the Fruits that are now ripe, they carried all to *Massada*: and so they wasted all the Villages and whole Country round about them; many wicked Persons daily flocking unto them, and joining with them; and by their Example other Thieves, that a while had been quiet, now robbed again, and spoiled in every part of *Judea*. And as in a Body, if the principal Member thereof be sick, all other parts of it are afflicted; so *Jerusalem* being filled with Tumults and Discord, those that were without the City found Licence to rob and spoil: and all those that had their Towns destroyed where they were wont to inhabit, went into the Wilderness; where, assembling and uniting themselves together, not so many as an Army, yet more than a Company of Thieves, they broke into the Towns and Temples. And as in War it cometh to pass, the Country People purposed to assault them, by whom they had suffered such injury: but they were prevented, for the Thieves understanding their coming, fled with the spoil they had gotten. And there was no part of *Judea*, that did not suffer together with *Jerusalem* their Mother City. Those that fled to the Romans, certified *Vespasian* hereof: for altho the seditious Persons kept and observ'd all Passages, and kill'd them that offered to fly, yet many secretly stole away from them, and besought *Vespasian*, both to help the oppressed City, and to take compassion upon the Reliques of their Nation; affirming, that many had been butchered for wishing well to the Romans; and many being yet alive, were yet in great danger. *Vespasian* moved to compassionate their Calamities, came with his Army nearer *Jerusalem*, as though he would have besieged it, (but indeed his intent was to deliver it from the oppression of these wicked Persons, who in a manner kept it continually besieged) hoping in the mean time to conquer that part of the Country which was yet untouch'd, and so to leave nothing to hinder him when he should begin the Siege. Whereforecoming to *Gadara*, the strongest of all the Cities beyond the River, he entred into it the fourth day of *March*; for the chiefest of the City, unknown to the seditious People, had sent Embassadors to him to desire Peace; and to save their Goods and Lives, they promised him to yield the Town into his hands; for there were many rich Men dwelling in *Gadara*; but their Enemies knew not of their Embassage, till they saw *Vespasian* at the City Gates. And so despairing that they were able to keep the City, by reason they had in the Town many Enemies more in number, and stronger than themselves; and moreover, seeing *Vespasian* even now almost at the City; and thinking shame to fly, and not to be revenged of their Enemies, they took *Dolesus* (a Noble-man, and chief of the City, and also the Author of that Embassage) and killed him; and for anger, beating him after he was dead, they fled out of the City. Now the Romans Army approaching near the City, the People of *Gadara* went forth and received *Vespasian* joyfully; who also confirmed a League betwixt them and him, and left them a Company of Horse and Foot, to defend them against the Incursions of the Fugitives their Enemies; for they themselves, before the Romans requested it, destroyed the City-Walls, that so they might shew their desire of Peace; because having destroyed their Walls, if after they desired to rebel, they could not.

Vespasian then sent *Placidus*, with five hundred Horsemen, and three thousand Footmen, to pursue those that were fled out of *Gadara*; and he with the rest of his Army returned to *Cesarea*. But the Fugitives perceiving themselves to be pursued by *Placidus*, before he could overtake them, got into a Town called *Bethenabris*; and finding there many young Men, partly for that they were willing, partly by force they compelled them to arm themselves, and so rashly they came against *Placidus*. *Placidus* and his Army seemed a little to give back, to the intent to draw them further from the Wall; and then having compassed them about in a fit place, they wound-

The Year of the World, 4074; after Christ's Nativity, 70.

Of these desperate Rebels that kept the Castle of *Massada*.

Slaughter and Desolation thorow *Jurie*.

A Similitude.

The Fugitives beseech *Vespasian* to assist the City, and preserve the rest of the People.

The Gadarenians entertain *Vespasian* with Joy and Acclamation.

Placidus conflicts with the Fugitives.

The Year of the World, 4032; after Christ's Nativity, 70.

wounded them afar off with Darts and Arrows. The Jews seeking to flee, were prevented by the Horsemen: and they who offered to fight, were by the Romans Footmen all put to the Sword, never shewing any sign of Valour. For the Jews assaulted the Romans, who were all covered with their Shields as with a Wall; and not being able to break into their Battel, they were slain by the Romans Darts: but their Darts could do the Romans no harm; and so like fierce and savage Beasts they wilfully ran upon their Enemies Swords, and all were either slain, or dispersed by the Horsemen. For *Placidus* was careful to intercept their passage to the Town, and to hinder their recourse unto it, and to force those back again that fled towards it, using his Darts, and killing those that were next him; till at last the strongest amongst them broke away, and got to the Town Walls. Those that were within the City knew not what to do; for they would not shut the Fugitives of *Gadara* out of the City, because they desired to let their own Citizens in: and again, they perceived that if they let these in, the other thereby would work the Overthrow of the City, as it fell out indeed they did: For the Gates being set open for them to come in, the Roman Horsemen almost broke into the Town with them; yet the Gates were shut before they could get in. Then *Placidus* with all his Souldiers assaulted the Town, and after a sore Fight, which continued till the Evening, at last he got the Walls, and the Town, and slew the weaker sort, for the stronger fled; so the Souldiers first sacked the Houses, and then fired the Town. They who escaped thence, incited the whole Country to fly with them, reporting their Calamities with the most, and affirming that all the Roman Army was at hand: and so they put all the Inhabitants there in great fear, and having assembled a great Multitude, they fled to *Jericho*, in which Place they put their Confidence, for that it was strong and populous. *Placidus* having Horsemen, and incouraged with his former Victory, pursued them to *Jordan*, and whomsoever he overtook he slew; and at the River he fought with all the Multitude there gathered together, because that the River being grown deeper by abundance of Rain that had lately faln, they could not pass over it.

Placidus takes and burns *Bethenabris.*

Placidus his Victory over the Fugitives.

Wherefore necessity forced them fight, because they could not fly; and placing themselves along the Banks of the River, they there received the Horsemen, and warded their Darts. Many for fear fell into the River; and the Romans slew there 13000; and the rest not able to resist, cast themselves into the River; which were an infinite number: Also the Romans took 2200 Men alive, and a great booty of Sheep, Asses, Camels and Oxen. This slaughter, tho it was no greater than the former, yet it seemed to the Jews far greater, because that many all over the Country flying were killed; and *Jordan* was so filled with dead Carcases, that none could pass over it: and also the Lake *Asphaltites* was full of dead Bodies, brought thither out of divers Rivers.

He makes use of his good Fortune against the Jews.

Placidus having so good success, went to the Towns and Villages adjoining, and took *Abila*, *Julias*, *Besemoth*, and all the Towns even to the Lake *Asphaltites*, and placed in them Garisons of the Jews that had fled to him: and afterward preparing Ships, and furnishing them with Souldiers, he pursued them that were fled by Water, and overcome them. So all the Country beyond *Jordan*, as far as *Macheron*, was reduced under the Power of the Romans.

CHAP. IV.

How certain Towns were taken. The Description of Jericho.

Troubles in *France.*

AT this time came News of the Troubles in *Gallia*; and how that *Vindex*, together with the Nobility of that Country, had revolted from *Nero*; whereof we have made mention in another place. This News caused *Vespasian* to be more earnest to end the Wars of the Jews; for even then he foresaw the Civil-War that ensued, and the danger of the whole Empire: and he thought that if he could, before the beginning of these Troubles, end the Ward in the East part of the World, that then *Italy* was not in so much danger. But Winter hindering him, he in the the mean time placed Garisons in all Towns and Villages about the whole Country, and appointed Officers in every City, and repaired many Places which he had before destroyed. And first of all, he with his whole Army that was at *Cesarea*, march'd to *Antipatris*; and having settled the Estate of that City, after his abode there two days, the third day he departed, spoiling and burning all the Country; as also all the Country about

Tham-

A of *Themnia* the Toparchy, and ſo went to *Lydda* and *Jamnia*. But ſeeing that thoſe two Places ſubmitted themſelves unto him, he left there ſuch Inhabitants as he thought good, and went thence to *Ammaus*; and placing himſelf in the way to *Jeruſalem*, he there entrenched his Camp; and leaving the fifth Legion there, with the reſt he went into the Toparchy of *Bethlepton*, firing it and all places thereabout, as alſo the Borders of *Idumea*: but he reſerved certain Caſtles in fit Places, and fortified them. And having taken two Towns in the midſt of *Idumea*, to wit, *Begabri* and *Caphartopha*, he ſlew there above ten thouſand Men, and took almoſt a thouſand; and driving out the reſt of the Inhabitants, he left a great part of his Army there, who made Incurſions, and waſted all the high Places thereabout: With the reſt he returned to *Jamnia*; and

B from thence by *Samaria* and *Neapolis*, called by the Inhabitants *Nabortha*. The ſecond day of *June* he came to *Corea*; and pitching his Tent there, the next day he came to *Jericho*, where one of his Captains, named *Trajan*, met him with the Souldiers he brought from beyond *Jordan*, which Place he had conquered. But before the Romans came, many fled from *Jericho* into the high Country over againſt *Jeruſalem*; and many that ſtaid behind, were there ſlain. So he found the City deſolate, being ſituate in a Plain, under a great barren Mountain, which is of a huge length: for it reacheth on the North-ſide to the Borders of *Scythopolis*, and on the South to the Borders of *Sodom* and the Lake of *Aſphaltites*. It is rocky, and not inhabited, becauſe it bears no Fruit. Over againſt this, near *Jordan*, is ſituate another Mountain, beginning on the North-ſide at

C *Julias*, and reaching to *Bacra* on the South, which is the Limits of *Petrea*, a City of *Arabia*. In this Place is that Mountain which is called the *Mountain of Iron*, reaching to the Country of the *Moabites*.

The Country between theſe two Mountains is called *the great Field*, reaching from the Village *Gennabara* to the Lake of *Aſphaltites*, being in length two hundred and thirty Furlongs, and in breadth an hundred and twenty; in the midſt it is divided by the River *Jordan*. Theſe are alſo two Lakes of contrary Natures, *Aſphaltites* and *Tiberias*; for one of them is ſalt, and hath no Fiſh; but that of *Tiberias* ſweet, and abounds with Fiſh. This Plain in Summer-time is burnt with the Heat of the Sun, and the Air is infected in all Places thereabouts, ſave only about *Jordan*: and this is

D the Cauſe that the Palm-Trees that grow about the River-ſide do flouriſh moſt, and are more fertile than the reſt. Near *Jericho* there is a large great Fountain, which plentifully watereth the Fields thereabout, and riſeth with a great Stream out of the Ground near the old City; which *Joſhua* the Son of *Nun*, General of the Hebrews, took by War, the firſt of all that he took in the Land of *Canaan*. It is reported, that in the beginning, the Waters of this Fountain deſtroyed all Fruits of the Earth, and alſo made Women be delivered before their time, and infected all Places with Diſeaſes, and the Plague; but afterwards by *Eliſha*, the Succeſſor of *Elias*, was made ſweet and good for Conception; which happened in this manner: That admirable Perſon being once courteouſly entertained by the Inhabitants of *Jericho*, did thus reward them, and

E all the Country for that their Kindneſs; and going unto the Fountain, he caſt a Pitcher full of Salt into the Water, and lifting up his Hands to Heaven, and tempering with this Fountain-Water certain ſweet Waters, he prayed God to amend the ill Qualities thereof, and to make it flow with more ſweet Streams; which both might cauſe plenty of Fruits, and alſo of Children, to the Inhabitants: and that the Water might have the Virtue to make Women fruitful, ſo long as they perſiſted in Piety. Theſe Prayers had the Power to alter the Fountain; and from that time this Fountain, which before was the Cauſe of Famine and Sterility, became the Cauſe of Plenty and Fertility. And ſo it watereth the Ground, that where a little of it cometh, it doth more good than all other Waters which lie long upon it:

F and ſo they that water their Grounds but a little with it, receive much Fruit; and they that water their Grounds with it much, do not receive them in that meaſure; yet it watereth a greater compaſs of Ground than other Fountains: and in length it runneth through a Plain ſeventy Furlongs long, and twenty broad. Here are moſt pleaſant and goodly Orchards, and many ſorts of Palm-Trees growing by Brooks ſides, which are divers in the taſte of their Fruits; the fatteſt whereof being preſſed, yield a Juice like Honey, nothing inferior to other Honey: yet there is great ſtore of Honey in the Country, and the Juice of Balm, which is more precious than all other Fruits whatſoever. Here grow alſo Cypreſs-Trees and Myrabolans: ſo that one may juſtly ſay, that this Part of the Earth hath ſomething Divine, where

G what Fruit ſoever is moſt dear and precious, is in moſt abundance. Alſo in all other Fruits it ſurpaſſeth all Countries in the World; for all things multiply and increaſe

The Year of the World, 4032; *after Chriſt's Nativity*, 70.

Veſpaſian viſiteth all *Judea*.

Veſpaſian cometh to *Jericho*.

The great Field.

Two Lakes, *Aſphaltites* and the *Tiberian Lakes*.

A large Fountain near *Jericho*.

A Miracle wrought by *Elias*.

Fruitful and pleaſant Gardens about *Jericho*.

The Year of the World, 4032; *after Christ's Nativity*, 70.

creaſe ſooner there. The Cauſe hereof I judg to be theſe pleaſant Waters, and the warm nouriſhing Air, which gently inviteth all things to ſpring up, and then encreaſeth them; as the Moiſture cauſeth all things to take firm Root, and alſo defendeth them from Drought in Summer-time, when the Country is vexed with ſuch intolerable Heats, that all things are ſcorched, ſo that nothing then will grow; yet if they be watered with Water drawn before Sun-riſe, by the blowing of a mild and temperate Wind, it is refreſhed, and it receives a contrary Nature: In Winter-time it is almoſt luke-warm, and temperate to them that go into it. The Air here is ſo temperate, that when it ſnoweth in other parts of *Judea*, and is extream cold, the Inhabitants in this place only wear a Linen Garment. This Country is diſtant from *Jeruſalem* an hundred and fifty Furlongs, and threeſcore from *Jordan*: and all the Ground betwixt it and *Jeruſalem* is deſart and ſtony; and ſo likewiſe between it and *Jordan*, and *Aſphaltites*, though it be lower Ground than the other. Thus we have ſufficiently declared the Fertility of *Jericho*.

The Cauſe why the Ground about *Jericho* is fruitful.

The Air temperate and warm.

CHAP. V.

The Deſcription of the Lake Aſphaltites.

An admirable Property of the *Aſphaltite* Lake.

IT is worth the labour to deſcribe the Lake *Aſphaltites*, which is Salt and uncapable of feeding Fiſh, yet whatever is caſt into it, how weighty ſoever it be, it ſwimmeth above the Water; ſo that one, though he would on purpoſe, cannot ſink to the bottom. *Veſpaſian* coming thither to ſee it, took Men who could not ſwim, and caus'd their Hands to be bound behind them, and caſt them into the midſt thereof, and all of them came up to the top of the Water, as if ſome Wind had forc'd them from the bottom. Moreover, it is admirable, how this Lake thrice in every day changeth Colour, and ſhineth diverſly, according as the Beams of the Sun ſundry ways fall upon it. And in many places caſteth up pieces of black *Bitumen*, in greatneſs and ſhape like a Bull without a Head; and theſe float above the Water. They that get their living upon this Water, by gathering this *Bitumen*, draw it to their Boats, and it is ſo tough and clammy, that having filled their Boats herewith, it is not eaſy for them to get them away, but their Boat is as it were faſtened, and hangeth upon the reſt of that Maſs of bituminous Matter, till it be ſeparated from it by the Terms or Urine of a Woman. This bitumenous Matter is good to cloſe the Rifts of Ships, and alſo to cure many Diſeaſes. This Lake is five hundred and eighty Furlongs long, extending to *Zoar* which is in *Arabia*; and it is an hundred and fifty Furlongs broad. Near this Lake is the Land of *Sodom* and *Gomorrah*, ſome-time both Fertile and Rich; now all burnt, having been, for the Impiety of the Inhabitants, conſumed with Lightning and Thunder. To be ſhort, one may here behold, as it were, the Reliques of that Fire that by God's Appointment deſtroyed the Place; for one may yet ſee ſome Remainders of thoſe five Cities; and Trees and Fruits ſpringing up in the Aſhes: which Fruit to the Eye ſeemeth like other Fruits; but if you handle them, they fall into Aſhes and Smoak. And ſo the Hiſtory of the Deſtruction of *Sodom* is verifi'd to the Eye of them that behold it.

The Land of *Sodom* is near unto the Lake *Aſphaltites*.

Tertul. Apol. cap. 39.

CHAP. VI.

How Geraſa *was deſtroyed. Of* Nero's *Death, and of* Galba *and* Otho.

VEſpaſian deſirous to beſiege *Jeruſalem* on every Side, built Caſtles at *Jericho*, and *Adida*, and left there Gariſons of the Souldiers that came to aſſiſt him, and alſo Romans with them. And he ſent *L. Annius* to *Geraſa*, with a Body of Foot and Horſe; who at the firſt Aſſault took the City, and ſlew a thouſand young Men, who had no time to fly, and made whole Families Slaves, giving the Souldiers the Spoil of their Goods: and ſo firing their Houſes, he went to other Places adjoining. They who were able, fled; and the weaker ſort, who could not fly, were ſlain; and whatſoever came in their way they conſumed with Fire. Thus all Places, both Mountains and Plains, being waſted and ruined with War, the Inhabitants of *Jeruſalem* had no whither to go, when

L. Annius taketh *Geraſa*.

A when they desired to fly from the Zealots by whom they were kept in. And they themselves who were against the Romans, were also kept in, the City being on every Side enclosed and encompassed with the Roman Army.

The Year of the World, 4033; after Christ's Nativity, 71.

After *Vespasian* was returned to *Cesarea*, and with all his Army purposed to go to *Jerusalem*, News was brought him that *Nero* was slain, having reigned thirteen Years and eight days. Touching whom I will not recount how he dishonour'd the Empire, committing the whole Sway of all the Common-wealth to two most wicked Men, to wit, *Nimphidus* and *Sigillinus*, who were of least worth amongst all his Freed-men: and how being betrayed by these two Men, he was forsaken of all his Guards; and so fled only with four trusty Freed-men into the Suburbs, and there kill'd himself: And how that

Vespasian hath tidings of *Nero*'s Death.

B sometime after they that deposed him, were punished for that Offence: And how the Wars ended in *Gallia*; and that *Galba* being created Emperor, returned to *Rome* out of *Spain*: and how he was accused of Cowardice by the Souldiers, and by them killed in the Market-place, as one of base Condition; and how *Otho* was declared Emperor, and led his Souldiers against *Vitellius*: Also *Vitellius* his Troubles in his Fight before the Capitol: And how *Antonius Primus*, and *Mutianus* slew *Vitellius*, and so appeased the German Troops and the Civil War. Of all these I have forborn to speak, because I presume both the Greeks and Romans have written these things at large; yet I have briefly recapitulated this to continue my History.

Galba. *Otho.* *Vitellius.*

After *Vespasian* heard this News, he deferred the Siege of *Jerusalem*, expecting who

Vespasian deferreth his besieging *Jerusalem.*

C should be created Emperor after *Nero*. And when he was certified that *Galba* reigned, he determined to do nothing, but lie quiet till such time as he should write to him his Mind, whether he would have him proceed in the War against the Jews. And he sent to him his Son *Titus*, both to salute him, and also to know his Pleasure concerning the Jews. Likewise, King *Agrippa* went with *Titus* for the same Cause to *Galba*. But as they were passing by *Achaia* with long Ships in Winter-time, as the Custom is, News was brought that *Galba* was slain, having reigned seven Months and seven Days: After whom succeeded *Otho*, who governed the Empire three Months. *Agrippa* not dismayed with this Alteration, still kept on his Journey to *Rome*. But *Titus* (as God would have it) returned from *Achaia* to *Syria*, and so to *Cesarea* to his Father. They

Galba is slain, and *Otho* governeth.

D both were in suspence what would ensue, and who should be Emperor, the Empire being so full of trouble: and so they neglected the War against the Jews, fearing for their own Country, and therefore thinking it an unfit time to invade Strangers.

CHAP. VII.

Of Simon *of* Gerasa, *Author of a new Conspiracy.*

E IN the mean time a new War broke out at *Jerusalem* among the Jews; For there was one *Simon* the Son of *Giora*, born in *Gerasa*, young in Years, and inferior to *John* in Subtilty, who now already had gotten the Dominion over the City; yet in Vigor and Boldness exceeded *John*. This *Simon* having been for this Cause also driven out of the Country of *Acrabatena*, where he was Governour, by the means of *Ananus* the High-Priest, came to the Thieves that seized upon *Massada*. At his first coming he was so suspected by the Thieves, that they only permitted him, and the Women that came with him, to dwell in the lower part of the Castle, and they themselves kept the higher part: yet afterwards his Manners and Behaviour was such, that they put Confidence in him, and he became their Captain always when they went to spoil and rob any part of

Simon of *Gerasa* resorts to the Thieves.

F the Country about *Massada*. After which he did all he could to perswade them to attempt greater Matters; for being desirous of Rule, after he heard that *Ananus* was dead, he departed into the high Places of the Country, and with the Voice, as of a Crier, proclaimed, That all Bond slaves that would follow him, should have their Liberty, and all others should be richly Rewarded; by which means he gathered together all the wicked and desperate People in the Country. And having now a considerable Army, he robbed and spoiled all the Towns and Villages thereabout; and his Number daily encreasing, he also presumed to come into the plain Countries: so that now Cities stood in awe of him, and many considerable Persons, fearing him for his strength and prosperous Success, joined with him. So that his Army did not only consist of Thieves and

Simon assembleth all Robbers in the mountainous Places.

G Slaves, but many People of the Country came to him, reverencing him as their Prince and King; and they made Excursions into the Toparchy of *Acrabatena*, and into the greater

The Year of the World, 4033; after Christ's Nativity, 71.

greater *Idumea*. For he had Fortified a Town called *Nain*, wall'd about, which he used for his Retreat. And in the Valley called *Pharan*, he made many Caves, and found many already made, and in these Caves he kept his Treasure, and the Booties he got: also all Fruits of the Earth that he robbed and stole, there he laid up in Store; as also Ammunition for many Companies. And now no Man doubted, but that being thus furnished with Men and Ammunition, he would go to *Jerusalem*. The Zealots fearing this, and desirous to prevent him, who they saw every day encreased his Number, and grew more potent against them, they armed many of their Company, and went out to meet him. *Simon* was not daunted at this, but boldly encountred them, and gave them so sharp a Battel, that he slew many of them in Fight, and forced the rest to retire themselves into the Town; yet not having Men sufficient, he would not besiege the Town, but first of all he purposed to subdue *Idumea*; and so, accompanied with 20000 armed Men, he hasted towards the Borders thereof.

The Fight between *Simon* and the Zealots.

The Princes of *Idumea* understanding this, presently assembled five and twenty thousand armed Men; and leaving at Home sufficient Garisons to defend their Country against the *Sicarii*, who held the Fortress of *Massada*; they, accompanied with these Forces, went out, and expected *Simon's* coming into the Borders of their Country, where having met him, they joined Battel, and fought a whole day: yet it appeared not which Part got the Victory. Then *Simon* returned to *Nain*, and the *Idumeans* Home. Not long after *Simon*, with a greater Army than before, assaulted the Borders of their Country, and pitching his Tents in a Village called *Thecne*, he sent one of his Companions, named *Eleazer*, to them that kept the Castle *Herodium*, not far from that place, to sollicit them to yield it to him. The Garison there presently received him into the Castle, not knowing the Cause of his coming. But so soon as he began to perswade them to Treason, they drew their Swords to kill him; and he not having any place to fly to, cast himself from off the Castle-Wall into the Valley beneath, and so died.

Eleazer, Simon's Fellow, casteth himself headlong into the Trench, and presently died.

The *Idumeans* something fearing *Simon's* Forces, before they would offer him Battel, thought best to espie what number of Men he had: to effect which Business, one *Jacob*, a Captain among them, offered himself, meaning indeed to betray his Country to *Simon*. So departing from *Olurus*, where the *Idumean* Forces were assembled, he went to *Simon*, and promised him to betray his Country to him, receiving of him an Oath, that for reward of this Deed, he should be always next in Dignity to *Simon* himself, and so he presently promised to help to subdue all *Idumea*. For this Cause he was welcome to *Simon*, and feasted liberally, and had great Promises if he performed that which he offered; and then returned to the Idumeans; and feigned that *Simon's* Army was far greater than indeed it was. And so terrifying the Governours of his Country, and the People, he, by little and little, perswaded them to receive *Simon*, and without any more Fight to yield to him the Soveraign Authority over them.

James of *Idumea*, the Betrayer of his Country.

Jacob studying to bring this his Purpose to pass, privily sent Messengers to *Simon*, willing him to come with his Forces, and promising him to dissipate the Idumeans for him; which he also did. For when *Simon's* Army drew near, he first of all got upon his Horse, and together with his Associates that were partakers of his Treason, fled to the Enemy. Then Fear fell on the Idumeans; and every one, without any more ado, fled home.

Simon, beyond all expectation, enters *Idumea* without Bloodshed.

Thus *Simon*, against his own expectation, entred *Idumea* without Bloodshed: and first of all assaulting a little Village called *Chebron*, he took it, and in it an exceeding great Booty, a great quantity of Corn, and many Fruits; all which he carried away. The Inhabitants report that this *Chebron* is not only more ancient than all Cities of that Land, but also than *Memphis* in *Egypt*; for they affirm it to have been built 2300 Years since. They also say, that this was the Place where *Abraham* the Father of the Jews dwelt, after he forsook *Mesopotamia*; and that his Posterity departed from hence to *Egypt*. Indeed there are yet seen Monuments in the City, richly wrought in fine Marble.

Hebron an ancient City, where *Abraham's* House was.

A Turpentine-Tree that hath continued ever since the Creation of the World.

Six Furlongs from the Town there is an exceeding high Turpentine-Tree, which they affirm to have endured ever since the Creation of the World, until this day.

Simon having obtained this Place, from hence invaded all *Idumea*, and not only robbed and spoiled all the Towns and Cities thereof, but also wasted and destroyed much of the Country; for, besides his Army, there followed him forty thousand Men; so that he could not find Victuals for such a Multitude. Moreover, besides this Calamity that he brought upon *Idumea*, he exercised great Cruelty and Outrage upon the Country, and caused great Spoil therein. And, as after great Swarms of Locusts, the Trees and Woods are dispoiled: so whersoever *Simon* had been, all the Country was left desolate.

And

A And either by Fire, or by ruinating Places where he came, or elſe by treading upon the Corn-Fields with the Feet of his Army, or by deſtroying ſuch as they found, they left nothing ſtanding or growing, either in Field or in Town; and only by paſſing thorow fertile Places, he made the Fields harder than barren Ground, and left no ſign, in places which he had deſtroyed, that ever they had been tilled. *The Year of the World, 4033; after Chriſt's Nativity, 71.*

Simon ſpoiled all *Idumea.*

Hereat the Zealots were again animated againſt him, yet durſt they not fight with him in open Field; but placing Ambuſhes in the way he was to paſs, they took *Simon's* Wife, and many of her Servants, and ſo came again into the City, rejoicing as though they had taken *Simon* himſelf: For they perſwaded themſelves, that *Simon* would preſently lay down Arms, and come in humble manner to entreat them to reſtore him B his Wife. But *Simon* was not moved with Compaſſion for the loſs of his Wife, but with Fury: and coming to the Walls of *Jeruſalem*, like a cruel Beaſt that had been wounded, and could not come to them that hurt him, he killed all he met. And taking them that went out of the City to gather Herbs and Wood, he cauſed them to be whip'd to death, whether they were young or old: This Cruelty ſeemed only wanting in him, that he did not eat the Fleſh of the dead Bodies. Alſo he took many and cut off their Hands, and ſo ſent them into the City, thereby to terrify his Enemies, and to cauſe the People to abandon the Zealots; and he bad them tell the Citizens, that except they preſently reſtored his Wife to him, he ſwore by God who governed all, that he would break down their Walls, and uſe all he found in the City after that faſhion, and that C he would ſpare no Age, nor reſpect the Innocent more than the Guilty. Theſe his Threats did not only terrify the People, but alſo the Zealots, inſomuch that they ſent him his Wife again; and ſo his Anger being ſomewhat aſſwaged, he ceaſed a while from his Murders.

The Zealots take *Simon's* Wife.

The Zealots ſend back *Simon's* Wife.

CHAP. VIII.

Of Galba, Otho, Vitellius *and* Veſpaſian.

D NOT only in *Judea*, but alſo in *Italy* at this time was Civil War; for *Galba* was ſlain in the midſt of *Rome*; after whom *Otho* was created Emperor, and fought againſt *Vitellius*, who affected the Empire, being choſe Emperor by the German Legions. The Battel was fought near *Bebrias*, a Town in *Gallia Ciſalpina*: the firſt day *Otho* got the Victory againſt *Valens* and *Cecinna*, the Generals of *Vitellius* his Army: But the day following they overcame *Otho*; and ſo many being ſlain on both parts, and news being brought that *Vitellius's* Army had gotten the Victory, *Otho* being at *Brixels*, ſlew himſelf, when he had held the Empire three months and two days. *Otho's* Souldiers turned to *Vitellius* his Captains, and joined with them, and ſo *Vitellius* came E to *Rome* with his Army. In the mean time *Veſpaſian*, the fifth day of *June*, departed from *Ceſarea*, and went to thoſe parts of *Judea*, which were yet unconquered; and firſt of all he went into the high Countries, and ſubdued the two Toparchies of *Acrabatena* and *Gophnites*, and after them two Towns called *Bethel* and *Ephrem*, and placed Gariſons in them, and ſo went to *Jeruſalem*, killing many that he found in the way, and taking many Captives.

Sedition thorow the whole Roman Empire.

Veſpaſian once more invades *Judea.*

One of his Captains called *Cerealis*, with a party of Horſe and Foot, waſted all the higher *Idumea*: and in the way as he went, he took *Caphetra* a Caſtle, and burnt it, and beſieged another called *Capharis*, encloſed with a ſtrong Wall: by reaſon of which he deemed he ſhould have made long abode there; but, contrary to his expectation, the F Inhabitants opened their Gates to him, and yielded themſelves, beſeeching him to be good to them. When he had overcome them, he went to *Hebron*, an ancient City, and ſet it on fire; this *Hebron*, as I have already ſaid, was ſituated upon the Mountains, and near *Jeruſalem*: and breaking into it by force, he ſlew all them that he found there, and fired the City. And having ſubdued all Places, ſave only three Caſtles, to wit, *Herodium*, *Maſſada* and *Machæron*, which were kept by the Thieves, now only *Jeruſalem* remained to be conquered.

Gaphara ſubmits to *Cerealis.*

Cerealis burneth the ancient City of *Hebron.*

G

The Year of the World, 4033; after Christ's Nativity, 71.

H

CHAP. IX.

Of Simon's *Acts againſt the Zealots.*

AFter *Simon* had recovered his Wife from the Zealots, he went into *Idumea* to rob and ſpoil that which was left; and chaſing the Inhabitants up and down, at laſt he forced them to fly to *Jeruſalem*, and he himſelf purſued them thither; and at the foot of the Walls he killed all the People he took, that returned out of the Fields from their Labour. Thus *Simon* without the City, was more terrible to the People than I the Romans, and the Zealots within the City crueller than them both, being incouraged and incited thereto by the Counſel of the *Galileans*; for they had put *John* in Authority; and *John* in reward thereof, permitted all things to be done as they requeſted. There was no end of robbing and ſpoiling rich Mens Houſes, and of ſlaughtering both Men and Women; and to kill Men and Women was but a paſtime. And having with Blood bedew'd their Prey, and without all fear gotten what they liked, they now began to luſt after Women: yea, they became effeminate and laſcivious, they curl their Hair, and clothed themſelves in Womens Apparel, and anointed themſelves with ſweet Ointments, that their Beauty might be pleaſing and alluring; they now not only imitate the Attire of Proſtitutes, but alſo their Impudency, and became ſo ſhameleſs, that K they thirſted after unnatural Pleaſures, as tho *Jeruſalem* were become a Stews, and ſo profaned the whole City with their execrable Impurities. Yet tho they effeminated their Faces, their Hands were prone to Bloodſhed; and tho they lived in ignominious Manners, as People given over to Pleaſure, yet could they quickly become Warriors, and in the Habits of Women, drawing their Swords, they killed whomſoever they met. Whoſoever eſcaped *John*'s Hands, *Simon*, the more cruel, murdered; and whoſoever eſcaped the Tyrant within the City, was ſlain by the Tyrant without; and there was no way to fly to the Romans.

The Zealots fill the whole City with Iniquity.

The way of flight was quite cut off.

The Diſcord between the Zealots and the Idumeans.

Furthermore, the Army of *John* began to be divided, for all the Idumeans ſeparated themſelves from the other People, and there aroſe a Mutiny againſt the Tyrant, partly L through envy of his Power, partly through hatred of his Cruelty; and ſo aſſaulting him, they ſlew many of the Zealots, and compelled the reſt to fly into the King's Houſe, built by *Grapta*, Father of *Izat*, King of *Adiabena*. The Idumeans alſo broke in thither with them, and drave them from thence into the Temple, and ſeized upon *John*'s Treaſure; for *John* lived in the Palace, and had carried thither all his Spoils. Then thoſe Zealots that were diſperſed in the City, came to thoſe that were in the Temple, and *John* purpoſed to ſend them againſt the Townſmen and the Idumeans. But they feared not ſo much their Forces, (altho they knew them to be the better Warriors) as they did, leſt now being deſperate, they ſhould ſteal out of the Temple in the Night, and ſo ſlay them, and fire the City. Wherefore aſſembling themſelves, they deliberated with M the Prieſts how to avoid their Aſſaults: but it pleaſed God to turn their own Counſel to their deſtruction, and that they ſhould provide a Remedy of Safety far worſe than Death it ſelf. For to depoſe *John*, they deviſed to introduce *Simon*, and, as it were, to intreat another to tyrannize over them. This Counſel was thought beſt, and *Matthias* the Prieſt was ſent to *Simon* (of whom before they ſtood in great fear) to requeſt him to come into the City. With him alſo came ſuch as had fled from *Jeruſalem* for fear of the Zealots, intreating him in like manner, becauſe they deſired to return to their Wives and Families. So he entred into the City proudly, promiſing them to be their Deliverer; and all the People made Acclamations as he entred into the City, that he was their Preſerver. *Simon* being now within the City, preſently deliberated N with thoſe about him to eſtabliſh his Dominion, thinking as well thoſe that called him into the City, as thoſe againſt whom he was called, his Enemies. *John*, and the Zealots with him, finding no way to come out of the Temple, and having loſt all that he had in the City, (for *Simon* and his Followers, at their entrance, took all that belonged to him) began now to deſpair of his Safety. And *Simon*, being aſſiſted by the Citizens, aſſaulted the Temple; and the Zealots placing themſelves upon the Porches, and in Towers of Defence, made reſiſtance, and hurt many of *Simon*'s Followers. For the Zealots were upon the higher ground on the right hand, and ſo had the advantage againſt *Simon*. And although by reaſon of the place wherein they were, they prevailed againſt *Simon*, yet they raiſed four high Towers, that from thence they might ſhoot O Darts and Arrows againſt *Simon*'s Men. One of theſe Towers they built upon the Eaſt

Simon enters the City with a great Army.

Simon aſſaults the Temple, wherein the Zealots kept.

ſide

A side of the Temple, another on the North, the third upon a place oppoſite to the lower part of the Town, and a fourth Tower they built on the top of the place called *Paſtoforium*, where one of the Prieſts uſed to ſtand before Sun-ſet, to ſignify to the People, with the ſound of the Trumpet, the beginning of the Sabbath, and to declare to them the other Holy Days, and in what Days they might go about their Buſineſs. In theſe Towers they placed all kind of Engines to caſt Stones, and Men with Slings. Then *Simon* perceiving many of his Souldiers languiſh, was more remiſs in his Buſineſs; yet when his Number encreaſed, he came nearer, for a-far off many of his Men were ſlain with the Shot of theſe Engines.

The Year of the World, 4033, after Chriſt's Nativity, 71.

The Prieſts ſignify the beginning of the Sabbath by the ſound of a Trumpet.

B

CHAP. X.

How Veſpaſian *was elected Emperor.*

AT that time *Rome* alſo ſuffered the Evils of Civil War; for *Vitellius* was now arrived out of *Germany* with his Army, bringing beſides them an infinite multitude with him; ſo that his Army was ſo great, that the Places appointed for quartering his Souldiers could not contain it; inſomuch that his Army occupied all the whole City, C and every Houſe was filled with Souldiers. And they beholding the Romans Wealth greater than ever they ſaw any, and admiring their abundance of Gold and Silver, not able to contain themſelves, began to rob and kill every one that ſought to hinder them. And this was the eſtate of the Affairs in *Italy*. *Veſpaſian* having waſted all about *Jeruſalem*, returned to *Ceſarea*, where he underſtood the Troubles at *Rome*, and how *Vitellius* was Emperor. Hereat, tho he knew as well to obey, as to be obeyed; yet he was moved with Indignation, and diſdained to call him Lord, who had invaded the Empire, being deſtitute of a Ruler. And much grieved hereat, he could not conceal his Grief, nor follow the Wars againſt Strangers, whilſt his own Country was ſo endangered. But the diſtance between him and *Rome* did as much repreſs him, as Anger incited him to D ſeek Revenge; for he conſidered that Fortune might cauſe many Alterations before he could get to *Rome*, eſpecially it being Winter: and ſo he thought to bridle his Wrath, which yet daily encreaſed. But his Officers and Souldiers began openly to conſult of a Change, and with indignation exclaimed againſt the Souldiers at *Rome*, who lived in pleaſure, and never heard ſo much as the report of War, and notwithſtanding took upon them to create whom they pleaſed Emperor, and in hope of Gain diſpoſed of the Common-wealth at their own Pleaſure: whereas they, on the contrary, after ſo many Labours and Dangers, ſtill continued in Arms till they became old and gray-headed, and ſuffered the Authority due to themſelves, to be enjoyed by others; when notwithſtanding they had amongſt them one who deſerved the Empire more than any other; and E what Recompence could they ever after make him? Or what Occaſion could they find hereafter to ſhew themſelves grateful to him for the Benefits from him received, if they now omit this Occaſion? And they thought that *Veſpaſian* was ſo much more worthy of the Empire than *Vitellius*, by how much they who created *Vitellius* Emperor, were in very many reſpects much inferior to themſelves. *For* (ſaid they) *we have endured no leſs toil than thoſe that came out of* Germany: *neither are we leſs valiant than they, who bring a Tyrant with them out of* Germany. *And that no body would reſiſt* Veſpaſian: *For the Senate and the People of* Rome *would not rather endure* Vitellius *his unſatiable Luſt, than* Veſpaſian's *Chaſtity and Temperance; nor a cruel Tyrant, rather than a good and courteous Emperor, whoſe Son alſo was of extraordinary Merit, and deſerved the Empire: For* F *true Valour in an Emperor is a great defence of Peace. Therefore if the Empire was due to aged Experience, they had* Veſpaſian; *if to valiant Youth, they had amongſt them* Titus: *that they might reap commodity by both their Ages: and that they would not only aſſiſt him with the Forces of the Empire, having there three Legions, beſides the Auxiliary Troops of the King; but alſo all the Eaſt part of* Europe *was out of fear of* Vitellius. *Moreover, they had in* Italy *ſome that would aſſiſt* Veſpaſian, *to wit, his Brother and his Son, whereof the one (they hoped) would get many young Men to follow him, and the other was Preſect of the City, an Office very conſiderable, eſpecially in the beginning of ſuch an Enterpriſe. Laſtly, It might ſo fall out that the Senate would declare him Emperor, whom now the Souldiers, being, as it were, their Preſerver, had Elected.*

Vitellius encamps his Army in *Rome*.

Veſpaſian knew how to govern, and how to obey.

The Captains conſult with the Souldiers openly of a Change.

The Cauſes that moved the Souldiers to elect *Veſpaſian* Emperor.

G This was firſt talked amongſt the Companies of Souldiers; at laſt, exhorting one another thereto, they went and ſaluted *Veſpaſian* Emperor, and requeſted him to ac-

Year of the World 4033. after Christ's Nativity 71.

cept this Dignity for preservation of the Empire, being in great danger to be lost. Al- H
beit *Vespasian* had always been careful of the Publick Good, yet he refused to be Emperor; deeming himself indeed to have deserved it, but he rather chose to live a Private Life, wherein was Security, than in the height of Fortune and Honour with perpetual Danger. The Captains were the more earnest because he refused it; and the Souldiers flocked about him with drawn Swords, threatning his Death, except he would consent to live as he deserved: but after long time striving to avert this their Determination to make him Emperor, at last, seeing he could not avoid it, he accepted their Offer.

The Souldiers elect *Vespasian* Emperor.

I

CHAP. XI.

The Description of Egypt.

Mutianus, and the rest of the Captains that had elected him to the Empire, together with the whole Army, with great Acclamations, desir'd *Vespasian* to lead them against their common Enemy. But *Vespasian* thought it best, first to make sure of *Alexandria*, knowing that *Egypt*, for the supply of Corn, was the greatest and best part of the Empire; which if he once were sure of, he hoped, that although *Vitellius* were K
stronger than he, yet he could bring him under, because the People would not endure that for his sake the City should be famished: which would have come to pass, except they had supply of Corn from *Egypt*.

Moreover, he desired to join himself with those two Legions that were at *Alexandria*; and he considered that that Country might be a Defence and Refuge for him, if any adverse Fortune should betide him; for it is not easy to be entred by an Army, and the Sea-Coasts have no Havens nor Harbours to receive Ships. On the West it bordereth upon the dry and barren part of *Lybia*; on the South upon the Frontiers which separate *Syene* from *Ethiopia*, and the Cataracts of *Nilus* hindering the entering of it by Ships. On the East it bordereth upon the Red-Sea, which defends it as far as the City L
Copton; on the North it reaches to *Syria*, and is defended by the Egyptian-Sea, wherein there is no Haven. Thus *Egypt* is strong on every side, and reacheth in length 2000 Furlongs from *Pelusium* to *Syene*; and from *Plinthie* to *Pelusium*, they sail 3600 Furlongs. And *Nilus* is navigable even unto the City *Elephantine*. Moreover the Haven of *Alexandria* is dangerous to enter into even in a Calm, for the entrance into it is very strait; and besides that, the way goes not directly on, but is made crooked by great stony Rocks, and the left side is compassed artificially by a strong Dike, but on the right side is the Isle *Pharus*, having a Tower upon it exceeding great; so that a Light in it is seen by Mariners 300 Furlongs off, to the end that before they come near it, they may provide to bring their Ships in with safety. M

The Bounds of *Egypt*.

A high Tower in *Pharus*.

This Isle is inclosed with high Walls made by Art, against which the Sea beating, and so returning back again, maketh the entrance into the Haven more dangerous. Yet this Haven within is very safe, and 30 Furlongs long: so that whatsoever this Country wants, it is brought them into that Haven; and whatsoever aboundeth amongst them, and which other Nations need, is carried from thence all over the World. So that *Vespasian* did not unadvisedly seek to make himself Master of *Alexandria*, and to dispose thereof for his own Profit, being to begin his Empire. Wherefore he sent Letters to *Tiberius Alexander*, who was Governour of *Alexandria* and *Egypt*, and told him of the Souldiers Resolution; and how that seeing he could not avoid it, but was forced to take upon him the Empire, he now requested him to help him all he could. *Alexander* receiving *Vespasian's* Letter, agreed willingly thereunto, and presently caused his Army and the People also to swear to *Vespasian*; which they all did willingly, having understood *Vespasian's* Vertue, by reason he governed so near them. And so *Alexander* having now engaged himself, prepared all things necessary for the Reception of this Prince. N

Tib. Alexander governs *Egypt*.

CHAP. O

CHAP. XII.

How Veſpaſian *delivered* Joſeph *out of* Captivity.

The Year of the World, 4033. after Chriſt's Nativity, 71.

IT is incredible how quickly the News was carried into all parts of the World, that *Veſpaſian* was declared Emperor in the Eaſt; and how all the Cities rejoiced and made Triumphs, and offered Sacrifice for his fortunate Succeſs. Moreover, the Legions in *Mœſia* and *Pannonia*, who not long before revolted from *Vitellius*, by reaſon of his Cruelty, now willingly ſwore Obedience to *Veſpaſian*. *Veſpaſian* returned by *Berytum* to *Ceſarea*; where many Embaſſadors came to him, offering him Crowns, and applauding and rejoicing at his good Fortune; they came out of *Syria*, and all other places thereabout. Thence came alſo *Mutianus* Governour of *Syria*, who brought tiding how joyfully all the People received him for their Emperor, and had ſworn Obedience to him. So all things falling out proſperouſly on *Veſpaſian*'s ſide, and Fortune ſeconding what he deſired, he began to think with himſelf it was God's Providence he was made Emperor, and brought to that Eſtate. And ſo he called to mind all Tokens and Signs (as there had happened many) which foretold that he ſhould be Emperor; and among the reſt he remembred that which *Joſeph* had told him; and though *Nero* was yet alive, preſumed to call him Emperor; and he admired the Man who was yet in hold. But calling *Mutianus* and the reſt of his Friends together, firſt of all he told them how valiant *Joſeph* had been, and what difficulty he had to win *Jotapata*, only becauſe of his Valour; and then his Prophecies, which at that time he eſteemed only Fables, feigned for fear; but now Time and Event had proved them true. Wherefore it ſeemed an unreaſonable thing, that he who had been the foreteller of his Exaltation, and a Meſſenger to him from God, ſhould ſtill continue in Bonds like a Captive, and be left in Adverſity. So calling for *Joſeph*, he commanded him to be ſet at Liberty. This Fact of his made the Captains under him hope for great Reward at his Hands, ſeeing he had been ſo kind to a Stranger. *Titus* being there preſent, ſaid, *It is meet, O Father, that as you acquit* Joſeph *from Captivity, ſo you alſo take away the ſhame of that which he hath already endured: For if we not only untie his Chains, but alſo break them in ſunder, he ſhall be as though he had never been in Bondage; for this is the manner uſed for redreſs, when any one being guiltleſs is committed to Bonds.* *Veſpaſian* hereto agreed; and ſo one came with an Ax, and hewed his Chains in pieces. Thus was *Joſeph* rewarded for his Prophecy; and thenceforward he was eſteemed worthy to be believed.

Veſpaſian by common voice is created Emperor, and crowned.

Veſpaſian conſults his Captains about *Joſeph*'s Liberty.

CHAP. XIII.

Of Vitellius *his Death and Manners.*

WHen *Veſpaſian* had anſwered the Embaſſadors, and diſpoſed all the Commands of his Army according to every one's Merit, he went to *Antioch*, and there deliberated whither to go firſt; and it ſeemed beſt to him to go to *Rome*, rather than to *Alexandria*; for he knew that *Alexandria* was quiet and firm, but *Rome* was held by *Vitellius*. Wherefore he ſent *Mutianus* into *Italy* with many Troops of Foot and Horſe; who fearing to go by Sea, went thorow *Cappadocia* and *Frigia*, for it was Winter-time. *Antonius Primus*, who was Governour of *Mœſia*, brought from thence the third Legion remaining there, and march'd againſt *Vitellius*. *Vitellius* ſent *Cecinna* to meet him with a great Army: who departing from *Rome*, met with *Antonius* at *Cremona*, a Town of *Lombardy*, ſituate upon the Confines of *Italy*; but beholding the Diſcipline and Order of his Forces, he durſt not fight with them; and thinking it very dangerous to fly, deſign'd to revolt; and ſo calling to him the Centurions and Tribunes of his Army, he perſwaded them to go and join with *Antonius*, after he had extenuated *Vitellius*'s Power, and extolled that of *Veſpaſian*; affirming the firſt to have only the bare Name of the Emperor, and the laſt to have alſo all Vertues meet for an Emperor. Moreover, that it would be better for them to do that of their own accord, which otherwiſe they ſhould be compelled to; and ſeeing themſelves already ſurpaſſed in number, it was prudence to prevent all danger, for *Veſpaſian* was able, without their aſſiſtance, to ſubdue all the reſt; but *Vitellius* was not able, with their help, to keep that he had. And ſpeaking to this effect, he perſwaded them to all that he would have done. And ſo with his whole Army join'd with *Antonius*.

Veſpaſian hath thoughts of returning to *Rome*.

Cecinna perſwades the Souldiers to forſake *Vitellius*, and honour *Veſpaſian*.

The ſame night, the Souldiers repenting themſelves of what they had done, and al-

Year of the World 4033. after Christ's Nativity 71.

so lest fearing *Vitellius* should get the upper hand, who sent them against *Antonius*, drew their Swords, and would have slain *Cecinna*; and they had done it, had not the Tribunes come and entreated them to the contrary: wherefore they did not kill him, but kept him bound, meaning to send him to *Vitellius* as a Traitor. *Primus Antonius* hearing this, went with his Army and assaulted them who revolted from him; and they a while resisted, yet at last forced to retire, they fled to *Cremona*; and *Primus* accompanied with Horsemen, prevented their escape, and so slew most of them before they got into the City; and afterward setting upon it, he gave his Souldiers the Spoil of it. Many Merchants of other Countries, many Townsmen were slain, and all *Vitellius* Army, consisting of 30200 Men. *Antonius* lost in this Battel 4500 of those whom he brought out of *Mœsia*: And delivering *Cecinna* from Prison, he sent him to carry the News hereof to *Vespasian*: who praised him for his Fact, and honoured him above his expectation, in reward of his Treason.

Cecinna is apprehended for Treason.

Vespasian honours *Cecinna*, and acquits him of Treason.

Sabinus, who was at *Rome*, hearing that *Antonius* was at hand, greatly rejoiced, and took Courage: and gathering together the Companies of the City-watch, in the night-time he seiz'd on the Capitol; and in the morning, many of the Nobles joined with him; amongst others *Domitian*, his Brother's Son, who was a great cause and help to obtain the Victory. *Vitellius* little esteeming *Primus*, turned his Anger against *Sabinus*, and those that had revolted with him: as it were naturally thirsting after the Blood of the Nobility, he sent all the Army he brought out of *Germany* with him, to assault the Capitol, where many valiant Deeds were shewn on both parts: and at last the Germans, being most in number, got the Capitol Hill. *Domitian*, with many brave Noblemen, as it were by God's Providence, escaped safe; the rest of the Multitude were there slain. *Sabinus* was carried to *Vitellius*, and by his Commandment instantly put to death: and the Souldiers taking away all the Gifts and Treasure in the Temple, set fire to it. The day after *Antonius* arrived, and *Vitellius*'s Souldiers met him; there was fighting in three several places of the City, the Forces of *Vitellius* were all defeated: whereupon *Vitellius* came out of his place drunk, and full gorged with delicate Meat; he was immediately seiz'd upon, and drawn thorow the midst of the Streets, and after many Contumelies, slain, having reigned eight months and five days; if he had lived longer, the whole Empire had scarce been sufficient to have maintained his Gluttony. There were slain above 50000 of other People; and this was done the third day of *October*. The day after, *Mutianus* with his Army entered *Rome*, and repressed the Souldiers of *Antonius*, who still sought about in every place for *Vitellius*'s Souldiers, and many of his Favourites, and slew whom they thought good, not examining any Matter, by reason of their Fury: and bringing out *Domitian*, he declared to the People that he was to govern the City till his Father came. The People being delivered from fear, proclaimed *Vespasian* Emperor, and made Feasts and Triumphs both under one, for his establishing in the Empire, and for Joy that *Vitellius* was deposed.

Sabinus takes the Capitol, and leaves *Vitellius*.

Vitellius slain.

The People of *Rome* proclaim *Vespasian* Emperor.

CHAP. XIV.

How Titus *was sent by his Father against the Jews.*

When *Vespasian* came to *Alexandria*, news was brought to him of what was done at *Rome*. And Embassadors came to him from all parts of the World to congratulate him. And although next after *Rome*, this City was the greatest in the World, yet was it scarcely able to receive the People that came thither to him. *Vespasian* being now established Emperor of all the World, and the Common-Wealth of the Romans being contrary to his expectation freed from Troubles, he now began to think upon the Reliques of *Judea*. And he himself, Winter being ended, prepared to go to *Rome*, and in the mean time he hasted to dispose of all things at *Alexandria*. Moreover he sent his Son *Titus* with his best Troops to destroy *Jerusalem*. *Titus* departed by Land from *Alexandria* to *Nicopolis*, which is distant from it 20 Furlongs, and there he shipp'd his Men, and sailed along the River *Nilus* by *Medensia* to *Thumin*; here landing his Men, he came to the City called *Tanis*. The second place he rested in was the City *Heraclea*, and the third *Pelusium*; where having refresh'd his Souldiers two days space, the third day he past the Borders of *Pelusium*, and having gone one days journey through the Wilderness, he pitcht his Camp at the Temple of *Jupiter Cassian*, and the next day at *Ostracine*, where there is no Water, but all that the Inhabitants use, they have from other places. After this he rested at *Rhinicolura*, and from thence in four days he went to *Raphia*, where begin the Borders of *Syria*; and the fifth day he lodged at *Gaza*; and from thence going to *Ascalon*, and so to *Jamnia* and *Joppa*, he arrived at *Cesarea*, purposing to gather some other Forces there.

Titus repairs to *Jerusalem*.

The

A

The Year of the World, 4034, after Christ's Nativity, 72.

The SIXTH BOOK OF THE WARS of the JEWS, Written by *Flavius Josephus.*

B

The Contents of the Chapters of the Sixth Book.

1 OF *three Seditions in* Jerusalem.
2 *How* Titus *went to* Jerusalem *to see their Strength, and how he was in danger.*
3 *How the Jews did issue out upon the Romans pitching their Tents.*
4 *Of the Fight within the City upon the Feast of Unleavened Bread.*
5 *Of the Deceit the Jews used against the Romans.*
C 6 *The Description of* Jerusalem.
7 *The Jews refuse to yield, and assault the Romans.*
8 *Of the Fall of the Tower; and how two of the Walls were won.*
9 *How* Castor *the Jew did flout the Romans.*
10 *How the Romans did twice get the second Wall.*
11 *Of the Mounts raised against the third Wall, and a long Oration of* Joseph, *perswading the Jews to yield, and of the Famine within the City.*
12 *Of the Jews that were Crucified, and how the Towers were burnt.*
13 *How the Romans in three days space built a Wall about* Jerusalem.
14 *Of the Famine in* Jerusalem; *and how they built another Tower or Mount.*
D 15 *Of the Massacre of the Jews both within and without the City.*
16 *Of the Sacrilege about the Temple; and the dead Bodies that were cast out of the City; and of the Famine.*

CHAP. I.

Of the three sorts of Seditions in Jerusalem.

E

TItus being thus come out of *Egypt* by the Desert into *Syria*, he departed from *Cesarea*, purposing there to set his Army in order. And whilst he was with his Father *Vespasian* at *Alexandria*, disposing of the Empires that God had given him, it happened that the Sedition at *Jerusalem* divided into three parts, and fought one against another: and well it was they were so equally divided.

We have already sufficiently declared who were the Authors of the Faction of the Zealots, whose tyranny over the City was the ruine thereof: and this may be said to be a Sedition out of a Sedition; which, like a hungry wild Beast, wanting his Prey, F turned his Cruelty against his own Bowels. So *Eleazer* the Son of *Simon*, who was the first that in the Temple divided the Zealots from the People, faining himself to be displeased with that which *John* every day did; yet in Truth, for that he envied that a greater Tyrant than himself should be Ruler, desirous to be Chief, and make himself Mighty, he revolted from the rest; and with him *Judas* the Son of *Chelcias*, and *Simon* the Son of *Ezron*, two of the most potent amongst them. Besides them was also *Ezechias* the Son of *Chobarus*, a Nobleman, all of which had many of the Zealots following them; and possessing themselves of the inner part of the Temple, they set a Guard in the Entrance, and in the sacred Gates, presuming upon the fulness of their Stores: for there was great quantity of sacred Provision, which they thought it no impiety to make G use of; yet fearing their small number, they permitted many of the Company that were killed, to remain in the places where they were slain. *John* was superior in Number, but

A three-fold Sedition in *Jerusalem.*

Year of the World 4024. after Christ's Nativity 72.

but inferiour in the quality of the place; for having his Enemies above his Head, he could not without danger make Incursions; yet his Rage would not suffer him to forbear infesting his Enemies, tho thereby his Party had more harm than those of *Eleazer's*, and he still assaulted them to his own cost. Thus many Assaults were continually made, and many Darts cast, and the Temple was prophaned with Murders. *Simon* the Son of *Giora*, (incited by the People to be their Leader, in hope he would have assisted them, having in his hands both the higher part of the City, and greater part of the lower) did now more boldly than before assault *John* and his Followers, because they were assailed by those above: yet he being, as it were, beneath *John* and his Party, sustained as much loss at their hands, as *John* himself did from them who were above him. Thus *John* was doubly engaged with *Eleazer*, who infested him from above, and *Simon* from below: But *Simon's* Assaults from below were easily repulsed, and it was not a little mischief he did those who gaul'd him with their Darts from above, by certain Engines that he invented, by which he cast Stones and Darts among them, and slew several, both of their Souldiers and Priests, as they were offering Sacrifices to their God. For tho they were generally too prone to all manner of Wickedness, yet those that would, were permitted to offer Sacrifice, watching and diligently guarding those of their Nation. For Strangers that came thither for Devotion, were not mistrusted: But after these wicked People had permitted them to Sacrifice, when they had finished their Devotions, they were made a Prey, and consumed by this Sedition. For Darts and other Shot, with force of the Engines, came into the Temple and Altar, and slew the Priests at the Altar. And many that came from the uttermost parts of the World unto that holy Place, were slain as they offered Sacrifice, and imbrued the Altar with their Blood, which all the Greeks and barbarous People did reverence. The Strangers and Priests were forced to remain promiscuously among the dead Bodies, and the Place about the Altar was full of Blood. *O miserable City! What didst thou suffer at the Romans hands to be compared to this, altho they set thee on fire to purge thee from Iniquity? Now thou wert separate from the Service of God, and couldst not subsist long, being made a Sepulchre of thine own Inhabitants, and thy Temple by the Civil Wars become a Grave of dead Bodies. Nevertheless, it is not impossible but thou mayest be restored to thy former Estate, if first thou appease God's Wrath that hath made thee desolate. But I must not give place unto Sorrow, and write a Lamentation of my miserable Country, seeing I have undertaken to write a History of all things that past there. Wherefore I will recount the rest of the Impieties of these Seditious.*

The Fight between *John* and *Eleazer*.

Simon and *John* skirmish in the Temple.

Great slaughter in the Temple.

Joseph's Lamentation over *Jerusalem*.

John assaulted on both sides.

The seditious People being divided into three Companies; *Eleazer* and his Followers, who had the keeping of the holy First-fruits, and all the sacred Oblations, came against *John* when they were drunk. And they who followed *John*, spoiling the People, assaulted *Simon*, who was succoured by the City. Wherefore when *John* was assaulted on both sides, he turned some of his Souldiers against *Simon*, and the rest against *Eleazer*: against *Simon* he used Darts to cast from the Porches of the Temple, and against *Eleazer* he used Engines for Shot. And always, so often as they above his head ceased, (as often they did, being either weary or drunken) he fiercely assaulted *Simon* and his Men. Also as far as he drave them into the City, so far did he fire all, and burnt Houses full of Corn and other Necessaries; and that which he left unburned, *Simon* at his return (when *John* was gone into the Temple) set on fire, as if on purpose to give the Romans an advantage, they had consumed all their Provisions for a Siege.

They of *Jerusalem* had welnigh burnt all their Corn.

To be short, all was consumed with Fire about the Temple, and the City was levelled and made plain ground to fight in, and the Corn burnt that might have sufficed for many Years; by which means they were reduced by a Famine of their own making, which could not have been brought upon them, had they not caused it themselves. The Citizens were in every place a Prey to those that were Seditious on one side, and to them that besieged them on the other; and like a great Body torn in pieces between these two. The old Men and Women, astonished with these Calamities, prayed for the good Success of the Romans, and desired their Foreign Enemy might deliver them from their Civil Dissentions.

A wretched Calamity in *Jerusalem*.

This was the occasion of great fear and terror among them all, and the more, because it was now no time to consult, and no time left of accommodation, or flight, to them that desired it: For all Places were kept, and the Rebels within kill'd whoever they perceived well-wishers to the Romans, or did endeavour to fly to them, as common Enemies. However these wicked Persons agreed in this, to put the just Men to death, who best deserved to live. Day and Night nothing could be heard but the noise of them that fought one against another; yet the condition of them that lived in perpetual fear

A fear was far more miſerable, who every day had new Cauſes and Occaſions of Sorrow given them, yet durſt they not publickly lament for fear; and ſo not daring to ſhew their Grief, they ſecretly ſorrowed: no Man obſerved any Reverence to them that were alive amongſt them, nor took any care to bury the Dead. The Cauſe of both which was, that every Man deſpaired of himſelf. For whoſoever were not joined with the Seditious, grew to be careleſs of all things, as making account preſently to die a thouſand Deaths. But the Seditious gathering the dead Bodies upon heaps, continued their fighting, and trod upon them; and, as it were, encouraged themſelves by the Dead under their Feet, they became more cruel, ſtill deviſing new Statagems one againſt another, and immediately executing whatever they deviſed, without any com-

B miſeration; omitting no kind of Murder, and leaving no Cruelty unpractiſed; ſo that *John* prophan'd the holy Things of the Temple, and made them Engines of War. For formerly the Prieſts and People had determined to under-prop the Temple, and build it twenty Cubits higher; and King *Agrippa*, with great Labour and Expence, had ſent them in Timber for that purpoſe from Mount *Libanus*. Which being put off by the Wars, *John* took the Timber and made uſe of it: for that Deſign he erected a Tower to fight againſt thoſe that aſſaulted him from off the Temple: and this Tower he built along the Wall over againſt the Chapter-Houſe that ſtandeth on the Weſt-ſide of the Temple; for he could build it in no other place ſo conveniently. And having thus impiouſly furniſhed himſelf with Engines, he hoped hereby to have deſtroy'd his Enemies.

C But God made his Labour in vain, and before he could prevail againſt them, brought the Romans againſt the City.

The Year of the World, 4034, after Chriſt's Nativity, 72.

Lamentation and Mourning in *Jeruſalem*.

The Cruelty of the Seditious in *Jeruſalem*.

John made uſe of the Wood, kept for holy Uſes, to make Engines on.

For after that *Titus* had gathered together part of his Army, and ordered the reſt to meet him at *Jeruſalem*, he departed from *Ceſarea*, having three Legions that lately, under the Conduct of his Father *Veſpaſian*, had waſted all *Judea*, and the twelfth Legion that ſometime under *Geſtius* were overcome, and put to flight by the Jews: who being valiant enough of themſelves, were impatient to be imployed again againſt the Jews, to revenge themſelves of their former diſgrace. *Titus* commanded the fifth Legion to meet him at *Jeruſalem*, and to march by *Emmaus*, and the tenth Legion by *Jericho*; the reſt he took with himſelf, accompanied with the King's Forces that

D came to help him, having been reinforced with conſiderable Supplies out of *Syria*. *Titus* alſo brought Forces with him to ſupply the number that was wanting, which Forces were ſent by *Veſpaſian* under *Mutianus* into *Italy*; for he brought two thouſand ſelect Men from the Legion at *Alexandria*, and three thouſand followed him from *Euphrates*, together with *Tiberius Alexander* his chiefeſt Friend, and one next him in Authority, who before was Governour of *Egypt*, and thought a fit Man to be Governour of the Army; for that he was the firſt that entertain'd the Emperor, being new elected, and join'd faithfully with him before he knew what Succeſs he ſhould have: he was preſent with him in all his Affairs as his chiefeſt Counſellor, and was renowned both for his Wiſdom and Experience.

The Order of *Titus*'s Army.

E

CHAP. II.

How Titus *went to* Jeruſalem *to ſee their Strength, and how he was in great danger.*

Titus being now to go into the Enemies Country, cauſed all his Auxiliaries to march in the Van: after whom followed the Pioneers, and thoſe appointed to

F pitch the Tents; after them the Baggage of the Rulers and Governours of his Army, and with them the armed Souldiers. Next theſe came *Titus* himſelf, accompanied with his choice Men, and many that bare his Colours: next the Horſemen march'd immediately before the Engines. And the Prefects and Tribunes, with certain choſen Men, and their Companies followed. After them the Eagle, with many other Enſigns; and the Trumpets went before them. And after them followed the Army, marching ſix in a Rank: Then the multitude of Servants that followed every Legion, did drive their Baggage before them: Laſtly, came the Hirelings, and thoſe that were appointed to guard them. Marching in ſuch comely and warlike manner, as the Romans are wont, he came by *Samaria* into *Gophnia*, which place was already conquered

G by his Father, and then alſo was under the cuſtody of the Roman Gariſons. Staying there one Night, he departed from thence the next day; and after a day's Journey pitched

Titus cometh to *Judea*.

Year of the World 4023. *after Christ's Nativity* 71.

pitched his Tents in a place, which in the Jews Language is called *Acanthonaulona*, that H is, the Valley of Thorns, near unto a Village named *Gabah Saul*, which signifieth the Valley of *Saul*, which is almost thirty Furlongs from *Jerusalem*. From thence accompanied with 600 chosen Horsemen, he went to *Jerusalem* to view how strong it was, and of what Courage the Jews were, to see if peradventure at sight of him they would yield without any further ado; for *Titus* understood (and it was true) that the People desired Peace, but were overpowered by the Seditious, and so durst not attempt any thing. *Titus* riding along the High-way that went to the Walls, saw no Man; but turning aside toward the Tower *Psephinus* with his Horsemen, an infinite number presently issued out by the Towers of Women, at a Gate opposite to *Helen*'s Tomb; broke his Guard of Horsemen into two parts, and advanc'd to hinder those Horsemen I that were yet in the High-way, from joining with the rest that had crost the Way, by which means they had divided *Titus* from the rest of his Company, insomuch that he could proceed no further for the Ditch of the Town-Wall on one side, and for the Garden-Pales on the other side: and there was no way for him to return unto his Souldiers, the Enemies being between him and home. Many of his Souldiers not knowing their General was in danger, but supposing him amongst them, still fled away. *Titus* seeing that he had only his own Valour to trust to, turned his Horse against his Enemies, and with a loud Voice exhorted his Followers to do the like; and so he brake violently into the midst of them, hasting to get unto his Company. It was evident at that time, that God giveth the Victory, and hath a particular care of Kings, Princes K and Emperors. For notwithstanding that an infinite nnmber of Darts and Arrows were shot at *Titus*, and he had no Armour at all (for as we have already said, he came to view, not to fight) yet had he not one Wound, but all past him; as though purposely every one had striven to miss him. But *Titus* with his Sword made way, cut down many that opposed themselves against him, and with his Horse past over them. The Jews seeing *Titus* his Valour, cried out and exhorted one another to set upon him; but whithersoever he turned, the Jews fled, and would not abide by it: Likewise those Souldiers that were with him, encompassed him round. For every Man's Hope lay in charging through with *Titus*, before they were closed in and oppressed. Two of the most valiant among them were slain, the Horse of the one was killed with his Ma- L ster, but the other's Horse was taken with the Jews. But *Titus* and the rest came safe into the Camp. And thus the Jews being successful at first, were mightily encouraged, and that encouragement being of moment, made them confident, or rather rash, a long time after.

Titus repairs to *Jerusalem*, to sound the Dispositions of the People.

Titus in danger.

Titus fighteth valiantly with his Enemies.

Puts his Enemies to flight, and returns in safety to his Camp.

CHAP. III.

How the Jews sallied out upon the Romans as they were pitching their Tents. M

THE Legion that was to pass by *Emmaus*, being joined to the rest of the Army over Night, *Cesar* the next Morning removed, and came to *Scopos*, where he had a full view of the City and Temple on the North part, the Ground adjoining unto the City being very low, and not improperly called *Scopos*, being distant seven Furlongs from the City: in that Quarter *Titus* commanded two Legions to encamp themselves, and the fifth Legion to retire three Furlongs off, to the intent that the Souldiers who were wearied with travelling all Night, might entrench themselves without fear or danger. No sooner had they begun their Work, but presently the tenth Legion came, N who were to pass by *Jericho*; which *Vespasian* had already subdued, and placed a Garison there. This Legion was commanded to encamp six Furlongs from *Jerusalem*, near Mount *Olivet*, on the East part of the City, and is enclosed with a deep Valley called *Cedron*. This great Army so suddenly arriving, reconciled the Dissentions within the City for some time: and the three great Factions beholding with admiration the Roman Camp, became Friends, and all Differences were composed. They began to examine and consider what madness had caused them to suffer themselves to be enclosed with three Walls, to their prejudice, and loss of their Lives: and that they should stand still, and be Spectators (as it were) of such dangerous Preparations, without making the least Countermine or Provision to defeat them; whilst some cri- O ed, We are only valiant against our selves, by our Sedition, Massacring and Murdering

Titus's Camp seven Stades from the City.

The Seditious agree among themselves.

A ing one another, till at last we shall betray our City into the hands of the Romans.

The Year of the World, 4034; after Christ's Nativity, 72.

Thus being assembled, they exhorted one another; and betaking themselves to their Arms, they issued out of the City, first upon the tenth Legion, and with a great shout set upon the Romans that were entrenched in the Valley. The Romans being all at work in the Trenches, and most of them having laid down their Weapons (presuming the Jews durst not have made any salley by reason of the variance amongst themselves) were so much surprized, that great part of them immediately fled; some of them stood to their Arms, but were slain before they could get into a posture of Defence. The number of the Jews was daily encreased by their first Success; and tho yet their Number was but small, they thought themselves many, and so did the

The Citizens assail the Romans.

B Romans think them too, because of their good Fortune. The Romans, who always observe Military Discipline, were that time, by their sudden assaulting, so troubled, they observed no order, and fled: yet whensoever they turned again upon them that followed them, they easily wounded the Jews, partly because their eagerness was such, that they did not much seek to defend themselves, insomuch that they easily stayed the Jews from pursuing them. Yet the number of them that pursued them still increasing, they were much disordered, and at last forced to forsake the Field and leave their Tents: and the whole Legion had been in great danger, had not *Titus* upon the News thereof speedily relieved them, and upbraiding their Cowardliness, recalled them from flight; who with them, and the chosen Men he brought, encountering the

The Jews drive the Romans from their Camp.

C Jews on one side, slew many of them, wounded divers, put the rest to flight, and forced them into the Valley. The Jews being now in the lower Ground, and having endured much at the Romans Hands, since Fortune frowned upon them, turned again, and having the Valley between them, they fought with the Romans; and the Fight continued till Noon.

The Fight of the Jews with the Romans.

A little after Mid-day, *Titus* guarding the rest with those that he brought to succour them, and placing others to prevent the Excursions of the Jews, commanded the rest to entrench themselves in the top of the Mountain. The Jews thought the Romans had fled; and their Sentinel upon the Walls, making a sign to them by shaking his Garment up and down, a great multitude of them ran violently upon the Romans,

D as though they had been savage Beasts, so that none of their Enemies were able to withstand them, but as though they had been stricken with some Engine; so all of them were diversly scattered and forced to fly into the Mountain. But *Titus* on the side of the Mountain remained with but few with him; notwithstanding his Friends, who for their love to their Emperor staid with him, and abode the Danger, did earnestly perswade him to fly from the Jews who desperately charged them, and not to endanger himself for them, who ought rather to abide it than he: That he should think upon his Quality and Condition, who was not a private Souldier, but General of them all, and Lord of the whole World, and not abide where there was such danger. But he pretended he heard them not, opposed himself against them that assaulted him, stri-

The Romans are dispersed by the Jews, and driven to the Mountain.

E king them upon the Faces, killed those that made resistance, and pursued the rest down the Hill, and forced them to retire. The Jews were amazed at his Valour, yet did not fly into the City, but avoided him on both sides, and fled into the Valley; and he pursuing them, hindred their flight. In the mean time those that were encamping above, seeing their Comrades beneath put to flight, fled likewise, thinking themselves not able to resist the Jews, and imagining that *Titus* was likewise fled, for had they thought he had made Head, they never would have forsaken their Quarters; but now in disorder, they know not wherefore, some fled one way and some another, till perceiving the Emperor engaged, and fearing what might befal him, they with loud Cries signified it unto the whole Legion. Whereupon the Romans turning again, and up-

Titus's Valour against the Jews.

Fear and trouble among the Romans.

F braiding one another for deserting their Emperor in such danger, they rallied, and came with all the violence they could upon the Jews, and driving them down the Mountains, forced them to retire; yet the Jews fought in their retreat, and seeing the Romans too hard, because they were upon the upper Ground, they drew down into the Valley. *Titus* assaulted them that were drawn up against him, and commanded the rest to go and finish their Trenches. And he, with those that were with him, to defend the Workmen, kept the Jews from molesting them. So, if I may speak without flattery or envy, *Cæsar* himself did twice preserve the whole Legion from destruction, and gave the Souldiers opportunity to intrench themselves.

The Jews fight in their retreat, and are driven unto the Valley.

G

CHAP.

The Year of the World, 4024; after Christ's Nativity, 72.

H

CHAP. IV.

Of the Fight within the City upon the Feast of Unleavened Bread.

DUring the intermission of the Foreign Wars, they fell to their former Sedition again, which caused Civil Wars among them. And against the Feast of Unleavened-Bread, which is the fourteenth day of *April*, (for upon this day the Jews say that they were delivered out of the Bondage of *Egypt*) *Eleazer* and his Companions opened the Gates, to the intent that all that would might come in to adore and do their Devoti- I
on. But *John* used this Festival-day as a means to effect his Deceit; and caused many of his Company, that were unknown, to enter in among the People, with Weapons under their Garments, giving them charge, when they were entred, to possess themselves of the Temple; and so soon as they were within, they cast off their Garments, and shewed themselves in Armour. Presently a great Tumult arose within the Temple; for all the People that were not of the Sedition, thought themselves betrayed, and the Zealots thought the Treason only practised to prejudice them; so that leaving the Gate which they kept before, and leaping down from the Tower, without offering to fight, they fled into the Vaults of the Temple. The People flock about the Altar, and others were driven with them into the Temple, and killed with Clubs and Swords, and K
trodden under-foot. Many were slain upon private hatred, under pretence of siding with the Enemy. And whosoever formerly had offended any of those Traitors, he was put to death, as though he had been one of the Zealots. But they who had cruelly raged against the Innocent, gave the Wicked leisure to escape out of those Caves, whereby they had no harm: and having gotten the inner part of the Temple, and all belonging thereunto, they did more confidently than before fight against *Simon*. Thus the Sedition that was before divided into three parts, was now reduced into two. *Titus* being desirous to bring his Army nearer the City, sent out a commanded Party of Horse and Foot, which he thought sufficient to hinder the Excursions of the Jews from *Scopos*, and another Company he sent to plain all the Grounds betwixt him and *Jerusalem*; who L
cut down all Hedges, and Pales, and Fences, and Wood (tho they were Fruit-trees) filled the Valleys, and made it plain Ground; levelling the Rocks and Mountains that made the Country unequal; by doing of which all the Way was plain'd from *Scopos* to *Herod*'s Mountain, which is not far from the Lake of Serpents, called formerly *Bethora*.

John entereth the inner Temple, and puts the Zealots to flight.

A threefold Sedition divided into two parts.

All the hollow and uneven places about *Jerusalem* are filled up.

CHAP. V.

M

The Jews Stratagem against the Roman Souldiers.

ABout this time the Jews devised this Stratagem against the Romans. The most couragious among the seditious People, went out unto the Places called *the Womens Towers*, and pretended to be driven thither by that Party in the City that desired Peace; and that fearing the Romans, they were come thither for shelter; others got upon the Walls, and pretended themselves Citizens, they called out for Peace, and desired their Friendship, promising to throw open their Gates that the Romans might enter; and whilst they were so doing, they threw Stones at their Companions aforesaid, pretending to drive them from the Gates. They pretend likewise great earnestness N
and importunity to the People for their Consent; and as if that had fail'd, they seem'd to endeavour to force their passage to the Gates, sometimes advancing as if they would have gone off to the Romans, and then again retreating as Men in great trouble and confusion. The Romans perceived not their Design, but seeing the Seditious ready to fall into their hands, and the People (as they thought) ready to open the Gates, prepar'd in post haste to have entered into the City. But *Titus* suspected their Kindness, as seeing no reason for it. For the day before, having by *Joseph* offered them Peace, he perceived their Minds far from any such Thoughts: Wherefore he commanded the Souldiers to keep their Quarters and not remove; yet some of them, appointed to work in the Trenches, taking their Weapons, ran unto the Gates; and the Jews who O
seemed to be driven out of the City, fled in appearance, but at last when they came unto

The Alacrity of the Roman Souldiers contrary to *Titus*'s Command.

the

A the Gates of the Tower, faced about and encompaſſed the Romans, and aſſaulted them upon their backs; and they that were upon the Walls caſt all kind of Darts and Stones upon them, ſo that they ſlew many, and wounded more; for it was not eaſy to eſcape, being aſſaulted both behind and before. Moreover, they were conſcious that they had offended, and in fear of being puniſhed, cauſed them to reſiſt the more ſtoutly; ſo that after a long Conflict, and many Wounds given and received, at laſt the Romans were worſted, and the Jews purſued them to *Herod*'s Monument. And having done them much miſchief, the Jews returned with great joy, deriding the Romans for being ſo eaſily deceived, liſting up their Shields and Bucklers by way of exaltation.

The Year of the World, 4034, after Chriſt's Nativity, 72.

The Victory of the Jews.

The Roman Souldiers were highly threatned by their Captains, and *Ceſar* accoſted
B them with this Speech: *The Jews led only with deſparation, do all things with Advice and Counſel, deviſing Deceits: and Fortune favoureth their Practices, becauſe they are orderly and true one to another. But the Romans (whom for their Obedience and Diſcipline, Fortune was wont formerly to favour) do contrariwiſe offend herein, and for their raſh and unadviſed fighting, are overcome: and which is worſt of all, in Ceſar's Preſence offering to fight without Orders, contrary to Military Law and Diſcipline; which I am ſure my Father will be unſatisfied to hear. For he who from his Infancy hath been trained up in Arms, never offended in this ſort. And what ſhall we ſay to our Law, that puniſheth the leaſt Diſobedience with Death, when our whole Army diſobey the Emperor's Command? But*, ſays he, *they who ſo arrogantly have diſobeyed our Command, ſhall preſently underſtand that among the Ro-*
C *mans, Victory againſt the General's Command is but Infamy.* *Titus* having thus ſpoken in Anger, declared what he would do, and how he purpoſed to puniſh them. Which ſtruck them ſo deeply, they look'd upon themſelves as deſperate, and People appointed to die. But all the other Legions flocked about *Titus*, beſought him to pardon their Fellow-Souldiers, and to remit the raſhneſs of ſome few, for the Obedience of the reſt, aſſuring him that their future Valour ſhould be a Recompence for this their Offence. Whereupon *Ceſar* was pacified, partly thinking it moſt profitable, partly to gratify the reſt; for he purpoſed to puniſh one Man only, but to rebuke all, and ſignify his Diſpleaſure; and ſo he was reconciled to his Souldiers, ſtrictly charging them to be wiſer for the future: after which he deviſed how he might be revenged on the Jews. When all the
D Ground between the Walls of *Jeruſalem* and his Army was in four days made plain; *Titus* being deſirous to conduct the Baggage, and the reſt of the Multitude in ſafety, placed the beſt of his Men in good order, and cauſed them to march from the North-part of the City unto the Weſt, along by the Walls of the City, placing his Foot in the Front, his Horſe in the Rear, and between them both, the Archers, whereby the Jews were diſabled to make any Salley. *Titus* his Souldiers being thus diſpoſed, the Baggage of the three Legions and the Multitude paſſed along without any interruption. And *Titus* himſelf being advanced within two Furlongs of the City-Walls, pitched his Tent againſt the Angle that is called *Pſephinus*, where the compaſs of the Wall from the North bends into the Weſt: the other part of the Army intrenched it ſelf
E againſt that part of the Wall that is called *Hippicos*, diſtant in like manner two Furlongs from the City. But the tenth Legion remained upon Mount *Olivet* where it was before.

The Roman Souldiers beſeech *Titus* for their Fellows in Arms.

How and in what places *Titus* beſieged *Jeruſalem*.

CHAP. VI.

The Deſcription of Jeruſalem.

F *Jeruſalem* was compaſſed about with a triple Wall, only on one ſide it was incloſed with Valleys inacceſſible; and on that ſide it had only one Wall. It was built upon two little Hills oppoſite to one another, and ſeparated with the Valley, wonderfully thick built with Houſes. One of theſe Hills is far higher and ſteeper than the other, inſomuch that becauſe of the ſtrength of it, King *David* in times paſt called it a Caſtle, (this *David* was the Father of King *Solomon*, who firſt builded the Temple in that place) but we at this day call it the high Market-place. The other Hill called *Acra*, is the place where the lower part of the City ſtands. Oppoſite againſt this Hill, there was alſo another lower than this *Acra*, and divided from it formerly with a large Valley; but afterward, when the *Aſmoneans* reigned, they fill'd up this Val-
G ley, to join the City unto the Temple, taking down the top of *Acra*, and making it lower, that it might not hide the Temple. The Valley, by which the two higher

The triple Walls of *Jeruſalem*.

The Caſtle of *David*.

Acra ſuſtains the lower part of the City.

Year of the World 4024. after Christ's Nativity 72.

Hills are separated is called *Tyropœon*, and reacheth unto *Siloa*, (which is a Fountain of ſweet Water). Without the City were two Hills compaſſed with deep Vallies: which Hills being rocky and ſteep, were every way inacceſſible. The oldeſt of the three Walls (by reaſon of the Valley about it, and the Hill whereon it ſtood) could not eaſily be taken; for beſides the difficulty of the ſituation, it was very ſtrongly built, and repaired by *David*, *Solomon*, and other Kings. This Wall, beginning at the Tower called *Hippicos*, paſſeth on to that called *Xyſtus*, and ſo to the Palace, and at laſt ended in the Weſt Porch of the Temple. On the other ſide towards the Weſt it begins at the ſame Tower; and paſſing by the place that is called *Betiſo*, it deſcends to the Gate of the Eſſeans, and ſo into the South; and from thence again it bendeth into the Eaſt, where is alſo *Solomon's* Pond, and reacheth unto the place called *Ophlan*, where it is joined unto the Eaſt Porch of the Temple. The ſecond Wall beginning at the Gate that is called *Genath*, (which is a Gate of the former Wall) and encompaſſing the North part of the City, it reacheth to *Antonia*, a Caſtle ſo called. The third Wall beginneth at the Tower *Hippicos*, from whence it goeth to the North-part, and from thence to the Tower *Pſephina*, over againſt the Sepulchre of *Helena*, that was Queen of *Adiabena*, and Mother of King *Izates*; and paſſing along by the King's Caves, it turneth towards the Tower near the Monument of *Fullo*, and in the Valley called *Cedron* it joineth with the old Wall. *Agrippa* encompaſſed that part of the City that he built with this Wall, it being before all open and without defence. The City grew afterwards ſo populous, that by little and little they were forced to inhabit without the Walls: and this Wall reacheth a great way, being joined unto the Hill next the City on the North-ſide of the Temple. There was alſo a fourth Hill inhabited, namely *Bezetha*, ſituated againſt *Antonia*, but ſeparated from it with very deep Ditches, made on purpoſe to render the Approaches to the Fort *Antonia*, more dangerous and difficult; the deepneſs of which Ditches, made the Fort ſeem higher than it was. This place being added unto the City, is called in that Country-language *Bezetha*, which ſignifieth the new City. And the Inhabitants deſired it might be fortified. *Agrippa*, Father to this *Agrippa* that finiſh'd the Wall, begun the Wall aforementioned: But fearing *Claudius Ceſar*, hearing how ſumptuous a Wall he built, ſhould ſuſpect him for deſigning to revolt, he only laid the Foundation of it, and left it unfiniſhed.

The Fountain of *Siloa*.

The oldeſt Wall.

The ſecond Wall.

The third Wall.

Bezetha the fourth Hill.

Agrippa's coſt in building the Wall.

The City could never have been taken by force, had he finiſhed that Wall as he began; it being built twenty Cubits long, and ten Cubits broad, with hard Stone, which could neither eaſily be undermined, nor battered with Engines: and this Wall was built ten Cubits high, and no doubt had been raiſed higher, had not the Liberality of the Founder been checked. Yet afterwards by the Jews induſtry the ſame Wall was raiſed twenty Cubits high; the Battlements hereof were two Cubits high, and the Tower three Cubits, and in all it was twenty-four Cubits high, as before. Upon the Wall were three Towers, twenty Cubits broad, and twenty Cubits high, built four-ſquare, very ſtrong, and of as firm a Foundation as the Wall it ſelf, which for the Building and fair Stone, was not inferior to the Temple above. Within this ſtrong Tower, which reacheth twenty Cubits high, were Rooms for Men to lodg in, and Ciſterns to receive Rain-Water, and large turning Stairs to every Room in it: and this third Wall had fourſcore and ten of theſe Towers, and between every Tower were two hundred Cubits ſpace. The middle Wall had fourteen Towers, and the old Wall had threeſcore; and the compaſs of the whole City was three and thirty Furlongs. And although the third Wall was admirable, yet the Tower of *Pſephina*, which was built upon a corner of the Wall, between the North and the Weſt part of the City, was more admirable, (againſt which part *Titus* had encamped himſelf) for it was ſeventy Cubits high, had eight Angles, and was ſo fair a Proſpect, that from thence upon a clear Sun-ſhine day, one might perceive *Arabia*, and ſee the uttermoſt parts of all the Dominions of the Hebrews unto the Sea. Juſt oppoſite to this was the Tower *Hippicos*; and near unto it were other two, that King *Herod* builded upon the old Wall, which in bigneſs, beauty and ſtrength, ſurpaſſed all the reſt in the World.

The third Wall had 90 Towers.

Pſephina was 70 Cubits high.

For King *Herod*, beſides his natural liberality and deſire to adorn this City, pleaſed himſelf ſo much in beautifying theſe Towers, that they excelled all others; and then he dedicated them to three moſt renowned Perſons, whoſe Names they alſo did bear, to wit, to his Brother, his Friend, and his Wife: ſhe (as is aforeſaid) having been put to death for Jealouſy; and the other two been ſlain in the Wars, after they had fought and performed valiantly. The Tower *Hippicos*, called by the name of his Friend, had four

Herod called three Towers by the Names of three of his deareſt Friends.

A four Corners, and every one of them was five and twenty Cubits broad, as many in length; and thirty Cubits in height, being in no place hollow; and above the high-places and ſtone-work, there was a Wall to receive Rain-water, twenty Cubits deep: above it were Houſes with double Roofs twenty five Cubits high, and divided into many Rooms; and above them were Battlements two Cubits high, and Turrets three Cubits high: ſo that the whole height was accounted to be eighty five Cubits. The ſecond Tower, that by his Brother's Name he called *Phaſelus*, was in breadth and length forty Cubits, and ſo many Cubits high, in figure of a ſquare Pillar, all which height was ſolid, and not hollow within: and above this a Porch ten Cubits high, decked with Turrets and Pinnacles. Over the midſt of this Porch he built another Tower, diſtin-
B guiſhed into goodly Rooms and goodly Baths, that it ſhould not want any thing neceſſary for a Prince: on the top it was beautified with Turrets and Pinnacles, ſo that all its height was almoſt ninety Cubits: And it reſembled the Tower *Pharus* at *Alexandria*, wherein continual Light is kept to guide the Seamen that ſail thither, but this was of greater circumference. In this Houſe at that time *Simon* lodged, and tyrannized over the People. The third Tower was, according to the Queen's Name, called *Mariamne*, the Wife of *Herod*, twenty Cubits high, all ſolid, and other twenty Cubits broad, having more magnificent and beautiful Houſes and Lodgings than the reſt. For the King thought it meet that the Tower called by his Wife's Name, ſhould be more beautiful than the other who only bear the Names of Men, but they were
C ſtronger than this that bare the Name of a Woman. This Tower was in all fifty five Cubits high.

The Year of the World, 4034; after Chriſt's Nativity, 72.

Hippicus 85 Cubits high.

Phaſelus 90 Cubits high.

Mariamne a goodly Tower, 55 Cubits high.

Theſe three Towers were of great height, yet by reaſon of their ſituation they ſeemed far higher; for the old Wall whereon they were built, was placed on high ground, and the top of the Hill whereupon they ſtood was above thirty Cubits high, whereby their height was much encreaſed. The Richneſs alſo was admirable: for it was not ordinary Stone, but all white Marble, every Stone being twenty Cubits long, ten Cubits broad, five Cubits thick, and all ſo ingeniouſly contrived, that every Stone by it ſelf ſeemed a Tower; and every Tower ſeemed to be but one Stone. Theſe were placed on the North-ſide of the City; and adjoining to them within the City
D was the King's Palace, ſurpaſſing all that can be ſpoken of it, being for greatneſs and excellent Work to be compared to the richeſt Buildings in the World. It was compaſſed about with a Wall thirty Cubits high, adorned with goodly Towers round about, every one of like diſtance from other, beautified with dwelling Houſes and Lodgings for an hundred of the Nobility. The variety of the Marble it was built with-al was admirable, for there was no ſort, how rare or coſtly ſoever, but was there. The Ceiling of the Rooms, for the length of the Beams and the Beauty thereof, paſſed all credit; and then their Number, and Richneſs of their Furniture was extraordinary. In every Room there were many Veſſels of Gold and Silver, and many Porches round about, one anſwerable unto another, and Pillars in every one. There were many pleaſant
E Walks with divers Trees, and many Alleys with Fountains and Water-works, and Ciſterns adorned with Brazen Images, from which ran out Water, and about the Water many Dove-houſes full of tame Pigeons. But it is impoſſible ſufficiently to declare the Riches and Beauty of the King's Palace, and a grief to think what goodly things, and how rich, the Thieves did there ſet on Fire: for theſe things were not burnt by the Romans, but by the Seditious Thieves (as is before ſaid) at the beginning of this Rebellion, who conſumed all with Fire, even from the Caſtle *Antonia*, from whence the Fire came, and deſtroyed the King's Palace, and the Covers and Tops of the three Towers. The Temple was (as is before-ſaid) built upon an hard Mountain, and at the firſt the Plain upon the top thereof was ſcarcely big enough to contain it and the
F Temple-yard, the Hill being very ſteep. But when King *Solomon*, who alſo built the Temple, had encompaſſed the Eaſt-part thereof with a Wall, he alſo placed a Porch upon the Rampire, and ſo for many Ages after it lay unfenced on other parts: wherefore the People every day bringing Earth thither, at laſt made it plain and large enough; and breaking down the North Wall, they took in all that ſpace which the Temple had formerly taken up: and the Hill being now encloſed with a three-fold Wall, it was a Work beyond all imagination. In the finiſhing whereof many Ages were ſpent, and all the holy Treaſure offered to God, even from all parts of the World, was employed therein, as well in the Buildings of the higher, as of the lower part of the Temple; the Foundations whereof were laid three hundred Cubits deep,
G and in many places more: yet could not all the Foundations be ſeen, being buried in Valleys, that were filled up to make them equal with the ſtreight Streets of the City.

The King's Palace.

The King's Palace burnt by the Thieves and Rebels.

The Temple built upon a ſtrong Hill.

All the ſacred Treaſure ſpent in building of the Temple.

The Year of the World, 4034; after Christ's Nativity, 72.

The Stones of this Building were of forty Cubits; for the abundance of Treasure and Liberality of the People, did effect that which was scarcely possible; and that which all Men thought could never have come to pass, in time and by industry came to perfection. H

The Porches were built of white Marble-stone, sustained by Pillars.

The Building was answerable unto these Foundations. For all the Porches were double, and every one was supported by Pillars, each of them being five and twenty Cubits high, and all of one piece, and of white Marble; the top whereof was all of Cedar, whose natural Beauty, for the good joining of the Wood and polishing thereof, did astonish all that beheld it, being adorned neither with Painting nor Carved-works. These Porches were thirty Cubits broad; and the Compass of them altogether, with the Fort of *Antonia*, was six Furlongs. The Court was beautifully wrought and paved with all sorts of Stones. I The way to the second Temple was enclosed with Stones of Lattice-work, which were three Cubits high, and most curiously wrought; in which were placed certain Pillars equally distant one from another, to shew the Law of Purification; some being written upon in Latin Letters, others in Greek, forbidding all Strangers to enter into the Holy Place, for the second Temple is called the *Holy Place*. To go unto the second from the first, we must pass 14 Stairs, and it was four-square aloft, and enclosed with a Wall by it self; whose out-side being forty Cubits high, was all covered with Stairs to ascend up into it, and within it was five and twenty Cubits high; for all the part of the inner side was unseen, because it was built on the descent of a Hill. After the fourteen Stairs, there was a Plain made level with the K Wall of three hundred Cubits: from thence passed on five other Stars which led to the Gates, whereof on the North-side and the South there was eight, four on each side, and two on the East. For it was necessary that there should be a peculiar place for Women to exercise their Devotion in, which also was enclosed with a Wall. And so it was necessary there should be two Doors: and against the first Gate there was opposite unto it, one Gate on the North-side, and another on the South, both separated from the rest, whereby we entred the Womens Apartment; for it was not lawful for any to pass by any other Gate unto the Women: neither could they go beyond their own Door because of the Wall; for that Place was common, both to the Women of that Nation, and all strange Women that came for Religion-sake. There was no L Gate on the West-part, but a Wall that reacheth all along in that Place. Between the Gates were Porches opposite one against another, reaching from the Wall unto the Treasure-house, supported with great and goodly Pillars, being as plain, and as big as they below. The Gates were covered with Gold and Silver, as also the Posts, and fore-parts thereof, were, one only excepted that was covered with Corinthian Brass, far surpassing in Beauty the other that were covered with Silver and Gold. In every Gate there were two Doors, each one thirty Cubits high, and fifteen Cubits broad: and after the entrance, where they were made larger, every one had on each side Seats thirty Cubits long, and large like a Tower, and forty Cubits high, each one supported with two Pillars twelve Cubits thick. All the other Gates were of the like M greatness; but that which was covered with Corinthian Brass, which was the entrance into the Place allotted for the Women, and opened into the East-Gate of the Temple, doubtless was bigger than the rest, for it was fifty Cubits high, (the Gates whereof were forty Cubits) and was more richly adorned than the rest; for the Cover of Gold and Silver was thicker than it was in the rest, which *Alexander Tiberius* his Father had melted, to cover all the nine Gates. And there were fifteen Stairs that went from the Wall that separated the Women, unto the great Gate of the Temple; for these Stairs were shorter by five steps than those that went to the other Gates. The Temple it self was situated in the midst of all, to wit, the Holy Sanctuary, and had twelve Stairs to go unto it. The Front whereof was in height N and breadth an hundred Cubits; and behind it was forty Cubits; and before it was, as it were, two Shoulders on each side, rising up in height twenty Cubits. The first Gate hereof was seventy Cubits high, and twenty five wide, and had no Door; for it signified that Heaven was spread over all, and might be seen in every place: and all the fore-parts were gilded with Gold, and all the first Building did appear and might be seen without, and all that was within and without the Gate glittered with Gold. The inner part thereof was divided into two Rooms, whereof only the first Room might be seen; which was in height fourscore and ten Cubits, and in length forty, and in breadth twenty. The inner Gate was (as is already said) all gilded with Gold, and all the Wall about it, and above it: it had a golden Vine, whereon O were hanging Clusters of Grapes of Gold, every Cluster being as long as a Man is high

A peculiar place destined for Women to exercise their Devotion in.

Some of the Gates were of Gold, some of Silver, and one of Corinthian Brass.

The sacred Sanctuary.

A high. And becauſe it was ceiled above, the inner Temple did ſeem to be lower than it was without; and it had golden Gates 55 Cubits high, and 16 Cubits broad.

The Year of the World, 4034; after Chriſt's Nativity, 72.

The Hangings were alſo of the ſame length, being a Babylonian Vail, wrought with Violet and Purple, Silk and Scarlet, admirable to behold: the permixtion of which Colours had a myſtical meaning, bearing, as it were, the ſignification of the whole World: For the Scarlet ſeemed to expreſs the Fire, the Silk the Earth, the Violet the Air, and the Purple the Sea; partly in their Colours reſembling them; partly alſo as having their beginning from them: For the Purple is engendred in the Sea, and the Silk is produced by the Earth. In this Tapeſtry Work, was curiouſly wrought and deciphered all the Speculations of the Heavens, only the Celeſtial Signs excepted. Being

The Babylonians Vail of admirable workmanſhip.

The ſignification of the Vail.

B entred within, you come into a lower place of the Temple, which was ſixty Cubits high, and as many in length, and twenty in breadth. Which place was divided into two parts, whereof the firſt contained forty Cubits, having in it three moſt admirable things, famous throughout the World, to wit, a Candleſtick, a Table, and the Altar of Incenſe. Upon the Candleſtick ſeven Lamps were placed, ſignifying the ſeven Planets, for ſo many did there come all out of one Stem of the Candleſtick. Upon the Table were ſtanding twelve Loaves of Bread, ſignifying the twelve Celeſtial Signs and Revolutions of the Year. By the Altar of Incenſe (out of which proceedeth thirteen Odours, coming partly from the Sea which is unhabitable, and partly from the Earth which is inhabited) is ſignified, that all things are in the Hands of God, and owe him Obe-

Three admirable Works; the Candleſtick, the Table, and Altar.

C dience. The inner part of the Temple contained twenty Cubits, which alſo was ſeparated from the other part by a Vail, and nothing was within it: this Place was the Holy of Holies, and no Man might enter, look into it, nor violate the ſame. On each ſide of the lower Temple there were many Lodgings and Doors to paſs into, every one of them having three Roofs one above another; and there was a Gate which led unto both ſides of the Temple, and unto theſe Rooms: but the higher part of the Temple had not the like Rooms on each ſide, and therefore it was made ſo much narrower than the other, yet was it higher than it by forty Cubits; neither was it ſo ſumptuous as the lower. For the whole height was an hundred Cubits, and the Ground thereof ſixty. The outermoſt part was ſo curious and richly wrought, it was impoſſible to imagine any

The outward Court of the Temple covered with Plates of Gold.

D Workmanſhip that it wanted; for it was all covered with a Maſſy Plate of pure Gold, which ſhined far brighter than the Morning Sun, ſo that it dazled the Eyes of the Beholders, as doth the Sun when it is gazed upon. And afar off it ſeemed to Strangers that came thither, like a white Mountain: for where the Temple was not guilded with Gold, there was it Milk-white. The top whereof was all ſet full of Rods of Gold, very ſharp at the upper end like Pikes, leſt the Birds ſhould come and ſit thereon, and ſo defile it: ſeveral of the Stones wherewith it was built, were forty-five Cubits large, five Cubits in length, and ſix Cubits broad. Before the Temple there ſtood an Altar fifteen Cubits high, being forty Cubits broad, and as many long, and four-ſquare, having Corners made like Horns. The way to this Altar was on the South-

E ſide, where by little and little it aſcended from below to the Altar. This Altar was built without any Iron, and never Iron did touch it. The Temple and the Altar were encloſed with Stone-work very beautiful, which was a Cubit high, and ſeparated the People from the Prieſts. Thoſe that were troubled with flux of Seed, or Leproſy, were expulſed the City; Women alſo having their monthly Courſes; but thoſe that were not unclean, might paſs this foreſaid Limit. Likewiſe Men that were not purified, were not permitted to come within the inner Temple; and thoſe that were, might not come among the Prieſts: Thoſe alſo that deſcended from the Line of the Prieſts, and for blindneſs did not adminiſter their Function, were notwithſtanding admitted into the Place appointed for the reſt of the Prieſts that were ſound, and had ſhare

F as they had; yet did they go attired as Lay-men; for only he that did Sacrifice, might wear Prieſtly Attire.

The Prieſts in the Old Teſtament abſtain'd from Wine, &c.

The Prieſts that were admitted to the Altar and Temple had no Infirmity; they were clothed in fine Linen, abſtained from Wine, and lived in Abſtinence for reverence of Religion, leſt they ſhould ſin whilſt they offered Sacrifice. The High-Prieſt alſo aſcended with the Prieſts into the Temple; yet not always, but every ſeventh day, and in the Calends of every Month, or on a Feſtival, celebrated according to the Cuſtom of their Country, wherein all the People were preſent. When he ſacrificed, he was girded with a Vail, which covered his Thighs to his Privities, under which he wore a Linen Garment hanging down to his Feet, and above it a round Violet Garment frin-

The High Prieſt's Garment.

G ged at the Skirts, and adorned with Bells of Gold, and Pomgranats of the ſame; the Bells ſignified Thunder, and the Pomgranats Lightning. Upon his Breaſt he wore a Veſt

The Year of the World, 4034, after Christ's Nativity, 72.

of five Colours; Gold, Purple, Scarlet, Silk and Violet, wherewith (as we have said) H the Vails of the Temple were wrought. He had likewise a Rochet of the same enriched with pure Gold, and in shape like the Garment he wore on his Body to the Thighs: it was also buttoned with two golden Buttons, made in the form of *Asps*, wherein was enclosed the greatest and most precious Sardonyx Stone that could be found, bearing the Names of the twelve Tribes of *Israel* engraven. On the other side did hang twelve precious Stones, three and three in a rank, divided into four rows. In the first was the Ruby, the Topaz, and the Emerauld: in the second the Carbuncle, the Jaspar, and the Saphire: in the third the Agate, the Amethist, and the Diamond: in the last the Onyx, the Beryl, and Chrysolite: in every one of which one name of the twelve Tribes was written. Upon his Head he wore a Mitre of Silk, which was I crowned with Hyacinth: and aloft of it was another Crown of Gold, wherein was engraven sacred Letters, to wit, the four Vowels. The Garment that he commonly wore was not altogether so glorious; this he used only when he entred into the Sanctuary, which was but once a Year, and that alone, the whole Nation observing a solemn Fast that day. But we will hereafter speak more at large of the City and Temple, the Laws, Customs, Ordinances and Observations, for these things cannot be briefly declared. The Castle *Antonia* was situate between the two Porches of the first Temple, which looked unto the West, and the North; and was built upon a Rock of Stone of fifty Cubits high, on every side was inaccessible: it was built by King *Herod*, to shew the greatness and magnificence of his Mind. For first of all, the Rock at the foot K thereof was covered with thin and slender Stones, like Slates. Which was both an ornament to it, and a security. Before the Battlements of the Fort there was a Wall three Cubits high, within which the Castle *Antonia* was built forty Cubits high, being within richly furnished, and contrived like a Palace of a King, with all kind of Offices and other necessary Rooms. For there were Porches, Baths, and large Halls to place Tents in; so that in respect of the number and Convenience of the Rooms, it seemed to be a City, and for the magnificence thereof a King's Palace. The Model of it was like a Tower invironed with four other Towers, at every Corner one, whereof they that were on the South and East-side were seventy Cubits high, the other two were but fifty. So that out of the two highest, there was a perfect view of the whole L Temple. Where it joined to the Porches of the Temple, there was on either side a pair of Stairs for the Souldiers to come down out of it into the Temple. For always the Roman Souldiers lodged there, and guarded the Temple in their Arms upon festival days, lest the People should attempt any Rebellion. For the Temple was as a Check upon the Town, and the Castle *Antonia* commanded the Temple, and had its Guards likewise, as there was also in *Herod*'s Palace, which commanded the higher part of the City. The Hill *Bezetha* was divided from the City, as is before mentioned; and being the highest part of all, was joined to part of the new City, which hindred the prospect of the Temple on the North-side. And thus I have spoken sufficiently of the City, and the Wall in this place, because we mean hereafter to describe them more at M large.

The precious Stones in the High-Priest's Garment.

The Description of *Antonia*.

Antonia not much unlike a City.

CHAP. VII.

How the Jews refused to yield, and sallied out upon the Romans.

15000 follow *Simon*.

THE most warlike of the People joined with *Simon*, being in number ten thousand, beside the *Idumeans*: and those ten thousand had fifty Captains, all subject unto N *Simon*. The Idumeans that took his part were five thousand, and had ten Captains; the chief of whom were *Jacob* the Son of *Sosas*, and *Simon* the Son of *Cathla*, *John* who kept the Temple, and six thousand Armed Men, over whom were twenty Captains: to these there joined two thousand of the Zealots; and four hundred, who before had followed *Eleazer*, and *Simon* the Son of *Jairus*. So that warring one against another, the People was their Booty; and the Multitude that was not so seditious as they, was their Prey. *Simon* kept the upper part of the City, and the greater Wall as far as *Cedron*; and all that part of the old Wall which is between *Siloa* and the Palace of *Monobazus*, who was King of *Adiabena*, that lieth beyond the River *Euphrates*: He also kept all the Hill *Acra* (which is the lower part of the City) unto *Helena*'s Palace, who was *Monobazus* his Mother. But *John* kept all the Temple,

Simon's Camp against *John*.

A ple, and the ſpace about it, *Ophla*, and the Valley of *Cedron*: and that which was between theſe two Places which *Simon* and *John* kept, was conſumed with Fire, and made a place to fight in. For although the Romans Tents were pitched near unto the Walls of the City, yet did not this Sedition ceaſe; for being fluſh'd with their Succeſs at the Romans firſt coming, they returned preſently to their former Animoſity. And dividing themſelves again, every Man fought for his own Intereſt, doing all the Romans could wiſh to be done. The Romans did them leſs harm than they did themſelves; for by them the City ſuffered no new Calamity, but endured far more miſery before it was taken and deſtroyed by the Romans, than it did at that time. The Romans by deſtroying it, did rather end than increaſe their Miſery. For the Seditious did take the City, B and the Romans did overcome and take the Seditious, and the City was far ſtronger than the Walls: So that all their Miſeries may be aſcribed to their own Nation, and nothing but Equity and Juſtice imputed to the Romans, as every one ſhall clearly ſee by that which enſued.

The Year of the World, 4084; after *Chriſt's Nativity*, 72.

The Seditious took the City, and the Romans overcame & took the Seditious.

The City being in this eſtate, *Titus* with a ſelect Body of Horſe went up and down without it, to eſpy where he might moſt eaſily aſſault the Walls. And being in doubt a long time what to do, for that by the Valley his Foot could not poſſible get up, and the Walls were not poſſible to be battered with Engines; at laſt he determined to aſſault it on that part where was the Monument of *John* the High-Prieſt, for there the firſt Wall was lower than in other places, and not fortified with a ſecond Wall, be- C cauſe thoſe parts of the new City were but little inhabited; ſo that from this place the Wall might eaſily be aſſaulted: whereby *Titus* was perſwaded that the higher City, and the Temple, and *Antonia* might eaſily be taken. And as he was thus viewing the Place, one of his Friends called *Nicanor*, came unto him, being ſhot in the left Shoulder with an Arrow, as he attempted to come near *Joſeph*, who went thither on purpoſe to perſwade the Jews which were upon the Wall to yield; for *Nicanor* was very eloquent. *Ceſar* perceiving their Minds, by their violence to him who perſwaded them to that which was moſt expedient for them, was moved, and began with more eagerneſs to beſiege them: wherefore he permitted his Souldiers to demoliſh the Suburbs, and to gather all the Rubbiſh, Stones, and Wood, and other Matter together, D and make therewith a Mount. Then dividing his Army into three parts, he ordered what each of them ſhould do, and in the midſt upon the Mounts he diſpoſed his Archers, and before them Engines for Shot, wherewith he hindred the Salleys of his Enemies, leſt they ſhould annoy the Work, and beat thoſe off from the Wall, who made any reſiſtance from thence. After which, all the Trees being cut down, the Suburbs appeared naked. The Romans having gathered the Wood together, were buſied in the Work, and the Jews were not idle: For the People being tired with Murders and Robberies, did hope to have an end of their Miſery, the Seditious People being buſied againſt their Enemies: and they now hoped that if the Romans did overcome, they might be revenged upon them. *John* ſtill kept where he was, fearing *Si-* E *mon*; yet were his Followers very earneſt to aſſault the Romans. But *Simon* being next unto the Siege, did not reſt, but placed all along that part of the Wall, Men with Darts, which before was taken from *Seſtius* Governour of the Romans, and found in the Caſtle of *Antonia*. But the Darts did the Jews ſmall pleaſure, by reaſon that few of them knew how to uſe them; only ſome who were taught by ſome of the Fugitive Romans uſed them a little. Nevertheleſs they aſſaulted the Roman Souldiers that were building the Mounts, with Arrows and Stones, made Salleys upon them by Companies, and gave them diſturbance: But the Roman Pioneers were defended by Hurdles, that were of purpoſe ſet before them: and every Legion had ſtrange and admirable Engines againſt the excurſions of their Enemy; and eſpecially the Engines that the tenth F Legion had to caſt Darts, and others that caſt Stones; which did not only repulſe them by whom they were aſſaulted, but alſo thoſe who ſtood upon the Wall: for every Stone, though a Talent weight, was ſhot more than a Furlong, and ſlew not only thoſe that were firſt ſtruck, but alſo many that were ſtricken with the rebound. But the Jews always ſaw the Stones before they fell, (for they were white) and avoided them: and they were not only deſcried by the noiſe they made in flying, but they might eaſily be perceived; by which means the Watch-men in the Towers gave warning always when theſe Engines were ſhot off; and when the Stones came, crying in their Country-Language, *The Stone cometh:* ſo the Jews upon the Walls knowing what they meant, avoided the Stones, and received no harm. Then the Romans de- G viſed to black the Stones with Ink, that they might not be ſeen as they flew, and do the more Execution. Yet the Jews were not ſo terrified, as to permit the Romans peaceably

Titus circuiting the Wall, ſeeketh which way he ſhould attempt his Battery.

Nicanor is wounded with an Arrow.

The Darts did the Jews little good, becauſe they were not expert in uſing them.

The Year of the World, 4034; after Christ's Nativity, 72.

peaceably to build the Mount, but Night and Day they hindred them with Stratagems H
and Salleys. When the Romans had finished their Work, the Carpenters measured
the Space between the Mounts and the Walls, with a Plummet fastned to a Line,
which they cast from one place to another, (for they could not measure it otherwise,
because of the Darts from the Walls) and finding that they had Rams long enough,
they set them up; and *Titus* commanded the Wall to be battered in three places, to
the end that the Battery might not be hindred. The Noise that these Rams made was
heard round about the City, which was a great terror to the Citizens, and the Sedi-
tious were no less afraid. And seeing themselves all in the same danger, they deter-
mined to join unanimously together against the Romans: the Seditious upbraiding
one another that they rather assisted the Enemy, than resisted them: and therefore I
exhorted one another mutually, at least for that time, to unite and make resistance
against the Romans. And *Simon* sent an Officer unto the Temple, to proclaim leave
for all such as would, to come unto the Walls: which also *John* did permit, notwith-
standing he mistrusted *Simon*: so forgetting their old Quarrel, they joined all together
against the Romans; and placing themselves upon the Walls, they cast Fire upon the
Engines of the Romans, and those who managed them, throwing Darts against them
without intermission, whilst the bravest amongst them in great Companies leapt down,
and destroyed that wherewith the Engines were covered, and assaulted those that stood
to defend them; by which means they did the Romans much harm, and more by their
desperate Boldness than their Skill. K

Titus commanded the Wall to be battered in three places.

The Seditious forgetting their Discords, join in one.

But *Titus* was still at hand to succour them that stood in need: and placing Horsemen
and Archers about the Engines, he repulsed the Jews who come to cast Fire, beat off
them that cast Darts and shot Arrows from the Towers, and so gave the Rams time
and opportunity to play: Yet these Rams did no great execution, only a corner of a
Tower was shattered by the Ram of the fifth Legion; but without any detriment to
the Wall: for the Tower being much higher than the Wall, when the Tower tumbled,
it fell over the Wall, and carried nothing along with it. The Jews being repulsed, and
for some time discontinuing their Salleys, perceived the Romans were grown secure,
and dispersed carelessly over their Camp, as presuming their late ill Fortune would discou-
rage the Jews from any new Attaque; but they were mistaken in their account, for L
the Jews sallied privately at the Gate by the Tower of *Hippicos*, threw Fire into their
Trenches among their Engines, and assaulted them bravely when they had done. But
the Romans being quickly sensible of their danger, got immediately together, and with
the excellence of their Discipline, repelled not only the first insult and fury of the Jews,
but beat back all their Supplies. So there began a grievous Battel about the Engines;
the Jews striving to fire, and the Romans to hinder them: Great noise and clamour
there was, and many in the Front were slain on both sides. At first the Jews had the
better, and their Fire did some mischief upon the Engines; and all had been quite
consumed, had not the Souldiers from *Alexandria* hindred it, who for the Opinion that
they had of themselves, did fight stoutly, (being accounted the most valiant of all in M
this Battel) till such time as the Emperor, with certain select Horsemen, fell violently
upon the Enemies; and himself slew 12 Men, for whose deaths the rest fearing, fled, and
were forced to retire into the City, and so the Engines were saved. It chanced that one
of the Jews was taken alive, and *Titus* commanded that he should be crucified before
the Wall, that perhaps the rest being terrified, might yield. After *Cesar* was retired,
John the Captain of the Idumeans, talking upon the Wall with one of his Friends, be-
ing striken in the Breast with an Arrow by an Arabian Souldier, presently died: which
caused great lamentation among the Jews, and sorrow among the Seditious, for he
was very valiant and wise.

The Ram shaketh a corner of a Tower.

Titus puts the Jews to flight, and drives them into the City.

John, Captain of the Idumeans, slain.

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CHAP.

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The Year of the World, 4034. after Christ's Nativity, 72.

CHAP. VIII.

The fall of the Tower, and how the two Walls were taken.

THE Night following there was a great Tumult among the Romans; for *Titus* the Emperor had commanded to build three Towers, fifty Cubits high a-piece, each one upon a several Mount, that from thence he might the more easily beat the Enemies from the Walls: but one of these Towers in the midst of the night fell down with-
B out any Assault; and making a great noise with the fall, fear fell upon the whole Army; who suspecting it a Stratagem of the Jews, every one ran to his Arms, and so there was a great tumult in the Camp: and because no Man could tell what it was a long time, they stood amazed, every one asking his Fellow what had happened. But seeing no Enemy come, they began to apprehend Treason amongst themselves; till such time as *Titus* understanding the Matter, caused the Truth thereof to be presently proclaimed throughout the Camp; and the Tumult (with much ado) was appeased.

The Jews bore up couragiously against all other Dangers, but were much gauled from these Towers which *Titus* had erected; for they were slain and wounded from thence with small Shot, Darts and Arrows; for they could build nothing to defend themselves
C so high, nor had they any hope to destroy them; for neither could they be thrown down for their weight, nor fired, being covered with Iron: therefore flying from the reach of the Shot, they could not hinder the Ram from battering their Walls; which never ceasing, at last prevailed somewhat. So the great Ram, which the Jews called *Nicon*, because it overcome all, at last battered the Wall; and the Jews being weary with fighting, having watched all night before, out of sleepiness, or because they perswaded themselves that the Wall was superfluous, they having two more beside it, they all forsook their Quarters, and retired to the second Wall; and the Romans entred the first, that the Ram called *Nicon* had battered. Then the Romans that had passed and entred the first Wall, went and opened the Gates, and let in the whole Army. Having thus gotten the Wall
D the 7*th* day of *May*, they destroyed the greatest part thereof, and also the North-side of the City which before *Cestius* had wasted.

Nicon, that is to say, Victor, the Romans great Ram.

The Romans get the first Wall.

Titus removed his Camp from thence, and went unto the place called the *Assyrians Camp*, and seized upon all between that and *Cedron*; and being without shot of an Arrow from the second Wall, he began again to assault it. Then the Jews dividing the Wall betwixt them to defend each other's part, resisted most valiantly: *John* and his Partakers defended all *Antonia*, and the North-part of the Temple from *Alexander's* Tomb: and *Simon* defended all from *John's* Tomb unto the Gate by the Tower *Hippicos*. And many times issuing out of the Gates, they fought hand to hand with the Ene-
my, but always repulsed by the Discipline of the Romans, only for want of knowledg
E in warlike Affairs; yet in all Fights upon the Wall, the Jews had the best; for tho the Romans had the advantage in Fortune and Knowledg, yet the Jews being desperate, attaqued them without fear; for they are very couragious in Adversity. Moreover, the Jews were necessitated to fight to save their own Lives; and the Romans were as hasty to conquer. Neither Party was weary, neither Party desisted in their assaulting of one another: In the day-time the Jews, in commanded Parties, made their Salleys upon the Romans, who omitted no kind of Fight from Sun-set all the night long; which was more terrible to them both, than all the service of the day before. The Jews feared lest the Romans should get the Wall; and the Romans apprehended lest the Jews should have sallied out upon their Camp. Thus all night long they stood to their Arms,
F and early in the morning they were at it again. The Jews strove one with another who should undergo the most danger, and most deserve his Captains Favour. *Simon's* Followers were so much at his beck, that if he should have commanded any of them to have killed himself, he would presently have done it. The Romans were encouraged to fight, by their Discipline and Success, as having never been used to be overcome. Again, their frequent Wars, continual Exercises, and large Dominions, gave them great Courage, especially *Titus* their General being present to provoke them: for it was thought an heinous Crime to be a Coward in the presence of such a Captain as *Cesar* was. *Cesar* himself beholding and looking on, was a Witness of their Deeds that behaved themselves valiantly, and rewarded every Man as he behaved himself. It was an
G advantage to be known unto the Prince for a valiant Man; so that many of them shewed their Alacrity was far greater than their Strength.

The Jews conflict with the Romans.

The Jews boldness.

The Custom of the Romans to conquer.

At

The Year of the World, 4034; after Christ's Nativity, 72.

At this time *Longinus*, one of the Horsemen, coming out of the Roman Army, pressed H into the midst of the Jews Forces, and casting them down that stood in his way, by violence slew two of the strongest of his Enemies, striking one of them over the Face, and slaying another with his own Dart, which he took from him: who for this Deed was greatly honoured, having broken through a strong Body of the Jews that were placed before the Walls, and cast Darts at him on either side. Many of the Romans by this his Example were enticed to do the like.

Longinus breaks into the midst of the Jews Army, and disturbs it.

The Jews now regarded not what they suffered, but only devised which way to harm their Enemies, not regarding Death, so that they might kill any of the Romans. But *Titus* had as much care to preserve his Souldiers, as he had to get the Victory, attributing these rash Salleys to the desperation of the Jews, and accounting that only Vertue I which was done warily and with discretion.

CHAP. IX.

How Castor *the Jew derided the Romans.*

THen *Titus* commanded the Ram to be set up against the Tower on the North-part of the City, wherein a crafty and politick Jew with ten Men had hid himself, all K the rest being fled; this Jew was named *Castor*. These Men having lain still a while in their Arms, at last being afraid, and the Tower beginning to shake, they leapt up, and *Castor* stretching forth his hand, did, as it were, humbly crave favour at *Cesar*'s hands, and with a lamentable Voice besought him to spare him. *Titus* seeing the Man's simplicity, as he thought, and perswading himself that the Jews did now repent of their Obstinacy, he caused the Ram to cease from battery, and the Archers to hold their hands; and permitted *Castor* to speak his pleasure.

Castor a subtile and politick Jew.

Castor said, That he desired to treat, and make a League of Peace.

Titus answered, That he would grant it, if all the rest would be concluded, and that he would presently confirm a League of Peace between him and the City. Five L of *Castor*'s Fellows seemed to be willing, but the other five seemed to oppose it; crying out aloud, *That they would never be Slaves to the Romans, whilst they could die in liberty.* Whilst *Castor* and his Fellows were debating the matter, the flattery ceased. In the mean time *Castor* privily sent word unto *Simon*, willing him, whilst the Battery was stopt, to think of some Expedient to be done in this Necessity: for, for a while he would undertake to delude the Roman Emperor, and hold him in suspence. In the mean time he seemed to exhort his Companions to accept the kind Offer of *Titus*; and they, as it were, angry thereat, drew their Swords and struck upon their Corslets, and fell down as though they had been slain. *Titus* and his Souldiers were amazed at their obstinacy, for being on the lower ground, they could not well perceive what was done; M they wondred exceedingly at their desperation, and pitied their calamity. At the same time one struck *Castor* in the Buttock with a Dart, and *Castor* pulling it out of his flesh, shewed it unto the Emperor, and complained of it as a Breach of the Truce. *Titus* with sharp words corrected him that shot it, and forthwith would have sent *Joseph* to promise *Castor* Pardon and Peace. But *Joseph* denied to go, affirming that *Castor* only dissembled, and hindred his Friends that would have gone. At last one *Eneas*, who had fled unto the Romans, offered himself to go. *Castor* invited him, as though he would give him something to secure him of his true meaning. *Eneas* opened the Skirt of his Garment, thinking *Castor* would have cast him down something of worth; and when he came underneath the Tower, *Castor* took a great Stone and threw it down up- N on him, yet hurt him not, because he was aware of it, and avoided the Stone; but it wounded another Souldier standing by. Then *Cesar* considering this deceit, began to think that Pity and Mercy in War was hurtful, and that Cruelty was not so easily deceived; and by being very angry at this Deceit, he caused the Wall to be beaten with the Ram more than before. *Castor* and his Fellows perceiving the Tower to shake, they set it on fire, and so passed thorow the Flame, and conveyed themselves into a Mine of the Tower; giving the Romans fresh occasion to admire their Courage, in passing thorow the Flames.

Titus taketh the 2*d* Wall.

Titus assaulting the Wall on his part, took it five days after; and forcing the Jews from thence, he, accompanied with a thousand choice Men, entred where the Wool- O men, Copper-Smiths, and Merchant-Taylors dwelt, which place was the new City, with

with narrow and ſtrait ways to go to the Walls. And had he preſently beaten down a great part of the Walls; or, as he might have done by the Law of Arms, deſtroyed what he had gotten, he had obtained the Victory without any loſs on his ſide. Yet hoping the Jews would yield, when they were in his Power, he gave them more liberty to retire, for he did not think that they, whoſe Good he ſought, would have been Traitors unto him who came to relieve them.

The Year of the World, 4034, after Chriſt's Nativity, 72.

CHAP. X.

How the Romans did twice take the ſecond Wall.

Titus having entred the City, ſuffered none of them that were taken, to be ſlain, nor the Houſes to be burned, but permitted the Seditious (if they were ſo minded) to fight, and that without prejudice to the People: he alſo promiſed the People to reſtore unto them all their Goods; for many beſought him to ſpair the City for them, and the Temple for the City. The People were glad hereof; but many of the warlike Jews thought the Humanity of *Titus* to proceed from Cowardice; and judged that *Titus*, for that he deſpaired to win the reſt of the City, did now, Coward-like, propound theſe Conditions. They likewiſe threatned the People, that whoſoever ſhould ſpeak one Word concerning Peace, and yielding unto the Romans, ſhould preſently die: and ſome of them did reſiſt the Romans from out of their Houſes, other in the narrow Ways; and others going out of the higher Gates, renewed the Fight, wherewith the Watchmen being troubled, fled from the Wall, and forſaking the Towers, retired themſelves into the Camp. The Roman Souldiers within the City cried out, becauſe they were incloſed with Enemies, the Gates being ſhut, and aſſaulted without, by thoſe who apprehended their Companions to be in great danger. The Number of the Jews encreaſing, and prevailing, for that they knew the Ways and Turnings of the Streets; many of the Romans were ſlain, and violently born down, when they offered to reſiſt in that Neceſſity; for a multitude together could not fly, by reaſon of the narrowneſs of the Streets that went unto the Wall: And all that entred into the City had been ſlain, had not *Titus* ſuccoured them. For placing at the end of every Street Archers, and himſelf being where moſt need was, he repulſed the Jews with Darts and Arrows, with the help of *Domitius Sabinus*, who in that Fight proved himſelf a ſtout Warriour, and continued fighting with the Jews till all his fellow-Souldiers were gone off.

They interpret warlike *Titus*'s Humanity for Cowardice.

The Romans are driven out by the Jews.

Thus the Romans having got the ſecond Wall, were beaten from it again; and the Citizens ſo encouraged, they were, as it were, drunk with their good Fortune, thinking the Romans durſt no more attempt upon the City, and that they themſelves were invincible when they were prepared to fight. God, becauſe of their Iniquity, had darkned their Underſtanding, ſo that they never conſidered the Roman Forces were far greater than thoſe they had encountred, and the Famine that hung over their Heads; for as yet they lived upon the Deſtruction of the People, and drank the Blood of a City: but the good People did even ſuffer Famine already, and many of them periſhed for want of Food; yet the Seditious did rejoice at the death of the Citizens, as though thereby they were eaſed of a great Burden, only deſiring they might live that bear rebellious Minds, and would join with them againſt the Romans, rejoicing at the death of the reſt; and this was the Affection they bear unto their Citizens. In this manner they armed themſelves, and reſiſted the Romans, who now again did attempt to enter the Breach; whilſt the Jews threw down Stones, and part of the Wall upon them as they came up, drave them back again, and valiantly ſuſtained them for three days. But the fourth day being unable to withſtand *Titus* his Aſſault, they were forced to retire as before: and he having gotten the Wall, deſtroyed all the North part thereof, and placed a Gariſon in the Towers and Fortreſſes of the South part.

The Jews Courage encreaſeth.

The People in want, and many die for hunger.

Titus once more getteth the ſecond Wall.

H

Year of the World 4024. after Christ's Nativity 72.

CHAP. XI.

Of the Mounts raised to batter the third Wall. A long Oration of Josephus *to perswade the People to yield: And of the Famine in the City.*

TITUS now determined to batter the third Wall, conceiving the Siege would be now but short: He thought it convenient to give the Seditious some time to bethink themselves, to see that if either by the taking of the second Wall, or terrified with Famine, they would repent. For there was little or nothing left in the City to I supply them, and he was posted as he desired. And the time being come, for every Roman Souldier to receive his proportion of Victuals, *Titus* caused them to be led every one in order, into a place where the Jews in the City might behold them; he caused his Captains to distribute Money to every one; and the Souldiers (as their Custom is) all armed, and drawing their Swords out of their Sheaths, marched along, the Horsemen leading their Horses in great pomp, and a great part of the Suburbs glittered with Gold and Silver. This Spectacle was grateful to their own Souldiers, and terrible to the Jews: for all the old Walls, and the North part of the City, and many Houses were filled with the multitude of them who came to view this Sight; and there was no part of the City that was not filled with People to behold it. This Spectacle struck K a great fear upon the very boldest among the Jews, and perhaps would have caused the Seditious People to have relented, had they not despaired to have found Mercy and Pardon at the Romans hands for their Offences committed; wherefore they thought it better to be slain fighting, than to be put to death shamefully, if they desisted from fight. That Destiny hindered this Resolution, it being decreed that the Innocent should perish with the Wicked, and the City with the Seditious: Hereupon for four days space they distributed Necessaries to the Souldiers; and on the fifth day, *Titus* perceiving the Jews were still obstinate, divided his Army into two parts, and about *John*'s Tomb he began to raise Mounts, and against *Antonia*, hoping by them to take the higher part of the City, and by *Antonia* to seize the Temple; which except he could effect, he could not L safely take the City; Against either of these Places he raised two Mounts, each Legion making one.

Titus ceasing the Siege, commandeth Money to be distributed to all his Souldiers.

Destiny decreed the Innocent should perish with the nocent, and the City with the Seditious.

The Romans in their labour are hindred by the Jews.

The Jews and *Simon*'s Followers opposed the Work that was begun before *John*'s Tomb; and *John* likewise, with a great number of Zealots, hindred them that made the Mounts over against *Antonia:* who not only fought with the advantage of the higher ground, but had learned also the use of Engines; for continual use, by little and little, made them skilful; and they had 300 Engines called *Balistaes*; and 40 Engines to cast Stones, wherewith they greatly annoyed the Romans, and obstructed them in their Work.

Titus's bounty towards the Jews.

Titus foreseeing that Fortune would favour him, and that the City would be taken, M pressed it what he could, never ceasing to perswade the Jews to yield; adding many Arguments to his Importunity; for he knew that many times Words prevail more than Violence; wherefore he exhorted them to save themselves, and yield the City unto him; referring them unto *Joseph*, who should make a Speech to them in their own Language, and he hoped they would hear their own Country-man.

Joseph's Oration to the Jews.

Then *Joseph* keeping himself out of the danger of their Shot, *called out unto them to commiserate themselves, the City, the Temple, the People, and not to be more hard-hearted unto them than Strangers. For the Romans had a reverence for the Holy-places, notwithstanding they had no Society or Portion in them. That till that very day they had abstained from violating of them; whereas they who were brought up among them, and might save them,* N *did wilfully cause their destruction. He advised them to consider, that their strongest Walls were battered down, and only the weaker remaining unbattered: He willed them to consider, how they were not able to withstand the Roman Forces; and that it was no Novelty to the Jews to be subject to the Romans. For though it be a good and commendable thing to fight for Liberty, yet that was to have been done in the beginning; for he that was once subject and rebell'd, having a long time lived under the Obedience of the Romans, seemed rather to be desirous of a shameful Death, than an honourable Liberty. Moreover, he reproached them that they should chuse rather to be subject to a base People, than to them whom the whole World obeyed. For* (saith he) *what habitable Place is it that the Romans have not conquered? They themselves may perceive how Fortune has still favoured them: and that God had* O *settled the Universal Monarchy in* Italy. *That by the Law of Nature, and the Exampl of Beasts*

The Year of the World, 4034, after Christ's Nativity, 72.

A *Beasts as well as Men we are taught to give place unto them that are ſtronger than our ſelves, and be contented to ſubmit to their Victory that are valianteſt in Arms: this* (ſaid he) *was the cauſe that your Anceſtors (who were far more ſtrong and politick than you, and had better means to reſiſt) did ſubmit themſelves unto the Romans; which if God had not been pleaſed withal, he would never have permitted. And how could they hope to reſiſt, ſeeing this City was as it were already taken, and the Citizens, whilſt their Walls were whole, moſt of them deſtroyed? For the Romans well knew the Famine that was among them, how it every day waſted the People, and would in a ſhort time devour their Souldiers. For ſuppoſe* (ſaid he) *the Romans would deſiſt, withdraw their Siege, and offer no violence, there is a Civil War within the City which you cannot overcome, or avert; unleſs you can fight againſt Hunger, and*

Famine in the City.

B *the Adverſity of Fortune.* He added, *That it was beſt, before intolerable Calamities befel them, to change their Opinion, and whilſt they had time, to be counſelled by good Advice. That the Romans would not puniſh them for what was already paſt, except they perſiſted in their obſtinacy. For they are* (ſaid he) *Kind, Courteous, gentle to their Subjects, and prefer their Commodity before their Revenge. They thought it their Intereſt to have the City in their Power, and the Country about it; and therefore the Emperor propoſed to make a League of Peace with them; but if he took the City by force, he would ſpare none, ſeeing they were admoniſh'd ſo kindly before, and in the greateſt neceſſity refuſed to obey him.* He told them alſo, *that the third Wall would in a ſhort time be taken, as they might perceive by the other two: and though the City were inexpugnable, yet the Famine would force it to yield in deſpite*

C *of its Strength.*

As *Joſeph* did thus adviſe them, thoſe upon the Walls rail'd at him, upbraided him, and ſhot at him. *Joſeph* ſeeing he could not avert them from their imminent Calamities, recounted unto them out of their own Hiſtories what-ever made for his purpoſe. *O Wretches,* ſays he, *and ungrateful to your Friends! you reſiſt the Romans, and continue perverſe, as though you had conquered others that came, as they now do, againſt you. When doth God, the maker of all things, deny help unto us if we be oppreſſed? Will you not remember your ſelves? For what Cauſe did you enterpriſe theſe Wars? And how great a Friend and Protector do you daily offend? Do ye not remember the miraculous Works of your Anceſtors in this holy Place, and how in times paſt it was by the Enemies deſtroyed? But I tremble to re-*

Joſeph rips up the ancient Hiſtories for the Jews information.

D *count the Works of God to ſuch unworthy Hearers: But conſider, and you will find that you do not only reſiſt the Romans, but God himſelf.* Nechias *at that time King of* Egypt, *who alſo was called* Pharaoh, *came, and with an infinite Army took away Queen* Sarah, *the Mother of our Nation. And what did our firſt Father* Abraham *in the caſe? Did he betake himſelf to Arms to revenge that Injury? though he had under his command three hundred and eighteen Captains, and under them an infinite Multitude: Did he not rather deſiſt from War, perceiving God not to accompany him? and lifting up his pure Hands towards this holy Place, which now you have defiled and prophaned, implore the aſſiſtance of his invincible God? And was not the Queen the ſecond Night after ſent home again unto him untouched? whilſt the Egyptian adoring this holy Place, (which ye have polluted with Murders of your*

E *own Nation) and trembling at the Viſions he ſaw in the Night-time, fled, rewarding the Hebrews with Gold and Silver, whom he perceived to be ſo beloved of God. Shall I recount unto you the going of our Anceſtors into* Egypt? *who having for four hundred Years been Slaves to the Egyptian Tyrants and Kings, and able to have revenged themſelves by force of Arms; yet did they rather expect and ſtay God's leiſure. Who knoweth not that then* Egypt *in revenge of their tyranny to the Hebrews, was over-run with all kinds of Serpents, and infected with all kind of Diſeaſes, and the Earth became barren,* Nilus *dry, and the ten Plagues followed one another; our Anceſtors were ſafely delivered without Bloodſhed, God Almighty conducting them, as willing to reſerve them for his Prieſts?*

The Hebrews under the Tyranny of *Egypt* 400 Years.

When the Aſſyrians had taken away from us the Holy Ark, did not Paleſtina *and* Dagon

F *repent that Fact? Did not the whole Nation that took it, weep and lament therefore? For their privy Parts being putrified, their Bowels and Meat came from them, and with unclean Hands they were forced to bring it back again with Cymbals and Trumpets, to make Satisfaction for their Offence. It was God that did this for our Anceſtors, becauſe that, depoſiting their Arms, they reſigned themſelves wholly to his Pleaſure. Was* Senacherib *King of* Aſſyria, *with all his Power out of* Aſia *encamping before this City, overcome by humane Force? Did not our Anceſtors wave their own Force, and betake themſelves to Prayer, and God by his Angel in one Night deſtroyed an infinite Army? ſo as that the next day the Aſſyrian found an hundred fourſcore and five thouſand of his Men dead, and fled with the reſt from the unarm'd* Hebrews, *though they never purſued? You know alſo,*

The ſacred Ark taken away by the *Aſſyrians*, and reſtored to the Jews.

G *that in the Captivity of* Babylon, *where the People lived the ſpace of ſeventy Years, they got not their liberty till ſuch time as God diſpoſed* Cyrus *to ſuffer them to depart into their*

The Captivity of *Babylon.*

1 Year of the World 4024, after Christ's Nativity 72.

own Country. And continuing his assistance, they again (as the Priests in old time were want) did serve and reverence their Helper. In brief, our Ancestors did never atchieve any great matter by force of Arms, neither did they leave any thing undone wherein they expected God's help, but still remaining quiet at home, they overcome their Enemies wholly by his Providence; and when they trusted to their own strength, they always miscarried. For when Zedechias our King, contrary to the Admonition of the Prophet Jeremy, went forth to fight with the King of Babylon, at that time besieging the City, both he and his whole Party were taken, and this City destroyed. Yet consider how far your Generals are inferior to that King, and your selves to the People of those Times. For Jeremy declaring to the City, that God was offended at their Iniquity; and that except they did yield, it should be taken by force; yet did not the King, nor any of the People, lay hands upon him. And you (that I may omit your Iniquity done within the City, which though I would, I could not sufficiently decipher) do revile and attempt to kill me for giving you wholsome Counsel for your Good; only for that I put you in mind of your Sins, which you have not patience to hear. The same happened also when Antiochus, sirnamed Epiphanes, besieged the City; God was highly displeased at our Ancestors, permitted them to be slain, the Town spoiled, and this holy Place for three Years and six Months to be made desolate. What should I shew unto you any more Examples? Who first incited the Romans against the Jews? Was it not the Impiety of our own Country-men that did it? Whence was our Bondage at that time? Did it not proceed from the Sedition of our Ancestors, when the Fury of Aristobulus and Hircanus brought Pompey into our City, and God subdued them by the Romans, being grown unworthy of Liberty? And, at length after a three-months Siege, tho they were not so great Offenders as you are, and better able to abide the Siege, yet they yielded themselves. Are we ignorant of the End of Antigonus the Son of Aristobulus, who invaded the Kingdom, and brought our Nation again into subjection, God laying that Bondage upon them, being provoked by the Iniquity of our Nation? Herod the Son of Antipater brought Sosius and the Roman Army, and besieged the City six months; and at last, for the greatness of our Iniquity, it was taken and punished, and sacked by the Enemies. Thus you evidently see that our Nation never prevailed by force of Arms. And assure your selves, that even now the City will be taken. It is meet therefore that you who keep this holy Place, commit your selves wholly to God, and then you need not fear the Forces of your Enemies, when your Piety assures you of God's Help and Succour. But what one Article of God's Law have you observed? Nay, what have you not done that he forbad? How far greater is your Impiety than theirs? and yet they suddenly perished for their Sins. For making small account of secret Sins, as Stealing, Deceit, and Adulteries, you violently take away Mens Goods by force, you murder whom you please, devise new ways to sin; have made the holy Temple the place of your Impieties; and what the Romans themselves did adore, is by your own Nation polluted and defiled, whilst you derogate from the honour of our Religion by the impiety of your Actions, and yet hope for his help, whom you have so heinously offended. You are very just People and Obedient, and it is with pure hands you beg Assistance of God. Did our King pray so unto God, when he obtained, that in one Night so many of the Assyrians should be destroyed? Or do the Romans commit such Impiety as the Assyrians did, that you may hope of the like Revenge upon them? The Assyrian received a sum of Money to save the City, and yet not regarding his Oath, endeavoured to destroy it. The Romans do only request the same Tribute that was paid by our Ancestors: and if they may have it, will never destroy the City, nor touch our holy Things. They will also permit you to enjoy freely your Families and Possessions, and suffer your Laws to remain inviolate. It is madness for you to hope that God will punish just Men, as he did Sinners and impious Persons, seeing he can punish as he pleases. To be short, he destroyed the Assyrians the first Night they encamped before the City. And if he had purposed to deliver you, and punish the Romans, he would have done it when Pompey and Sosius came against the City, or when Vespasian wasted Galilee; or now when Titus made his Assault. But neither Pompey nor Sosius suffered any harm, and both of them took the City. Vespasian prospered so well in his Wars against you, that he hath got the whole Empire. And the Fountains which yielded you no Water before, do give it to Titus in abundance. For you know that before his coming, the Fountains without the City and Siloa were so dry, that Water was sold by measure; yet now they flow plentifully, and do not only serve his Army, but water all the Gardens about. What this Wonder foretelleth, you have already experienced, when the King of Babylon came with his Army and destroyed the City, took it, and fired it and the Temple; notwithstanding that (as I am perswaded) the Jews at that time were not so wicked as now. I think therefore that God hath forsaken this holy Place, and is gone over to your Enemies. Will not a good Man fly a wicked House, and abhor the Impiety of the Inhabitants? And do you think that God will abide your Impiety,

The destruction of Jerusalem by the King of Babylon.

Josepho's bitter Invective against them.

The Jews Sins against the Law.

The Romans overthrow the Jews as the Assyrians did.

God knoweth when to revenge.

Fountains that before-time were dry, now flow to Titus.

H I K L M N O

A *piety, who behold all Secrets, and knoweth all things that are hid? But what is secret amongſt you? Or, what do you ſeek to find? Nay, what do you that your Enemies do not know? All your Iniquities are apparent; and your Contention with one another is, who ſhall be moſt impious, and with as much labour endeavour to be Vicious, as others do to be Vertuous. Yet for all this it is not too late to amend; God's Wrath will be appeaſed, if ye acknowledg your Sins, and be penitent for your Offences. Throw away your Arms then, and pity your Country, now ruined by your own means. Turn your Eyes and behold the Beauty of the Place, whoſe Ruin you ſeek. How brave a City, how magnificent a Temple, how rich with the Gifts of all Nations! Who would fire theſe? Who would deſire the Ruin of theſe? Or, what is there in the World that better deſerveth to be preſerved? O hard-hearted People, more blockiſh* B *and inſenſible than Stones! Or, if you do not pity your Temple, let your Families move you; look upon your Children, your Wives, and your Parents, all ready to be conſumed either with Sword or Famine. I am ſenſible my Wife, my Children and Family muſt periſh with you, (and there was a time when they would have been conſidered); and it may be thought it is to ſave their Lives, I give this Advice: But kill them, and ſacrifice me for your Welfare; I am prepared to die, if my Death may be a means to preſerve you in being.*

The Year of the World, 4034. after Chriſt's Nativity, 72.

God is wont to ſhew Mercy to thoſe who confeſs and be penitent.

Whilſt *Joſeph* made this Speech unto them, the Tears trickled down his Cheeks; but the Seditious being nothing moved, replied, that it was not ſafe for them to yield. The People however were perſwaded to fly; and ſelling their Poſſeſſions, and what they had, at ſmall rates, they ſwallowed down the Gold they received, leſt the Thieves C ſhould take it from them. And when they had eſcaped to the Romans Camp, they emptied their Bellies, and found it again, and had wherewithal to buy them neceſſaries. *Titus* alſo permitted many to go whitherſoever they pleaſed; which cauſed divers to fly, thereby to be delivered from the Calamity which they endured in the City. But *John* and *Simon* were as diligent to ſtop the Ways, leſt the Citizens ſhould eſcape, as they were to hinder the Romans from entring into the City: ſo that upon the leaſt ſuſpicion of any Man's flight, he was preſently put to death. The richer ſort, whether they ſtaid or fled, were ſlain for their Wealth and Poſſeſſions. The Famine of the City, and the deſperation of the Thieves increaſed alike every day; and when no more Corn was to be found, the ſeditious Perſons brake into the Houſes, D and ſearched every corner to find Corn; if in their ſearch they found any, they beat the Owners thereof for denying it at firſt; if they found none, they tortured them for having hidden it. Whoſoever was ſtrong of Body, and in good liking, they killed; upon preſumption that he had ſome ſecret Stores, or elſe he could not have been in ſo good plight and fat as he was. They that were pined with Famine, were ſlain; becauſe they thought it no Offence to kill them, who in a ſhort time would die of themſelves. Many gave all they had for one Buſhel of Corn, and ſhutting themſelves up privately in their Houſes, eat their Corn, as it were, unground; others made Bread thereof, as neceſſity and fear required. No Man in the whole City ſat down to eat his Meat at the Table, but ſnatch'd it greedily from the Fire, and devoured it half raw E and half roaſt.

Joſeph's Love and Conſtancy towards his Country.

The People fly with their Money.

A wonderful Famine in the City.

The Argument of ſtore of Meat.

Moſt miſerable was this manner of living, and a Spectacle which none without Tears was able to behold; the ſtrongeſt ſtill got the moſt, and the weakeſt bewailed their Miſery; for now Famine was their greateſt Calamity. And nothing doth arm Men more than Shame. During this Famine, no reverence was had towards any Man: Wives took the Meat out of their Huſbands Mouths, Children from their Parents, and Mothers from their Infants, which was the ſaddeſt ſpectacle of all. No Body had now any compaſſion, neither did they ſpare their deareſt Infants, but ſuffered them to periſh in their Arms, by taking from them the very drops of Life. Yet could they not eat in ſuch ſecrecy, but ſome or other ſtill came to take away from them that whereupon F they fed: For if in any place they ſaw a Door ſhut, they conjectured that they who were in the Houſe were eating Meat, and forthwith breaking down the Doors, they came in, got them by the Throat, and took the Meat half chewed out of their Mouths as it was ready to be ſwallowed down. The old Men were driven away, and not permitted to keep and defend their Food: the Women were drawn up and down by the Hair of the Head, for that they hid between their Hands ſome part of their Meat, and would not forgo it. No Pity remained either to old Age or Infancy; they took the young Babes, their Mouths full of Meat, and daſhed them againſt the ground. If any had prevented theſe Thieves, and eaten their Meat before they could get at them, they were more cruelly and more tyrannouſly handled, as having committed a greater Offence againſt them. G They deviſed moſt barbarous and cruel Torments to extort Food from others: for they thruſt Sticks, or ſuch-like, into the Cavity of Mens Yards, and ſharp thorny Rods into their

A miſerable kind of living, and a Spectacle of great Compaſſion.

The Souldiers enter the Houſes, and take the Meat unchewed out of the Citizens Mouths.

Year of the World 4034, after Christ's Nativity 72.

Fundaments; and it is abominable to hear what the People endured to make them confess one Loaf of Bread, or one handful of Corn which they had hidden. H

These Miscreants did not yet for all this feel either Hunger or Thirst: for then their Impieties had been more tolerable: but they did it only to exercise their Cruelty, preparing six days food for themselves aforehand. Some poor Creatures, eluding the Roman-Guards, had been abroad in the Night to gather Wood or Grass in the Field; and returning into the City, were rejoicing in their Felicity, having escaped the danger of the Enemy; but they were seized on by these Miscreants; their Herbs taken from them, (tho gotten with the hazard of their Lives) denying them a small part of that, for which they had undergone such danger; yea, they thought themselves obliged, tho robbed and spoiled, if they escaped the Swords of these Tyrants. These were the Calamities which the baser sort of People endured at the hands of the common Souldiers: I

The Honourable and Rich are drawn before the Tyrants.

but the Nobles and chief Men of the City were led to their Officers, accused before them of Intelligence with the Romans; and for some forged Treason or other put to death. Many times they suborned People to accuse them of intending to fly to the Romans. Those that *Simon* robbed, were sent to *John*; and those that *John* spoiled, were sent to *Simon*: drinking, as it were, one to another in the Blood of the People, and dividing their dead Carcasses between them; insomuch as though they disagreed in

John and *Simon* differ about Rule, but agree in Wickedness.

their desire of Rule and Domination, they both conspired in Mischief and Iniquity. For he that did not give the other part of what by his Cruelty he had extorted from the miserable Citizens, was accounted ungenerous; and he that received not his share, complained of the Injustice, as believing he had a right to the Rapine and Cruelty. K

I am not able to recount all their Iniquities; but, in short, I think never any City endured the like, nor never any People since the Memory of Man were so cruel and barbarous; and that their Impiety to Strangers might seem the less, they spake evil of the Nation of the Hebrews, and cursed them, and openly confessed themselves to be Slaves, People of divers Countries, united together in Wickedness, Bastards and Abortives of their Nation. They demolished the City, and forced the Romans (tho against their will) to accept of a dismal Victory, hasting the Fire into the Temple, as tho it staid from it too long. Neither were they at all affected, when they saw the higher part of the City on fire; tho many among the Romans beheld it with sorrow, as we will shew L hereafter, when we describe the Event of that Business.

CHAP. XII.

Of the Jews that were crucified, and the burning of the Rampires.

The poor Peoples Misery.

THE Mounts and Rampires that *Titus* built did greatly advantage him; yet his Souldiers endured some loss by the Jews from the Wall: To recompense it what M he could, upon intelligence that their Rapine and Plunder in the Town being not sufficient to supply their Necessities, the Jews were forced to seek out into the Valleys for Food; he disposed certain Parties of Horse, and other select Men in Ambush to intercept them: for though their Exigencies were very great, yet being for the most part poor People, with Families in the City, they durst not run over to the Romans, lest their Wives and Children should be murdered in their absence. Wherefore they were forc'd to make private Excursions in the Night to conceal themselves from the Enemy; and having fallen unexpectedly into this Ambuscade, they fought it couragiously, as knowing it too late to expect Mercy after such untractable Obstinacy, but they were de-

Titus crucifies many Jews before the Walls.

feated, many of them taken and tortured, and afterwards crucified before the Walls of N the City. *Titus* look'd upon their Condition as very deplorable; for scarce a day past in which there were not 500 Jews taken and served in that manner by those Parties of Horse; yet he thought it inexpedient to remove them, because they were a great security to the rest of his Army: But his great Design was, by the cruelty of that Spectacle, to terrify the City, and hasten its surrender. Wherefore the Souldiers, in hatred to our Nation, crucified all they took, one after one fashion, and another after another, in derision. And the multitude of the Captives became so great, there was left no space for the Crosses, nor indeed Crosses for their Bodies to be crucified upon. But the Seditious Jews within the City were so far from relenting by this Massacre, that rather their Hearts were more hardned; so that herewith they terrified the rest of the multitude, O for they * carried the Relations of those who were taken by the Romans, to the Walls,

* The Jews carried the Kindred of those that fled out of the City to the Romans, & shew'd them the Tortures they suffered.

that

A that they might ſee how thoſe were uſed that fled to the Romans: the ſame ſight they alſo ſhewed unto them that deſired Peace; affirming, that they whom the Romans had ſo uſed, were thoſe that fled unto them for ſuccour, and not Captives by them taken. This deterred many who would otherwiſe have fled to the Romans; till ſuch time as the Truth hereof was known. Yet ſome there were that ventured to the Enemy, as preferring Death and Torment at their hands, before the Miſeries and Famine which they endured at home. *The Year of the World, 4034; after Chriſt's Nativity, 72.*

Hereupon *Titus* cut off many of the Captives Hands, and ſent them into the City to *Simon* and *John*, that their Calamity might teſtify them to be Captives, and not ſuch as had voluntarily fled to the Romans, willing them to admoniſh their Friends to yield,
B and not compel him to deſtroy the City: and to aſſure them that in ſo doing, they might ſtill ſave their Lives, their Country and Temple, which had not the like in the whole World: and he continually went about the Rampires, haſtning the Workmen in their Buſineſs, as tho he preſently meant to effect that in Deeds, which in Words he had ſpoken. The Jews that ſtood upon the Walls reviled both him and his Father, affirming that they contemned Death; and would chuſe rather to die, than become Slaves: That whilſt they lived, they would, to the utmoſt of their Power, defend themſelves againſt the Romans, without any care, either of themſelves or their Country; which *Ceſar* ſent them word were both in imminent danger. Moreover, they ſaid that the whole World was a Temple dedicated to God, far more excellent than theirs, which
C notwithſtanding ſhould be conſerved by him that dwelt in it; whoſe help they hoped to enjoy: and did therefore deride all his Threatnings, as things that could never come to paſs without his Divine Permiſſion. Thus did they opprobriouſly abuſe the Clemency of the Romans. The Jews revile both *Titus* and his Father.

At this time arrived alſo *Antiochus Epiphanes*, and with him a conſiderable ſupply of Men, among which there was a Company called the *Macedonians*, of equal Years, and little older than young Men, all trained up in Martial Diſcipline, and armed after the Macedonian manner, from whence they took their Name: yet for the moſt part they did not anſwer the expectation that Men had of the Macedonians. For the King of *Comagne* was the moſt fortunate and happy of all Kings that were ſubject to the Roman Empire,
D till ſuch time as he felt the Frown of Fortune; who in his old Age proved that none ought to be accounted happy before his death: Whilſt *Comagne* was in proſperity, his Son ſaid, he marvelled that the Romans did delay to aſſault the City, and enter the battered Walls, (for this young Man was a great Warriour, and of exceeding Strength, to the which he truſted too much, did many things raſhly.) *Titus* ſmiled, and anſwered, that that was a Work too great for the Romans. Upon which young *Antiochus*, accompanied with his Macedonians, aſſaulted the Wall; and himſelf with his ſtrength and dexterity avoided the Darts of the Jews, and caſt his Darts at them: but his whole Party (a few excepted) were there ſlain; for obliged by their extravagant boaſting, they continued longer in fight than it was expedient for them: at laſt many being
E wounded, retired, perceiving that the Macedonians to win a Victory had need of *Alexander's* Fortune. The Romans the twelfth day of *May* began to build their Rampires; and laboured ſeventeen whole days; with much ado they ended them the nine and twentieth of the ſaid Month. For they builded four vaſt Rampiers, one of them over againſt *Antonia*, which was built by the fifth Legion, oppoſite to the midſt of the Struthian Waters: another was built by the twelfth Legion, twenty Cubits diſtant from the other. But the tenth Legion, which was of more account than the two former, erected a Mount oppoſite to the Pond called *Amigdalon* on the North-ſide: and the fifteenth Legion made the fourth, thirty Cubits diſtant from the other, over againſt the Monument of the High-Prieſt *John*. The Inſolence of *Antiochus* and the Souldiers. The Romans in 17 days build four huge Bulwarks.

F The Mounts being thus finiſhed, *John* undermined that which was over againſt *Antonia*, and underpropped it with Poſts of Wood; and filling the Mine with Wood, Bitumen and Pitch, he fired it: ſo the Poſts that held it up being burnt, the Mine fell, and the Mount alſo with a hideous noiſe fell into it; and firſt of all there aroſe a great ſmoak and duſt, for the Mines covered the Flame: at laſt the Fire having conſumed the matter that covered it, the Flame appeared. The Romans at this ſudden and unexpected exploit, were much amazed and diſordered: ſo that thereby thoſe who before made account of the Victory as certain, began now to deſpair. Two days after *Simon* and his Aſſociates ſet upon the other Rampires; for thereupon were planted Rams, wherewith the Romans began to beat the Walls. Amongſt the reſt, a Man
G named *Tetheus* of *Garſus* a City of *Galilee*, *Megaſſarus* one of Queen *Mariamne's* Servants, and with them one of *Adiabena* the Son of *Mabateus*, who for his Fortune was Three valiant Jews.

The Year of the World, 4034; after Christ's Nativity, 72.

was named *Agiras*, which signifieth lame: these three taking Fire-brands, ran unto the H Engines, and there was none found in all the Roman Army more valiant than these Men, nor more terrible: for they ran amidst the throng of their Enemies so boldly, as though they had gone amongst their Friends, and never made any stay; but breaking through the midst of their Enemies, they fired their Engines: and notwithstanding that on every side they were assaulted with Darts and Arrows, yet did they not give back, nor seek to avoid the Danger, till such time as the Fire had taken hold of the Engines. The Flame mounting on high, the Romans came running out of the Camp to succour their Fellows: and the Jews upon the Wall, with Darts and Arrows, hindred them that sought to quench the Flame, exposing their own Bodies. The Romans endeavoured to draw off the Rams, and the Jews were as earnest to hinder them; however the Romans preserved their Rams. From thence the Fire caught hold of the Rampires, those that opposed themselves were burned; and the Fire encreased, so that it could not be extinguished; so the Romans environed with the Flame, and despairing to rescue their Works, retired into their Camp, and left them on fire. But the Jews were so much the more earnest, their number still encreasing by new Supplies out of the City; and so encouraged by their Victory, they rashly adventured unto the Romans Camp, and assaulted the Guard there. Which Guard was a Company placed round about the Camp in Armour, with Orders not to leave their Ground upon pain of Death. And these Men esteeming it better to die gloriously, than ignominiously to suffer, resisted very valiantly; so that many that had fled, retired themselves back again to fight, both K for shame that they had forsaken their place, and for fear of punishment thereof; and placing new Engines upon the Rampire of their Camp, they stopt the Jews from Sallying any more; for they came out unarmed, without any Arms of defence. For the Jews, without any consideration, came rashly upon their Enemies Pikes, and assaulted them with their Fists. So that the Jews prevailed more by their Courage, than their Arms: and the Romans fled more for the Jews boldness, than any harm they sustained by them.

The Romans environed with Fire, lose the Mounts they had built.

I

A severe Law amongst the Romans against those that forsake their Places.

Titus accused his Souldiers of Negligence.

Titus repairing with all speed from *Antonia*, where he had been viewing a place for another Rampire, blamed the Souldiers exceedingly; who having gotten the Enemies Walls, did notwithstanding suffer themselves to be repell'd; and were forc'd to abide L that which first the Jews did suffer, being now, as it were, broken out of Prison; and so he with certain chosen Men assaulted the Enemies on one side, who though desperately overpowered, yet stoutly resisted him: and so joining the Battel, the Dust was so thick that one could not see another, nor hear what was said, for the Cries and Noise was so great, no Man could discern his Friends from his Foes. The Jews persisted still in the Battel, not for that they trusted in their Force, or thereby prevailed, but because they were desperate. The Romans on the other part took Courage, and fought stoutly for shame, and for that *Cesar* himself was in danger amongst them. So that I think, that had not the Jews retired into the City, the Fury of the Romans had then consumed the whole Multitude. The Romans were now sorrowful for the loss of their Rampiers, who M in one hour's time had lost that, which with much labour they so long had been making: and many of their Engines being now displaced, they despaired to take the City.

The Jews retire within the City.

CHAP. XIII.

Of the Wall which the Roman Army built about Jerusalem *in three days space.*

Titus consults with his Captains.

TITUS deliberated with his Captains what was to be done; and they that were most forward amongst them, thought it best with the whole Army to assault the N Walls; for that as yet the Jews had only fought with a part, and were not able to withstand the Force of the whole Army, but would be all consumed with Darts and Arrows. The wiser sort perswaded *Titus* to repair his Rampires; but others counselled the contrary, to hold themselves quiet there, and only to keep all places about, that no Food should be conveyed into the City, and so famish it without fighting. For that the Jews being now desperate, and desirous to be slain, would not be overcome by Force. But *Titus* thought it dishonourable to lie idle with so huge an Army, and do nothing; yet he deemed it superfluous to fight with them who would willingly fight to be slain: and he could not make any Mounts, because he wanted Materials, and it was most difficult of all to guard every place about the City, that none could go forth, for that it could O not be beleagured round on every side, by reason of the difficult places, and great compass

A paſs thereof, fearing alſo the Dangers that might enſue, the Jews iſſuing out of the City. For the Jews ſeeing their open Ways poſſeſſed by the Romans, they would deviſe ſome ſecret ways, both urged thereunto by neceſſity, and alſo becauſe they knew all Places there-about very well. And if ſo be that the Jews ſhould ſecretly effect any thing to prejudice them, that then their Siege was like to continue ſo much the longer: ſo that he feared the continuance of time would diminiſh the Glory of his Victory. For though all thoſe ways might be taken, yet he preferred Speed before Certainty: and if ſo be he would uſe Celerity and Safety, then it was needful for him to compaſs the whole City round with a Wall; for ſo all Ways and Paſſages might be blockt up, and the Jews ſeeing no hope of ſafety, ſhould be compelled either to yield the City, or to B be conſumed with Famine. Nor by any other means could be ſecure, but by erecting Mounts, having that Wall to defend them. And if any one think that Work difficult, and not to be atchieved, let him conſider that it did not become the Romans to make a baſe and ſlender piece of Work; and that no Man in the World could, without labour, effect any great matter but God only. Having with theſe Speeches encouraged his Captains, he cauſed them to lead the Souldiers, and diſpoſe them all about theſe Buſineſſes. The Souldiers had, as it were, ſome divine Vigour and Courage faln upon them; for not only the Captains parting the Circuit amongſt them, but the Souldiers alſo ſtrove who ſhould firſt effect their part; and every Souldier laboured to pleaſe his Decurio, the Decurio to content the Centurion, and Centurion the Tribune, and the C Tribune to pleaſe the chief Commander, and he to pleaſe *Ceſar*, who every day went round and beheld the Work: and ſo beginning at the place called the Aſſyrians Camp, where he was encamped, he drew a Wall all about, even to the new City; and from thence by *Cedron* and Mount *Olivet*; and ſo turned toward the South, and encloſed the Mountain with the Rock called *Periſtereonos*, and the Hill next adjoining thereunto, which hangeth over *Siloa*: and from thence bending his Work to the Weſt, he brought it down all along the Valley of the Fountain: from whence aſcending to the Monument of *Ananus* the High-Prieſt, where *Pompey* pitched his Tents, he brought it about by the North-ſide of the City; and coming along to the Village called *Erebinthonicus*, he compaſſed the Monument of *Herod* towards the Eaſt, and ſo joined the Wall to his D Camp where he began. The Wall was nine and thirty Furlongs about. Without this Wall he built alſo thirteen Forts, every one ten Furlongs in compaſs. And all this whole Work was finiſhed in three days ſpace, which yet required months to have been built in: ſo that the celerity in the building thereof makes it ſcarcely credible. The City being thus encompaſſed with a Wall, and Guards placed in every Fort, *Titus* himſelf continued to go round the firſt Watch, to ſee all things in good order: the ſecond Watch he allotted to *Alexander*; and the third to the Captains of the Legions: and the Watchmen appointed every one his turn to ſleep; and ſo all night long ſome of them went about the Caſtle.

The Year of the World, 4034; after Chriſt's Nativity, 72.

Titus determines to encloſe the City with a Wall.

The Romans, without ceaſing, build the Wall.

One Wall of 39 Furlongs about.

The Romans plant their Guards in ſeveral Caſtles.

E

CHAP. XIV.

Of the Famine in Jeruſalem: *And of the building of the ſecond Rampire by the Romans.*

THE reſtraint of liberty to paſs in and out of the City, took from the Jews all hope of ſafety; and the Famine now increaſing, conſumed whole Houſholds and Families: the Houſes were full of dead Women and Infants; and the Streets of the Car- F caſes of the elder Men: and the young Men, pale like Ghoſts, walked about the Market-place, and fell down dead where it happened. And now the multitude of dead Bodies was ſo great, that they that were alive could not bury them, nor indeed cared they for burying them, being now uncertain what ſhould betide themſelves. And many endeavouring to bury others, fell down themſelves dead upon them as they were burying of them. Many being yet alive, went into their Graves and there died. Yet for all this Calamity, was there no weeping nor lamentation; for the Famine overcame all Affections. And they who were yet alive, without tears beheld thoſe, who being dead, were now at reſt before them. There was no noiſe heard within the City, and the ſtill night found all full of dead Bodies: and which was moſt miſerable of all, G the Thieves at Night came and took away that which covered the dead Bodies nakedneſs, went laughing away, and in their Bodies they proved their Swords, and upon pleaſure

The Houſes and Ways full of dead Men.

The Dead lie unburied in the Streets.

The Year of the World, 4034; after Christ's Nativity, 72.

pleasure only thrust many through, yet breathing. Yet if any desired them to kill him, H
or to lend him a Sword to kill himself, that so he might escape the Famine, they denied him. And every one that died, as he was dying, fixed his Eyes upon the Temple, and beheld it with grief, leaving the Seditious behind them. But they no longer able to endure the stink of the dead Bodies that lay corrupted on the Ground, first commanded that all such should be buried at the Charges of the City: and at last finding the place wherein to bury them all, they threw them over the Walls into the Ditch. When *Titus*, going about the Walls, beheld all the Ditch filled with dead Mens Bodies, he lamented; and lifting up his Hands to Heaven, called God to witness, that it was not his doing. Such was the Estate of the City. But the Romans, when none of the Seditious durst make any more Excursions, passed their time in Joy and Mirth: for they neither I suffered Famine nor Sorrow, having abundance of Corn, and all other Necessaries out of *Syria*, and the Provinces adjoining: and many standing before the Walls, and shewing their abundance of Victuals to the Jews, did so much more increase their misery. Yet were not these Seditious People moved at these Calamities: Wherefore *Titus* pitying the Reliques of the Nation, and minding at least to save them that were left alive, hasted to take the City: and so he begun anew to build Mounts, though he scarcely found Matter to do it withal. For all the Wood near the City was consumed in the first Works; so that now the Souldiers were forced to fetch more Wood ninety Furlongs off; and only against *Antonia* were erected in four places, four Mounts greater than the former. *Cesar* went about and hastned the Workmen; and now shewed the K Thieves that were falling into his hands, the desperate condition in which the City then stood. Yet for all this they would not repent; and being, as it were, deprived of the exercise of their Wits and Bodies, they used both as though borrowed, and not their own. For neither did any Affection move their Minds, nor any Grief their Bodies; for they rent and tore the dead Bodies like Dogs, and filled the Prisons with weak and languishing People.

The Cruelty of the Seditious against those that lay a dying.

Titus calls God to witness the Fault is not his.

The Romans shew the Jews their abundance of Victuals.

Titus pitying the remainder of the Nation, labours to save them.

The blindness of the Jews.

CHAP. XV.

L

Of the Massacre of the Jews, both within and without the City.

Simon's Cruelty against *Matthias* and his Sons.

AT last, *Simon* having tormented *Matthias*, put him to death, notwithstanding that by his means he had obtained the City. This *Matthias* was the Son of *Boethus* a Priest, whom the People, for his fidelity towards them, greatly esteemed: he seeing the Outrages of the Zealots towards the People after *John* was joined with them, perswaded the People to call in *Simon* to help them, conditioning nothing with him before, for that they misdoubted no Evil. And when he was come into the City, he held him for his Enemy as well as the rest; notwithstanding, that by his only Advice he was received into the City, as though *Matthias* had only done it through weakness. M Wherefore calling him before the People, he accused him that he favoured the Romans, and so condemned him to die, not suffering him to clear himself. And he put to death likewise his three Sons with him, for the fourth was before this time fled to *Titus*. *Matthias* requested *Simon* that he might be put to death before his Sons: But *Simon*, in regard that by his means he had gotten the City, caused him to be executed last of all. And so he was killed upon the murdered Bodies of his Sons, in a place where the Romans might behold him; for so *Simon* commanded *Ananus* his Executioner, who was the Son of *Bamadus*. This Man was the most cruel of all *Simon*'s Followers; who even when he was to kill *Matthias*, derided him, asking whether they could now help him, to whom he sought to fly? and he permitted not their Bodies N to be buried. After them *Ananias* a Priest, the Son of *Masbalus*, a Nobleman, and chief Secretary to the Council, a valiant strong Man, born at *Emmaus*, and with him fifteen of the chiefest Men in the City were put to death. They took also *Joseph*'s Father and kept him in Prison, and with the publick Voice of a Crier proclaimed, that no Man should talk with him, nor visit him, pretending fear of Treason; and whosoever bewailed his Estate, he was put to death without any Trial. It happened that a certain Man called *Judas*, the Son of *Judas*, who was one of *Simon*'s Captains, and Governour of one of the Towers of the City, being moved with Compassion towards these that perished without desert, and more with fear of his own Life, assembled together ten of his most trusty Souldiers, and said to them; *How long shall we endure* O *these Calamities? or what hope have we of Life, in being obedient to the most impious of all Men*

Ananias the Priest, with 15 of the Noblest People, slain.

Judas consults with his Companions.

A *Famine conſumes our City; the Romans are almoſt within our Walls, and* Simon *is cruel and faithleſs even towards thoſe that have well deſerved at his hands; and we are in daily fear of his Cruelty. On the contrary, the Romans keep their Faith inviolably. Wherefore let us deliver this Tower to them, and ſo ſave our ſelves and our City. And what puniſhment can* Simon *ſuffer which he hath not deſerved?* The ten Men to whom in this manner he brake his Mind, agreed hereunto; and ſo he in the morning ſent the reſt of the Souldiers under his command into divers places, that they might not perceive his Intent, and at the third hour of the day, ſtanding upon the Tower, he called the Romans, and told them his Deſign. But ſome of the Romans proudly contemned the Offer; others ſcarcely believed them, and the reſt made no haſte to come. In the mean time while

The Year of the World, 4034, after Chriſt's Nativity, 72.

B *Titus*, with certain armed Men came unto the Wall: *Simon* had notice of the Matter, and ſpeedily got to the Tower, and ſlew thoſe that were within in ſight of the Romans, and caſt down their Bodies over the Wall. *Joſeph* going about the Wall, and coming thither, (for he never ceaſed requeſting the Jews to remember their deſperate Eſtate) was ſtruck on the Head with a Stone, and ſo amazed with the blow, that he fell down: whereupon the Jews made a Salley out of the City, and had carried him away Priſoner into the City, had not *Titus* ſent Men to defend him; and whilſt they fought, *Joſeph* was carried away, ſcarcely knowing what was done. The Seditious with loud Cries rejoiced, as having ſlain him whoſe Death they chiefly deſired; and ſo they reported within the City. Hereupon the People were moſt ſorrowful, verily be-

Joſeph wounded in the Head with a Stone, the Rumour is ſpread through the City.

C lieving him to be ſlain, by whoſe Intercеſſion they had confidence of Favour from the Romans.

When *Joſeph*'s Mother, who was in Priſon, heard this, ſhe ſaid to thoſe of *Jotapata*, that were her Keepers, that ſhe had no hope ever to ſee her Son again; and with many Tears lamenting to her Maidens, Is this the benefit (ſaid ſhe) of my having born a Son, that I ſhall not bury him, by whom I hoped to have been buried my ſelf? But this falſe Report did not long grieve her, nor comfort the Thieves; for *Joſeph* was quickly healed of his Wound, and recovered; and ſhewing himſelf, he cried out to them, That e're long they ſhould find he ſhould be revenged on them for his Wound: And he ceaſed not to exhort the People to remain faithful to the Romans. But the

Joſeph recovereth of his Wound.

D Seditious, ſeeing him alive, were aſtoniſhed, and the People conceived good hope. Many (preſent neceſſity urging them) leapt over the Wall, and fled to the Romans; divers with Stones going forth under pretence to fight with the Romans, yielded themſelves: But they had worſe Fortune there than within the City; being now more harmed by plenty of Victuals which they found among the Romans, than with the Famine they ſuffered in the City: for being become by Famine all ſwollen, as though they had the Dropſy, upon the ſudden filling of their empty Bodies, they burſt; and ſo all died, ſave only thoſe who being wary, did, by little and little, accuſtom their Bodies to Food which they had long wanted. Yet they who thus eſcaped, fell into another grievous Misfortune: for one of the Jews that fled to the Romans, was found

Many that fled from Famine at home, met with a more ſpeedy Death amongſt the Romans.

E amongſt the Syrians, gathering Gold (out of his own Dung) which he had ſwallowed, as is before ſaid, for that the Seditious did ſearch all, and take that they could find from them: and there was very great ſtore of Gold in the City, ſo that that was ſold for twelve Atticks, which before was worth twenty five. This Device being diſcovered in one, preſently a Report was ſpread all over the whole Camp, that the Jews that fled from the City, came full of Gold. Whereupon the Arabians and Syrians ript up the Bellies of their poor Suppliants, to ſee if they could find any Gold or Silver within them. And I am perſwaded that there was no greater Calamity befel the Jews than this, for in one Night the Bellies of two thouſand Jews were ript up. *Titus* hearing of this Cruelty, reſolved to cauſe the Authors hereof to be compaſſed round with Horſemen,

2000 Jews imbowelled in one Night.

F and ſlain with Darts; and he had done it, had not the multitude of Offenders much exceeded that of the Jews that were ſo murdered. Wherefore, he called together the Leaders of theſe Auxiliary Troops, and the Roman Captains, (for ſome of the Romans alſo had committed this Fault) and ſaid to them in anger, Is it poſſible that any amongſt your Souldiers are ſo barbarous, to commit ſuch horrid Acts for uncertain gain, and are not aſhamed to enrich themſelves after ſo execrable a manner? What, ſhall the Arabians in theſe Wars againſt Strangers do what they pleaſe, and preſently cauſe the Infamy of their vile Facts to redound to the Romans, by committing ſuch Murders, and exerciſing ſuch Cruelty againſt the Jews? (for now all that bear Arms under him, were defamed with this vile Report). He declared to them, That ſuch as

Titus diſpleaſed with this curſed Act.

G hereafter were found in that Guilt, ſhould be put to death. Alſo he commanded his own Legions to make enquiry who were ſuſpected amongſt them for this matter;

and

Year of the World 4034, after Christ's Nativity 72.

and to bring him vvord thereof. But Avarice is not terrified by fear of punishment; cruel People have naturally a desire of Gain, and no Passion can be compared to the desire of Wealth; though sometimes it is bridled and restrained for fear. But now God, vvho hath given over the People to Perdition, suffered all things to be turned to their destruction: for that which *Cesar* did so strictly forbid, vvas still secretly committed upon the poor Jews that fled for Mercy to the Romans. So that now vvhosoever fled out of the City, the Souldiers first looking about them, lest any of the Romans should see them, ript up their Bellies, and so got an ungodly and impious Booty; yet in very few did they find that they sought for; for the most of them that vvere slain, had no Gold nor Silver found vvithin them. And this Mischief caused many that had fled to the Romans, to return again into the City. H I

Avarice is not terrified with any punishment.

CHAP. XVI.

Of the Sacrilege committed about the Temple, and the dead Bodies cast out of the City, and of the Famine.

John falls to Sacrilege, and takes away many Presents out of the Temple.

WHen *John* could rob no more, nor get any Spoil from the Citizens, vvhom he had robbed of all they had, he presently fell to Sacrilege, and took away many of the Gifts that had been offer'd to God in the Temple, and of the sacred Vessels appointed for Divine Service, as Cups, Plates, Tables, and the Cruets of Gold that *Augustus* and his Wife had sent thither. Thus a Jew robbed and spoiled the Temple of those Tokens of Respect, vvherewith the Roman Emperors and other Nations had honoured it: and he had the boldness to affirm to his Associates, that vvithout fear they might use the Holy Things of the Temple, seeing they fought for God and the Temple. Moreover, he dared to share amongst them the Holy Wine and Oil, vvhich the Priests kept for Divine Sacrifice in the inner part of the Temple. I vvill not cease to speak that vvhich Grief compelleth me: I verily think, that had the Romans forborn to have punished so great Criminals, either the Earth vvould have swallowed the City up, or some Deluge have drowned it, or else the Thunder and Lightning vvhich consumed *Sodom*, vvould have light upon it; for the People of the City vvere far more impious than the Sodomites. In brief, their Wickedness and Implety vvere the cause that the vvhole Nation vvas extinguished. What need I recount every particular Misery? *Mannæus* the Son of *Lazarus*, flying to *Titus* out of the Gate that vvas committed to his custody, and yielding himself to him, related to *Titus*, that from the time that the Roman Army encamped near the City, from the fourteenth day of *April*, until the first of *July*, were carried out of that Gate he kept, an hundred and fifteen thousand eight hundred and fourscore dead Bodies; and nevertheless, he had reckoned only those, the number of whom he was obliged to know by reason of a publick Distribution, of which he had the charge. For others were buried by their Parents; and this was their burial, to carry them out of the City, and there let them lie. And certain Noblemen flying to *Titus* after him, reported that there were dead in the City six hundred thousand poor People, which were cast out of the Gates; and that the others that died were innumerable: and that when so many died that they were not able to bury them, that then they gathered the Bodies together in the greatest Houses adjoining, and there shut them up. And that a Bushel of Corn was sold for a Talent, which is six hundred Crowns: and that since the City was compassed with a Wall by the Besiegers, they could not go out to gather any more Herbs, so that many were driven to that necessity, that they raked Sinks and Privies to find old Dung of Oxen to eat; and even the Dung that was loathsom to behold, was their Meat. The Romans hearing this, were moved to compassion; yet the Seditious within the City, who beheld this miserable Sight, were nothing moved, nor repented, but suffered them to be brought to this Calamity: for their Hearts were so blinded by God, that they perceiv'd not the Precipice into which they were going to fall, with all this miserable City. K L M N

600000 dead Carcasses cast out of the City.

Cow-dung and Dirt gathered together, are the Jews Food.

O

The

A

The Year of the World, 4034, after Christ's Nativity, 72.

The SEVENTH BOOK OF THE WARS of the JEWS, Written by *Flavius Josephus.*

B

The Contents of the Chapters of the Seventh Book.

1 OF *the Breach made in the Walls, and how the Mounts were fired: and how* Sabinus *assaulted the Wall.*
2 *How the Romans assaulted* Antonia, *and were repulsed by the Jews.*
3 *Of the exceeding Valour of* Julian *a Roman Souldier.*
4 Joseph's *Speech, perswading the Jews to yield their City; and how the Jews fled to*
C *the Romans.*
5 *Of another Battel, the Rampiers being again built; and of the Excursions of the Jews.*
6 *How the Romans were, by a Device of the Jews, destroyed with Fire.*
7 *Of a Famine amongst the Jews.*
8 *Of a Woman that for hunger did eat her own Son.*
9 *How the Walls were taken, and the Temple burnt.*
10 *How the Temple was set on fire against* Titus *his will.*
11 *Of the Priests, the Treasure-house, and the Porch.*
12 *Of the Signs and Tokens which appeared before the Destruction of the City.*
13 *Of* Titus *his Rule and Government; and how the Priests were slain.*
D 14 *Of the Prey of the Seditious: and the burning the inner part of the City.*
15 *How the higher part of the City was assaulted, and how some of the Jews fled to* Titus.
16 *How the rest of the City was taken.*
17 *Of the Number of the Captives, and of those that were slain.*
18 *A brief History of the City of* Jerusalem.
19 *How the Souldiers were rewarded.*
20 *Of* Vespasian's *sailing away, and how* Simon *was taken: and of the Spectacles and, Shews made upon* Vespasian's *Birth-day.*
21 *Of the Calamity of the Jews amongst the Antiochians.*
22 *How* Vespasian *at his return was received by the Romans.*
E 23 *Of* Domitian's *Acts against the Germans and Frenchmen.*
24 *Of the River* Sabbaticus; *and of the famous Triumph of* Vespasian *and* Titus.
25 *How* Herodium *and* Machera *were taken by* Bassus.
26 *Of the Jews that were slain by* Bassus: *and how* Judea *was sold.*
27 *Of the Death of King* Antiochus: *and how the* Allans *broke into* Armenia.
28 *How* Massada, *the strongest Castle of all, was taken and destroyed.*
29 *Of the Death of the* Sicarii, *or Murderers, that fled into* Alexandria *and* Thebes.
30 *How the Temple which* Onias *built at* Alexandria *was shut up.*
31 *Of the Massacre of the Jews at* Cerene.

F

CHAP. I.

Of the Breach made in the Walls, and how the Mounts were burned: and how Sabinus *assaulted the Wall.*

THE Misery of *Jerusalem* every day encreased, the Seditious being, by reason of their Misery, more and more incited against the People: For now the Famine was not only amongst the People, but amongst them also. And it was a miserable sight to see the multitude of dead Bodies heaped together in the City, (from which came a pestilent and infectious smell) so that they hindred the Souldiers from making

Year of the World 4023, after Christ's Nativity 71.

making Excursions. For they were forced to tread upon dead Bodies, as though there had been a Battel fought within the Walls. But the hardness of their Hearts was such, that so hideous a Spectacle did not affect them, nor make them consider, that very shortly themselves should increase the number of those, whom they trampled on with so great inhumanity. After having in a Domestick War embru'd their hands in the Blood of those of their own Nation, they thought of nothing but imploying them against the Romans in a Foreign War; wherein they seemed to reproach God for delaying to punish them, since it was no longer hope of overcoming, but despair, which inspir'd them with this boldness. The Romans, though much troubled to get Wood to build withal, yet in one and twenty days finish'd their Mounts, having cut down all the Woods near the City for ninety Furlongs. It was miserable to behold that Country and Place, formerly all beset with Trees and Fertile Plants, now lying plain like a Desart: neither was there any Stranger that before-time had seen *Judea* and the beautiful Suburbs of *Jerusalem*, who now beholding it, could abstain from Tears, and not lament so woful a Change. For this War extinguished utterly all signs of Beauty: neither could one coming suddenly, know the Place which he well knew before.

The multitude of Carcasses heap'd in the City, hideous to behold.

Judea a Desart, and desolate.

When the Mounts were finished, both the Romans and the Jews greatly feared: the Jews, for that except they were destroyed, their City would be presently taken; the Romans, for that if these were overthrown, they knew not how to erect more, wanting matter: and now their Bodies were wearied with labour, and their Minds discouraged with many Incommodities. But the Romans were more grieved at the Calamity of the City, than the Citizens within; for the Jews, notwithstanding these Miseries, did nevertheless stoutly defend the Walls; but the Courage of the Romans failed when they saw that the Jews Policy made their Mounts unprofitable; that the strength of the Wall resisted the Engines, that the Jews Boldness overcame their Strength in Fight; and especially, seeing that the Jews having endured such Calamity, Famine and Misery, were still more couragious than before: so that they deemed their Strength not possible to be overcome; and that their Minds were invincible, being hardned and encouraged by Misery. What would they do (say they,) if Fortune were favourable to them, since even now she is contrary to them? All that she does to abate their Courage, serves only to confirm them in their Resolutions. Wherefore the Romans made a stronger Watch about their Mounts. But *John*'s Followers, who were in the Castle *Antonia*, seating what might ensue if the Wall were battered, endeavoured to prevent it what they could, before the Rams were set up; and taking Firebrands in their hands, they assaulted the Mount; but deceived with a vain Hope, they were forc'd to retreat. For, first of all, they seemed to disagree among themselves; so that they came from their Walls one after another in little Parties, and by consequence softly and fearfully, and briefly, not after the manner of the Jews, but with less Courage than they were wont. On the other side, they found the Romans better prepared, and more couragious than of late, who so defended their Mounts with their Bodies and Weapons, that it was not possible for the Jews to come and fire them; and every one was fully determined not to shrink out of his place till he was slain. For besides that, if this Work were destroyed, they had no hope left to build more, they all accounted it a shame, that their Vertue should be overcome by surprize; or their Valour by rashness and temerity, or their Skill by a multitude, or the Romans by the Jews. Also they had Engines to cast Darts at them as they came down their Walls. And when any one of the Jews that was slain, fell down, he hindred them that followed; and the danger of him that went before, terrified those that came after. They also that rashly adventured within the shot of a Dart, either were terrified with the Discipline, and multitude of their Enemies, or else wounded with their Darts; and so they all retired, one accusing another of Cowardliness, having atchieved nothing.

The Romans fear the desperateness of the Jews.

The Jews with Firebrands set upon the Romans Engines.

The Valour & Violence of the Jews decreases

The Jews retire, arguing one another of Cowardice.

The first day of *July* the City was assaulted: and the Jews being now retired, the Romans set up their Rams, notwithstanding that they were assaulted from *Antonia* with Stones, Fire and Sword, and whatsoever their Enemies in that Extremity could find. For though the Jews had great confidence in their Walls, that they could not be battered, yet would they not permit the Romans to place their Rams against them. And the Romans being perswaded that the Jews so laboured, because they knew their Wall to be weak, and left *Antonia* by the breach of the Wall should be hurt; the Romans resolutely and undauntedly (notwithstanding that many Darts were cast at them from off the Walls) persisted to beat the Walls with their Rams. But when they saw that their Rams, though unceasingly playing, could make no breach, they resolved to undermine

The Assault of the City the first of *July*.

A undermine the Wall; and accordingly, covering themſelves with their Bucklers againſt the Stones thrown by the Jews upon them, ſome with their Hands pulled the Stones out of the Wall; ſome digged under the Foundation thereof, till four Stories of the Tower with much Labour were broken and ſhaken. But the Night hindred both Parties from doing any more at that time: but ſoon after, the Wall ſhaken with the Ram (in the place which *John* had undermined to deſtroy the Mounts) fell down. This fell out otherwiſe than either part expected: For the Jews, who had cauſe indeed to be ſorrowful for the Fall of the Wall, and that they had not prevented this Miſchance, yet were as joyful and couragious, as if *Antonia* ſtill remained firm and ſtrong: And the Joy of the Romans for this unexpected fall, ſoon ceaſed, when they ſaw the other Wall that

Year of the World 4024. after Chriſt's Nativity 72.

B *John* had built within. Yet they judged it eaſier to be taken than the former; but no Man durſt aſcend it; becauſe thoſe who firſt aſſaulted it, could not hope to come off alive. *Titus* thinking that by Hope and Perſwaſion his Souldiers might be incouraged, and knowing that many times, Promiſes and Exhortations make Men forget Danger, and ſometime to contemn Death it ſelf, he called together the moſt valiant of all his Army, and ſpake to them as followeth:

No Man durſt aſcend the Wall that *John* built.

Titus's Exhortation to the moſt valiant and ſtrongeſt.

Fellow-Souldiers, It were a ſhameful thing to exhort Men to enterpriſe a thing without danger, both to them that are exhorted, and to him that exhorts: for Exhortations are only to be uſed in doubtful Affairs, where it is praiſe-worthy for every Man to adventure himſelf. I confeſs it is a hardy Attempt to aſcend the Wall: yet it is a glorious Death to die in ſuch a

C *Fight, and eſpecially it becometh thoſe that are deſirous to win Honour; and that they that firſt adventure valiantly to do it, ſhall not go away unrewarded. And firſt let this move you, which terrifieth others, to wit, the patient Mind of the Jews, and their Conſtancy in Adverſity. For it is a ſhame for the Roman Souldiers, who in time of Peace exerciſe themſelves in Warlike Feats, and are accuſtomed in time of War to get the Victory, now to be overcome by the Jews, and that at the end of the War, we having alſo God to help us: for all our harms proceed from the Jews Deſparation; and their Deſtruction and Calamity by God's Favour, and your Valour is every day promoted. For what elſe is betokened by their Sedition among themſelves, their Famine, the Fall of their Walls without our Engines to batter them, and the Siege it ſelf, but the Wrath of God towards them, and his Favour towards us?*

The patient Minds of the Jews, and their Conſtancy in Misfortunes.

D *Wherefore it is unſeemly for you either to give place to your Inferiours, or to neglect God's Favour and Furtherance. Is it not a ſhame that the Jews, who, were they conquered, would ſuſtain no great Reproach, as being accuſtomed to ſerve and obey others, ſhould ſo valiantly contemn Death, leſt they ſhould hereafter ſuffer or endure the like; and many times boldly adventure, and make Excurſions even amongſt the midſt of us, not out of hope to overcome us, but only to ſhew their Valour; and that we who have conquered almoſt the Earth and Sea, to whom it is an Infamy not to be victorious, lie idle, never make valiant Aſſaults upon our Enemies, but being thus armed, expect till Fortune and Famine deliver them into our Hands? eſpecially, ſeeing that by undergoing a little Danger, all will be ours. If we get into* Antonia, *we have taken the City. For ſuppoſe that we were then to fight againſt them that are within the City, (which I do not think) then having gotten the higher part of the City, and*

The Wrath of God againſt the Jews, is the Romans Furtherance.

E *being above our Enemies Heads, we are aſſured of a perfect Victory over them. I omit now the Commendations deſerved of thoſe who have been ſlain in Wars, and whom immortal Glory keeps alive always in the Memory of Men in this Life: and thoſe that do not ſo think, and whoſe Souls and Bodies deſcend together into the Grave, I pray, that they may die of ſome evil Death in peace. For what valiant Man knoweth not, that the Soul of him that dies in War, is preſently received into the moſt pure airy Element, and from thence carried and placed among the Stars of Heaven, from whence their heroick Souls appear to their Poſterity, as bleſſed Spirits, to animate them to Vertue by the deſire of poſſeſſing the ſame Glory one day? And that thoſe who in Peace die of ſome Diſeaſe and Sickneſs, their Souls are kept in the*

Titus ſpeaks of the Life to come, after a Poetical manner.

F *Bowels of the Earth, in Darkneſs, notwithſtanding that they be moſt juſt and pure, and preſently they are forgotten, and their Life and Memory, together with them extinguiſhed? Seeing therefore that we are all certain to die, and that to die by the Sword is a more eaſy Death than to die by any Diſeaſe, why ſhould we deprive our ſelves of this Opportunity, ſeeing that at laſt we muſt neceſſarily quit our Lives as a due Dept to the Deſtinies? This I have ſpoken as though it were impoſſible to eſcape with Life; but they that bear the Minds of Men, can find Means to ſave themſelves even in the greateſt Dangers. For firſt of all, that part of the Wall that is fallen, may eaſily be entred, and the Wall new built is not hard to be thrown down: and many of you together enterprizing this Work, may one exhort and help another, and your Audacity and Courage will quickly daunt the Enemies, and perhaps we may ſucceed without great loſs in ſo glorious an Enterprize. For they will no more reſiſt us if we once*

The reward of valiant Men.

G *aſcend the Wall: and let us but effect any one Exploit either ſecretly or openly, and the Jews*

The Year of the World, 4034. after Christ's Nativity 72.

will never more endure us, though we be but few in number. I engage my self so to reward him H
that first enters upon the Breach, that all the Army shall envy his Happiness: for if he survive, he shall command those that are now his equals; and whoso is slain in this Quarrel, I will do him great Honour.

Though these Words of so generous a Commander, were enough to inflame the coldest Breasts, yet the greatness of the danger had made such an Impression in their Minds, that no Man presented himself to go to the Breach; but one *Sabinus*, a *Syrian*, a Man of excellent Courage; yet of so small Stature, that by his outward Appearance one would have deemed him unfit to have been a Souldier: for he was of very small stature, and of black colour, but he had a Mind far greater than his Body, and Strength scarce able to be contained in so little room. *Sabinus* rising up, said, *I offer my self to* I
thee, O Cesar, first of all to ascend the Wall, and that with a willing Mind; and I wish your good Fortune may second my Affection. But though it should not so fall out, but I happen to be slain before I get to the top of the Breach, yet I shall have succeeded in my Design; since I purpose nothing to my self but the Glory and Happiness of imploying my Life for your Service.

Sabinus, a Man of a low Stature, yet both in Hand and Heart valiant.

When he had so said, he took his Shield in his Left-hand, and holding it above his Head, with his drawn Sword in his Right-hand, about the sixth Hour of the Day, he went to the Wall: and eleven Men followed him, who only imitated his Vertue. But *Sabinus* with a divine fervour of Spirit, went before them all; notwithstanding that on every side the *Jews* upon the Wall cast an infinite number of Darts at him, and rowl'd down upon him huge Stones, which struck down some of the eleven that K
followed him. But *Sabinus*, for all the Darts and Arrows, stopt not, till such time as he had got to the top of the Wall, and put the Enemies to flight: who, terrified with his Boldness and Courage, and indeed thinking that more had come up after him, fled. But who may not justly blame Fortune, as taking pleasure to cross heroick Actions? *Sabinus*, after having so gloriously executed his Enterprise, was struck with a Stone, and thrown down flat upon his Face most violently, with a great noise: so that now the *Jews* seeing him alone, and lying on the Ground, returned again, and shot at him on every side: and he kneeling upon his Knees, and covering himself with his Shield, strove to revenge himself upon his Enemies, and wounded many that came near him, till with wounding them, he was so weary, that he could L
strike no longer; and so at last he was slain: Thus the Success was answerable to the difficulty of the Enterprise, although his Vertue merited one more happy. Of those of his Company, three having almost got to the top of the Wall, were slain with Stones; and the other eight being wounded, were carried back to the Camp. And this was done the third day of *July*.

Sabinus with eleven Men approacheth the Wall.

The Power of Fortune.

Sabinus with three Companions, slain.

CHAP. II.

How the Romans assaulted Antonia, *and how they were driven back from thence by the Jews.* M

TWo days after, twenty of the Souldiers which guarded the Mounts, two Horsemen, and an Ensign of the fifth Legion, with a Trumpeter, gathered themselves together: and about the ninth hour of the Night they ascended by the Ruines into *Antonia* without any resistance: and finding the first Watch-men asleep, they slew them, and got the Wall, and commanded the Trumpeter to sound; by which sound, the rest of the Watch-men being awak'd, fled for fear, imagining that a great number of the Romans were gotten upon the Wall: *Titus* having notice of it, presently gathered his Souldiers together, and accompanied with his chief Captains, and his Guards, he N
ascended the Wall. The Jews fled into the inner *Temple*, and the Romans broke in amongst them by the Mine that *John* had made to destroy the Mounts of the Romans. The Followers both of *John* and *Simon* fought couragiously to drive them back: for they thought it the utter ruine of all, if the Romans got into the Holy-place, which indeed was of importance to their Victory. So they began a sharp Fight in the very entrance; the Romans striving to get the inner *Temple*, and the Jews endeavouring to beat them back towards *Antonia*. And now Arrows, Darts, and Spears nothing availed either part, but they fought it out at handy Blows with Swords: and in the conflict no Man could discern on which side any one fought; for the Souldiers on both Parts were mingled together, and through the straitness of the Place, could not keep O
their Ranks: for there was such a noise, that no Man could hear one another, and many

The Romans invade *Antonia*.

A most stout Fight about the entrance of the inner *Temple*.

The straitness of the Place was incommodious for the Fight.

were

A were ſlain on both parts: and the dead Bodies of thoſe that were ſlain on both parts, and their Weapons falling with them, hurt many that trod upon them; and whoſoever had the worſt, they preſently cryed out pitifully, and the Victors ſhouted for joy: neither was there any place to fly, or follow, the Fight was ſuch, now one had the better, now the other. Moreover, they that ſtood in the forefront of the Battel, were either of neceſſity to kill, or to be killed, for there was no void ſpace left between the two Armies. At laſt, the Rage and Deſpair of the Jews overcame the Valour of the Romans, and they were all beaten back (having fought from the ninth hour of the Night, unto the ſeventh hour of the Day.) The Jews were incouraged to fight, for fear they ſhould be overcome. And this part of the Roman Army (for as yet the Le-
B gions were not come) thought it ſufficient at that time, to have gotten the Caſtle of *Antonia*.

Year of the World 4034. *after Chriſt's Nativity* 72.

CHAP. III.

Of the incredible Valour of Julian, *a Roman Captain.*

C THere was one *Julian*, a Centurion, born in *Bithynia*, of good Parentage, who was the moſt valiant, dextrous, and ſtrongeſt Man that I knew in all this War. This *Julian* ſeeing the Romans to have the worſt, as he was ſtanding by *Titus* in *Antonia*, he preſently leapt down, and all alone charged the Jews who had the Victory, and made them retire into the Inner Temple, and the whole multitude fled, deeming him, by his Force and Courage, not to have been a Man. But he amongſt the midſt of them, ſlew whomſoever he lite on, one of them for haſte caſting down another. So that this his Deed ſeemed admirable to *Ceſar*, and terrible to his Enemies. Yet did that Deſtiny befal him, which no Man could foreſee; for having his Shoes full of Nails, as other Souldiers have, and running upon the Pavement, he ſlipt and fell down; his Armour in the fall making a great noiſe: whereupon, his Enemies who before fled, turned again upon
D him. The Romans in *Antonia* fearing his Life, cried out: but the Jews, many at once, ſtruck at him with Swords and Spears. He warded off many Blows with his Shield, and many times attempting to riſe, they ſtruck him down again: yet as he lay, he wounded many; neither was he quickly ſlain, becauſe all parts of his Body were very well arm'd, and he covered his Head with his Buckler, but no Man helping him, his ſtrength failed. *Ceſar* was very ſorrowful to ſee a Man of ſo great Fortitude ſlain in the ſight of ſuch a multitude, and that the place wherein he was, hindred him from helping him: and that others that might have helped him, durſt not for fear.

Julian's famous Fortitude.

Julian running, falls upon the Pavement.

Julian's Death.

At laſt, when *Julian* had a long time ſtriven with Death, and wounded many of them that aſſaulted him, he was with much ado killed, leaving behind him a renowned Memory, not only amongſt the Romans, but alſo amongſt his Enemies. The Jews
E took his dead body, and beat back the Romans, and ſhut them up within *Antonia*. In this Battel *Alexas* and *Gyptheus*, two of *John's* Faction, and of *Simon's* Faction, *Malachias* and *Judas*, the Son of *Merton*, and *James* the Son of *Soſa*, Captain of the *Idumeans*, and two Brethren of the Zealots, the Sons of *Jairus*, *Simon*, and *Judas*, ſignaliz'd themſelves.

Valiant Souldiers amongſt the Jews.

CHAP. IV.

F Joſeph's *Speech, perſwading the Jews to yield the City: many of them fled unto the Romans.*

AFter that *Titus* had commanded his Souldiers to ruine the Foundations of *Antonia*, and make an eaſy Entrance for the whole Army, he called *Joſeph* to him, (for he underſtood, that that day, being the ſeventeenth of *July*, the Jews were wont to celebrate a certain Feaſt to God, which they called *Entelechiſmus*, that is to ſay, *the breaking of the Tables*; and that they were much troubled, that they could not celebrate the ſame) and again commanded him to tell *John*, as he had formerly done, That if he deſired to fight, he ſhould have liberty to come with what multitude he pleaſed, ſo
G that the City and the Temple might not both periſh with him; that he ought to de-

The Year of the World, 4034. after Christ's Nativity 72.

fist from prophaning the Holy-place, and from sinning against God: and that if he so H pleased, he would grant him leave to celebrate the Feast, which had been now long time omitted, and that by what Company he would. *Joseph*, to the intent that not only *John* might hear this Offer of *Titus*, but also the rest of the People, got upon an eminent Place, from whence he might be heard, and in the Hebrew Tongue declared to the Jews *Cesar*'s Pleasure, earnestly requesting them to spare their Country, and prevent the Fire now ready to take hold of their Temple, and to offer the accustomed Sacrifices to God. When he had thus said, the People were very sorrowful, and all held their Peace, not daring to speak. But the Tyrant *John*, having used many railing Speeches against *Joseph*, at last answered, That he need not fear the Destruction of the Temple and City, seeing that it belonged to God. I

Titus willeth *John* to come out to fight, lest with him the City and Temple should perish also.

John raileth against *Joseph*.

Then *Joseph* with a loud Voice cried out, *True it is, you have kept it pure, and unprophaned for God, and the holy Things you have kept inviolate, neither have you committed any Iniquity against him from whom you expect help, but have offered solemn Sacrifice unto him. If any Man should take from you your daily Food, no doubt you would account him your Enemy: And can you then hope that God, whom you have deprived of daily Sacrifice, will assist you in this War? Do you impute these Offences to the Romans? Why they even now defend our Religion, and command the Sacrifice to be offered, which you have forbidden. Who doth not bewail this unexpected Change, and lament our City? Strangers and Enemies correct your Impiety; and you a Jew born, and brought up in our Law, are more cruel than they. But consider, John, it is no shame to repent your Wickedness in extremity; and at the last, K If you be desirous to save your Country; you have a good Example of* Jechonias, *sometime King of the Jews; who, when the Babylonians warred against him, of his own accord went out of the City before it was taken, and willingly endured Captivity, with all his Family and Kindred, only to hinder the Ruine of the City, the Profanation of the holy Things, and the Burning of the Temple. And for this Act of his, he is of sacred Memory among the Jews, and hath thereby gained immortal Praise amongst all Posterity. This is a good Example, O* John, *now Danger is at hand; and I will promise you pardon from the Romans: consider that I your Country-man admonish you, and promise this unto the Jews, and that in the Name of* Cesar. *God forbid that ever I should be such a Wretch, as to forget whence I took my Birth, and what Love I ought to have for the Laws of my Country. Yet you are incensed against me, L and exclaim on me, and curse me. True it is, I deserve worse than this; because I seek to perswade, contrary to the Determination of God's Providence, and strive to save them whom his Sentence hath condemned. Who is ignorant of the Writings of the ancient Prophets and their Prophecies, wherein this wretched City is foretold to be destroyed by those that being born Jews, murther our own Nation: and now not only the City, but also the Temple is full of your dead Bodies? Certainly, it is God that joins with the Romans, to expiate all these Abominations with Fire.*

Jechonias sustained a voluntary Banishment in *Babylon*.

The City, by the ordinance of Fate and God's Will, was to be overthrown.

Joseph thus discoursing with Tears and Lamentations, could speak no more for sighing: and the Romans compassionated his Sorrow and Affliction, were astonished. But *John* and his Confederates were so much the more incited against the Romans, and M sought to take *Joseph*; yet his Speech mov'd many of the Nobles; and divers fearing the seditious Guards, remained still where they were, making full account both of their own Destruction, and the Subversion of the City. Yet some there were, who finding opportunity, fled to the Romans: amongst whom were two Priests, *Joseph* and *Jesus*; and three Sons of *Ismael* the Priest, who was beheaded at *Cyrena*, and the fourth Son of *Matthias* the Priest, who escaped to the Romans before his Father was put to death by *Simon Giora*, with his three other Sons, as is before related: many other Nobles also came away with the Priests, whom the Emperor received very courteously, and sent them to *Gophna*; knowing that it was a Grief for them to converse amongst People of different Manners from them; and he willed them to remain there, N and promised every one of them great Possessions after the War was ended. So they joyfully departed to the place appointed: but the Seditious, because they were not seen, reported to the People, that they who had fled to the Romans were slain, designing hereby to terrify the rest from flying to them: and thus their Device a while prevailed, as their former did; and they that fain would, durst not now fly for fear. But afterward, when *Titus* recalled them from *Gophna*, and commanded them to go about the Walls with *Joseph*, and shew themselves to the People; then many more of the Jews fled to the Romans.

Joseph's Speech is interrupted with Sighs.

Some of the Nobility among the Jews escape to the Romans.

Cesar's Humanity towards the Jews.

Those Jews that were fled, besought the Besieged with Tears and Sighs to submit themselves.

And after they had gathered themselves together, standing all before the Romans, they besought the Seditious with Tears, to receive the Romans into the City, and save O their Country: or if this pleased them not, at least to depart out of the Temple, and

to

A to deliver it up to them. For the Romans durſt not, except Neceſſity urged them thereto, fire the holy Temple. But their Malice againſt the Romans increaſing, they fell to railing againſt thoſe that had fled to them, and planted all their Engines to caſt Stones, Darts, and Arrows upon their holy Porches. So that all the void ſpace about the Temple was filled with dead Bodies like a Burying-place, and the Temple it ſelf reſembled a Cittadel; and they now with their Weapons, having their Hands imbrued with the Blood of their Country-men, preſumed to enter into the Sanctuary, where none ought to come: and they became ſo injurious againſt their own Laws, that what Indignation the Jews ought to have conceived againſt the Romans, if they had ſo profaned the holy Places, the ſame they cauſed the Romans to have againſt them
B for doing the like. For there was not one amongſt the Roman Souldiers, that did not with Reverence behold the Temple, and adore it, and that did not heartily wiſh that the Thieves would repent themſelves before it was too late. Moreover, *Titus* pitying the Seditious, once again ſpoke to *John*, and his Adherents, ſaying; *O ye impious People, have not your Anceſtors invironed the Temple about with a Balleſter, and erected Pillars, whereon are engraven Greek and Roman Letters, forbidding all Men to enter into thoſe Limits? And did not we licenſe you to kill any Man that ſhould paſs them, though he were a Roman? What Rage then is it which carries you, wicked Wretches, to pollute the Temple with the Blood, not only of Strangers, but of your Country-men? I call my Country Gods to witneſs, and Him who ſometime dwelt in this Place (I ſay, ſometime, for now I am perſwaded there*
C *is none;) I call alſo my Army to witneſs, and proteſt to the Jews that are with me, and to your ſelves, That I have no ſhare in this Profanation: but that if your Army will depart this holy Place, that then no Roman ſhall come into the Sanctuary, nor commit any thing of contumely of them, but I will preſerve this famous Temple for you againſt your Wills.*

The Year of the World, 4034, after Chriſt's Nativity, 72.

Titus's Speech to the Seditious.

Titus in deſpight of the Jews, ſtrives to ſave the Temple.

CHAP. V.

Another Aſſault given by the Romans to the Jews who defended the Temple.

D

Titus having ſpoken thus, and cauſed *Joſeph* to tell them in Hebrew what he ſaid to them, the Seditious thinking that the ſame proceeded not of good-will, but of Fear, began to be more proud thereupon. Then *Titus*, ſeeing they neither pitied themſelves, nor the Temple, determined again to uſe Force, though very loth ſo to do; yet could he not bring all his Army againſt them, the Room was ſo little. Wherefore out of every Company he made choice of thirty of the ſtrongeſt among them, and over every thouſand he appointed a Tribune, and made *Cerealis* their Captain or General, commanding him at the ninth hour of the Night to aſſault the Guard of the Enemy. Alſo he himſelf would have gone with them; but his Friends, and the
E Captains about him, conſidering the great Danger he might fall into, would not permit him: but repreſented to him, that he might do more good by ſtaying in *Antonia*, and encouraging the Souldiers that fought, than if he ſhould go and endanger himſelf: for every Man being in the view of the Prince, would fight more couragiouſly. *Titus* was herewith perſwaded, and told the Souldiers, that the only cauſe he went not with them, was this, that he ſtayed behind to view and judg of every one's Valour, to the intent that none that behaved himſelf valiantly might go away unrewarded, nor any Coward eſcape unpuniſhed; but that he himſelf might be a Beholder of every Man's Vertue. Having thus ſpoken, he commanded the Aſſault to be given.

Titus choſe thirty out of every hundred moſt ſtrong and able Men, and bids them charge the Beſieged.

Then he went up a Watch-Tower in *Antonia*, from whence he beheld what was
F done. But they whom *Titus* ſent, did not find the Guards aſleep, as they hoped; but with a great ſhout they received the Romans that came againſt them: and at this noiſe they awaked their Fellows, who came in whole Companies to aſſiſt them, and made a Sally upon their Enemies. So the Romans ſuſtained the Violence of their firſt Companies: but the ſecond that came, fell upon their own Fellows, and uſed them like Enemies: for no Man could know one another's Voice for the noiſe, neither could one ſee another, by reaſon it was night: And moreover, ſome were blinded with Fury, ſome with Anger, ſome with Fear; ſo that every one ſtruck him that met him, without any reſpect. The Romans received ſmall damage thereby, becauſe that they were defended with their Shields, and remembred one another's Watch-word.
G But the Jews fell on every ſide, ſhewing themſelves raſh as well in the Charge as in their Rallying; ſo that many times one of them took the other to be his Enemy. And

Titus beholds from a Window in *Antonia* what his Souldiers perform.

The Year of the World, 4024. after Christ's Nativity 72.

falling upon those that rallied, as though they had been Romans, assaulting them in H
the dark. Briefly, more were wounded by their Fellows than by their Enemies,
till, day breaking, every one knew his Companion; and then falling into Ranks, they
betook themselves to their Darts and Arrows. Neither part gave back, nor was
wearied with Labour: but many Romans, together and apart, did, in the view of the
Prince, shew their Courage, every Man accounting that Day the beginning of his Pre-
ferment, if he behaved himself valiantly. The Jews fought stoutly, both for that they
feared their own imminent Danger, if they were overcome, and the Destruction of the
Temple; and *John* standing by, encouraged them to fight; some with Blows, and
others with Threatnings. They fought almost all with handy-blows; yet Fortune often
changed: for neither part had either far to fly, or any space to follow those that fled. I

The Events of Battel are changed very shortly.

The Romans in *Antonia* cried to their Fellows that fought the Battel, *Now for the Victory*; encouraging them to stand to it, when they began to give back; so that *Antonia* was as a Theatre for this Battel: for *Titus*, and they with him, beheld all that was done. At last, in the fifth hour of the Day the Fight ceased, having continued from the ninth hour in the Night, neither Party forsaking the Place where first they began Battel, nor any Part having the Victory. Many Romans there fought couragiously, and amongst the Jews, these that follow: *Judas* the Son of *Merton*; *Simon* the Son of *Josias*; and *Jacob* and *Simon*, Idumeans; this, the Son of *Cathla*, but *Jacob*, the Son of *Sosa*: these were of *Simon*'s Company. And of *John*'s Followers, *Gipthæus*, and *Alexas*; and of the Zealots, *Simon* the Son of *Jairus*. But on the seventh day, the Ro- K

Four Mounts raised near to the Temple.

mans pulling down the Foundations of *Antonia*, made a large Entrance for the rest of the Army; and the Legions coming to the Wall, presently began to raise Mounts, one against the Corner of the inner Temple, which was scituate between the North and East; another against the Gallery on the North-side, between the two Porches: and other two, one against the Porch of the West-side of the outward Temple; and another against the North-Porch. So with much toil and labour they finish'd this Work, fetching Wood to build it with 100 Furlongs off. And many times they were endamaged by Ambushes, not being weary by reason of their Confidence: and the Jews despairing of themselves every hour, more and more were encouraged. For many of the Horsemen going to get

The Jews surprize the Romans Horses.

either Wood or Hay, while they were about it, took the Bridles from off their Horses, and L
permitted them to feed till they had ended their business; and presently the Jews issu-
ing out in Troops upon them, took them away.

Titus seeing that this fell out, deemed (as indeed it was) that his Mens Horses were stoln rather by their Negligence than their Enemies Valour: wherefore he thought by the severe Punishment of one, to make others look better to their Horses. And so he put to Death one of the Souldiers that had lost his Horse: by whose Punishment the rest of the Souldiers being terrified, kept their Horses better. For after that, when they went about any business, they never left their Horses in the Pastures, but kept al-ways with them. Thus the Romans assaulted the Temple, and built their Mounts. The Day following certain of the Seditious, who now could get no more Booties in the City, M
and also began to be pinch'd with Hunger, assaulted the Romans that were placed to-
wards Mount *Olivet*, about the eleventh hour of the Day: for they hoped to take
them unawares, as being at dinner. But the Romans perceiving their Intent, came out
of their Places, and resisted them, who attempted violently to break in upon them over
the Wall: so that there was a hot Fight; and many other Deeds were done on either

The Fight of the Jews and the Romans near unto the Mount *Elæo*.

Party, the Romans having both Courage and Skill in warlike Affairs. The Jews were led
with desperate Fury: and Necessity and Shame forced the Romans to fight. For the Ro-
mans accounted it a Shame not to overcome the Jews; and the Jews thought it the only
way to save their own Lives, to break down the Wall by force. One of the Horsemen
called *Pedanius*, did a Thing almost incredible; the Jews being put to flight, and driven N
into the Valley, he pursued them with his Horse as fast as he could gallop, and overtook
a young Man, one of his Enemies, being heavy of body and armed all over; and taking

Pedanius, a strong and expert Horseman.

him by the Ankle, he carried him violently away (thereby shewing the Strength of his
Arm, and his skilful Horsemanship) and so brought the Captive to *Cæsar*, as a Present.

The Captive punished.

Titus admiring *Pedanius* his Strength, and punishing the Captive for having attempt-
ed to assault the Wall, he hasted to assail the Temple, and commanded the Workmen
quickly to dispatch the Mounts. In the mean time, the Jews being ill handled in the
former Encounters, which still increasing to the overthrow of the Temple, they did, as
the custom is in a putrified Body, prevent the Plague from going any further, by cut-
ting off the corrupted Members. For that part of the Porch that reached from the O
North to the East, joined to *Antonia*: which they firing, separated twenty Cubits from it,
having now with their own Hands begun to cast Fire into the Holy-place.

Two

A Two days after, which was the 24*th* Day of the aforeſaid Month, the Romans ſet the Porch on fire, and the Fire having gone fourteen Cubits, the Jews pull'd down the top thereof, and not deſiſting from their accuſtomed Works, they pull'd down all adjoining to *Antonia*; when it was eaſy for them, and that they ought to have hindred the Fire. The Porch being on fire, they permitted ſo much to be burnt, as they thought good for their purpoſe. The Fight about the Temple never ceaſed, but many Excurſions were made each againſt the other.

Year of the World 4034. *after Chriſt's Nativity* 72.

The Romans burnt the Porches of the Temple.

The Jews are too ſlack in putting out the Fire.

About this time, a certain Jew of low Stature, and in appearance, a contemptible Perſon, every way an Abject, both by reaſon of his baſe Parentage, and otherwiſe, named *Jonathan*, going to the Monument of *John* the Prieſt, dared the ſtrongeſt among B the Romans to come and fight a ſingle Combat with him. The Romans that beheld him diſdained him: Yet ſome amongſt them (as it is commonly ſeen) were afraid of him: others wiſely deemed, that they ought not to fight with one who was deſirous to die: becauſe they that are deſperate, neither fight adviſedly, nor have the Fear of God before their Eyes: and conſequently, that it was not a Sign of Valour, but of overmuch Hardineſs, to fight with ſuch an one, whom though they overcame, yet they could win no Credit, but only hazard themſelves to be vanquiſht. So a long time none of the Romans came againſt him; and he upbraided them of Cowardlineſs. At laſt, an arrogant and proud Fellow, one of the Roman Horſemen, named *Pudens*, diſdaining his Inſolency, and perhaps alſo for that he was of little Stature, came againſt him: but in fighting C with him, Fortune was unfavourable to him; for happening to fall down, *Jonathan* ſlew him; after which, ſetting his Foot upon the dead Body, with his left Hand he flouriſhed his Shield, and with his right, his bloody Sword; and ſtriking his Weapons one againſt another, he inſulted over the dead Body, and upbraided the Romans; till at length, one *Priſcus* a Centurian, as he was thus vaunting, ſhot him through with an Arrow, and ſo he fell down dead upon the Body of his Enemy; at which Deed, both the Romans and the Jews raiſed a confuſed noiſe. So *Jonathan* was juſtly puniſh'd for having made too much triumph for an Advantage which he ow'd to Fortune, and not to his own Valour.

Jonathan provokes the ſtouteſt Roman to a ſingle Combat.

Pudens fighting with *Jonathan*, is ſlain by him.

Priſcus the Centurion killeth *Jonathan* with an Arrow.

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CHAP. VI.

How the Romans, by a Stratagem of the Jews, were conſumed with Fire: And of one Artorius.

THE Seditious that kept the Temple, were now every day openly in fight engaged againſt the Romans that kept the Mounts; and on the twenty ſeventh day of the Month of *July* they deviſed this Stratagem: they filled the void part of the Eaſt-Porch of the Temple with dry Wood, Brimſtone and Bitumen; and when they were aſſaulted, they fled out of it, as not able longer to reſiſt. Whereupon many of the Romans E raſhly purſued the Jews that fled, and with Ladders got into the Galleries. But the wiſer ſort conſidering that the Jews had no juſt Occaſion to fly, kept their place. The Porch now being full of Romans, that were got up into it, the Jews gave fire to the Wood and Brimſtone, and upon a ſudden all the Porch was encompaſſed with the Flame: ſo that the Romans, who were out of danger, were amazed at it; and thoſe that were amidſt the Flames became deſperate: and being invironed with the Flames, ſome ſought to run back into the Town, and others to the Enemies, others killed themſelves, ſo preventing the Fury of the Fire: and preſently the Flame overtook thoſe that ſought to fly. *Ceſar*, though offended at the Souldiers for having aſcending into the Porch unbidden, yet ſeeing them die ſo wofully in the Flames, he compaſſionated them. And F although the Fire could not be quenched, yet the poor Souldiers dying amongſt the Flames, were ſomewhat contented, that they perceived him to be extreamly ſorrowful for them, for whom they had hazarded their Lives. For they beheld him crying to their Fellows to help to extinguiſh the Fire, and he himſelf laboured what he could to do it; ſo that every one eſteemed his Sorrow and Lamentation for them as much as a ſumptuous Funeral: but ſome eſcaped the Fire, and got into the largeſt part of the Porch; yet invironed round about with Jews, and having long reſiſted, though with many Wounds, in the end they were all ſlain.

The Jews fill the void part of the Eaſt-Porch with dry Wood, Sulphur and Bitumen.

The Romans Calamity in the Fire.

Ceſar hath compaſſion of the Romans that were in the Fire.

A young Man named *Longus*, ſignalized himſelf amidſt all this Miſery: and notwithG ſtanding that every one that there periſhed, deſerved particularly to be remembred, yet he ſhewed himſelf the moſt valiant of them all. The Jews were deſirous to kill this

Man

A.M. of the World 4024. after Christ's Nativity 70.

Man, for that he was strong, and willed him to come down to them, swearing unto him to spare him. But his Brother *Cornelius*, who stood on the other side, intreated him not to blemish his own Honour, and that of the Romans, whom he obeyed: and so lifting up his Sword on high, that either part might see, he slew himself. Yet one *Artorius* from amidst the Fire, escaped by his Device; calling unto him one *Lucius* his Fellow-Souldier and Chamber-Fellow; *I will*, (said he) *make thee Heir of all my Inheritance, if thou wilt catch me in thy Arms.* *Lucius* willingly endeavoured to do it, *Artorius* cast himself down upon him, and so escaped with his Life; but *Lucius*, upon whom he fell, was bruised against the Pavement, and so died. This Calamity a while greatly afflicted the Romans, yet it made them more wary afterward, and acquainted them with the Jews Subtilties, whereof before being ignorant, they sustained great damage. So the Porch was burnt unto the Tower which *John* built during his Wars against *Simon*; and the Jews, after the Romans that were ascended into it, were consumed, pulled down the rest. The next day the Romans fired the North-Porch, as far as the aforesaid East-Porch, which contained the Corners of the Wall built over the Valley *Cedron*, so that it was terrible to behold the Valley from thence, by reason of the depth.

Longus kills himself.

Lucius dieth, but *Artorius* saveth himself by a Stratagem.

The Porch of the Temple fired.

CHAP. VII.

Of the Famine amongst the Jews.

SUch were the Affairs about the Temple: but an innumerable multitude perished within the City through Famine; for in every place where any shew or sign of Food was, presently arose a Battel; and the dearest Friends of all fought one with another to take the Food from each other; neither did they believe those that were now a dying for Famine, when they said, they had nothing left to eat; but the Thieves searched those whom they saw yielding up the Ghost, thinking they had hid about them some Food: but when they were deceived of their hopes, they became like mad Dogs; and the least thing made them fall against the Doors like drunken Men, searching the self-same Houses twice or thrice together in desparation; and for very Hunger they eat whatsoever they lite upon, gathering such things to eat, as the most filthy living Creatures in the World would have loathed. In brief, they eat their Girdles, Shoes, and the Skins that covered their Shields; so that a little old Hay was sold for four Attiques. But what need is it to shew the Sharpness of this Famine by things that want Life? I will recount an Act never heard of, neither among the Greeks, nor any other barbarous People, horrible to be rehearsed, and incredible; so that I would willingly omit this Calamity, lest Posterity should think I lie, had not I many Witnesses hereof, and perhaps should incur Reprehension, not fully recounting all Accidents of those that are dead.

The intestine Wars of the Jews that were well nigh famished with Hunger.

The Jews eat their own Girdles, Shoes, the Leather of their Targets, and old Hay.

CHAP. VIII.

Of a Woman that for Famine killed her Son, and dressed him for Meat.

A Certain Woman, named *Mary*, dwelling beyond *Jordan*, the Daughter of *Eleazer*, of the Town of *Bathecor*, which signifieth, the House of *Hyssop*, descended of noble and rich Parentage, flying with others to *Jerusalem*, was there with them besieged. Her richest Goods the Tyrants had taken from her, which she had brought from beyond the River into the City: and whatsoever being hid, escaped their hands, the Thieves daily came into her House and took it away: whereat the Woman greatly moved, cursed them, and with hard Speeches animated them the more against her; yet no Man either for Anger or Compassion, would kill her, but suffered her to live to get them Meat: but now could she get no more, and Famine tormented her with Rage and Anger more than Danger: wherefore by Rage and Necessity she was compelled to do that which Nature abhorred, and taking her Son, to whom she then gave suck: *O miserable Child* (said she) *in War, Famine, and Faction; for which of these shall I keep thee? If thou come among the Romans, thou shalt be made a Slave; yet Famine will prevent Bondage, or else our own Tyrants, worse than them both. Be therefore Meat for me, a Terror unto the Seditious, a Tra-*

The Mother's Speech before she slew her Son.

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A *gical Story to be ſpoken of by Poſterity, and ſuch as is only yet unheard of among the Calamities of the Jews.* Having thus ſpoken, ſhe ſlew her Son, and ſod the one half of him, and eat it; the reſt ſhe reſerved covered. In a little time after came the Seditious, who ſmelling the ſcent of that execrable Meat, threatned preſently to kill her, except ſhe forthwith brought ſome of that unto them which ſhe had prepared. She anſwered, *That ſhe had reſerved a good portion thereof for them*; and preſently uncovered that part of her Son which ſhe had left uneaten; at which ſight they trembled, and Horror fell upon them. But the Woman ſaid, *This is truly my Son, and my doing; eat you of it, for I my ſelf have eaten thereof. Be not more effeminate than a Woman, nor more merciful than a Mother. If Religion make you refuſe this my Sacrifice, I have already eaten of it, and will eat the reſt.* The

B Seditious departed hereat, greatly trembling; and how great ſoever their Ravenouſneſs was, they left the reſt of this deteſtable Food to the wretched Mother. Preſently the report of this hainous Crime was bruited all about the City; and every Man, having before his Eyes this execrable Fact, trembled as though himſelf had done it. And now all that were vexed with this Famine, wiſhed their own Deaths; and he was accounted happy that died before he felt this Famine. This unnatural Fact was ſoon after recounted to the Romans; ſome of them would not believe it, others pitied them within the City; and many hereat increaſed their Hatred towards the Nation.

Titus, to juſtify himſelf before Almighty God, proteſted, That he was not the cauſe of this Miſery; having offered the Jews Peace, general Pardon, and Oblivion for all

C their Offences paſt; but they rather choſe War than Peace, Sedition than Quietneſs, Famine than Wealth and Plenty, having with their own hands begun to ſet on fire the Temple, which he had preſerved for them; that therefore ſuch like Meat was fit for them, and that he would bury this abominable Crime of eating their own Children in the Ruines of their Country; and that he would not in any part of the World, ſuffer the Sun to ſhine upon ſuch a City, wherein Mothers eat their own Children; and where the Fathers were no leſs culpable than the Mothers, becauſe, for all their Miſeries, they would not yet ceaſe from Arms. Having thus ſpoken, he conſidered the Deſparation of the Enemies, and that they would not recal themſelves, who had already endured all ſuch Calamities, which might, if it had been poſſible, have altered their Opinions, ra-

D ther than to have endured the ſame.

Year of the World 4034. *after Chriſt's Nativity* 72.

The Seditious challenge the Meat which the deſolate Mother had dreſſed.

The Calamity recounted to the Romans.

4 *Rig. 6. Aut. l. 9. c. 4.*

CHAP. IX.

How the Wall was taken, and the Temple burnt.

THE eighth day of *Auguſt*, two of the Roman Legions having finiſhed their Mounts, began to place their Rams againſt the Eaſt-Galleries without the Temple, having ſix days together, without intermiſſion, already beaten the Wall with their ſtrongeſt

E Rams, and nothing prevailed, the Stones being ſo ſtrong, that the Rams could not move them: others of the Romans laboured to dig up the Foundations of the Porch that was on the North-ſide; and after much toil, they only could pull away the outward Stones; but the inner Stones ſtill ſupported the Porch. At laſt the Romans ſeeing they could not prevail by their Javelins and other Inſtruments, ſet up Ladders to aſcend into the Galleries. The Jews did not greatly labour to hinder them from getting up: but when they were within the Galleries, then they came and fought with them, and caſt ſome of them down headlong, forcing them to retire; others they ſlew that ſtood in it; and others that were upon the Ladders going down, before they could defend themſelves with their Shields, were with Swords ſtricken down; they alſo thruſt down ſome Lad-

F ders full of armed Men. So that there was a great Maſſacre of the Romans, who fought moſt to recover their Enſigns which the Jews had taken from them, eſteeming the loſs thereof a great ſhame unto them. At laſt the Jews kept their Enſigns, and ſlew thoſe that bore them; and the reſt, terrified with their Deaths, went down again; although not one of the Romans died, who before he was ſlain, did not ſome valiant Act. Beſides thoſe Seditious Perſons, who in the former Battels had ſhew'd themſelves valiant, *Eleazer*, Son to the Brother of *Simon*, one of the two Tyrants, got great Honour. Then *Titus* perceiving that he ſpared the Temple of the Jews to his loſs, and with the Death of his Souldiers, commanded Fire to be put to the Porches of the Temple; whereupon *Ananus*

G of *Emmaus*, the moſt cruel of all *Simon*'s Followers, and *Archelaus*, the Son of *Magadatus*, fled to *Titus*; who, for their Cruelties committed, determined to put them to Death; though

The Jews overcome the Romans, and ſeize their Enſigns.

Two of *Simon*'s Guard revolt from him.

The Year of the World, 4034. after Christ's Nativity 72.

though they hoped for Pardon, becauſe they had now forſaken the Jews when they had gotten the better. But *Titus* affirmed they came not of good will, but for neceſſity, and that they did not deſerve to live, for forſaking their Country now ſet on fire by their Crimes: Yet his Promiſe bridled his Wrath, and he diſmiſſed them; but they were not ſo much eſteemed as the reſt. The Roman Souldiers had already put fire to the Temple Gates: and the Silver Plate wherewith they were covered being melted, the Flame quickly fired the Wood, and encreaſing, took hold preſently of the next Porch. The Jews ſeeing themſelves invironed with Flames, were now altogether diſcouraged, and their Hearts failed them: and being amazed, no Man ſought to extinguiſh the Flame; and ſo they ſtood ſtill beholding the Fire, yet not lamenting that which was ſet on Fire, nor endeavouring to ſave the reſt: and ſo that day, and all the next night the fire encreaſed: for the Porches were burnt by little and little, and not all at once.

Titus's Promiſe reſtraineth his Wrath.

None of the Jews go about to extinguiſh the Fire.

Titus calleth the Chieftains before him.

The next day *Titus* cauſed part of his Army to quench the Fire: and calling to him his Captains, and ſix that were the chiefeſt among them, to wit, *Tiberius Alexander*, his Lieutenant General, *Sextus Cerealis*, Commander of the fifth Legion, *Largius Lepidus*, of the tenth, *Titus Frigius* of the fifteenth, *Æternius Fronto*, Commander of the two Legions that came from *Alexandria*, and *Marcus Antonius Julianus*, Governour of *Judea*, beſides ſome other Colonels and Captains; he deliberated with them what was to be done concerning the Temple. Some counſelled to uſe the right of War, for that the Jews would never live peaceably whilſt their Temple was ſtanding; for all their Nation, whereſoever living, would aſſemble themſelves thither at certain times. Others perſwaded *Titus* to ſave it, if ſo be the Jews abandon'd it, and ceaſed to defend it; but if they fought for it, then to burn it: for it was to be conſidered as a Caſtle, not a Temple: and if any Man were offended hereat, it would not be imputed to the Romans, or to their General, but to the Jews, who conſtrained them to do it; and he ſhould not offend, they forcing him to fire. But *Titus* affirmed, that although the Jews made uſe of their Temple as of a Fortreſs, yet it ſhould not be deſtroyed: for he would not ſo be revenged upon inanimate things, neither would he ever fire ſo goodly a Building; for it would redound to the diſhonour of the Romans; and on the contrary, it would be a credit unto them if it were left remaining. Whereupon *Alexander Fronto* and *Cerealis* perceiving *Ceſar*'s Mind, became of his Opinion; and ſo he diſmiſſed the Council, and commanded the Souldiers and Captains to reſt, that they might be the more able to fight when need required: and preſently he appointed certain choſen Men to make the Ways even, and eaſy for the Army to paſs by the Ruines, commanding them to quench the fire; and that day the Jews being fearful and weary, made no reſiſtance. The day following, taking heart, and aſſembling together, they aſſaulted the Guard that ſtood without the Temple, the ſecond hour of the day. The Romans valiantly received their firſt Aſſault, defending themſelves with their Shields, as though they had had a Wall before them; yet they could not long have born the Shock, for that they were fewer in number than their Enemies, and not ſo deſperate, had not *Ceſar*, (beholding the Fight from *Antonia*) came with certain choſen Horſemen before they retired, to ſuccour them. Whoſe Force the Jews not ſuſtaining, but the firſt of them being ſlain, the reſt gave back; and the Romans likewiſe retiring, the Jews returned and charged them again: and when the Romans returning again, preſently they fled; till about the fifth hour of the day, the Jews were forced to betake themſelves to the Temple, and there they ſhut themſelves up. Then *Titus* returned to *Antonia*, purpoſing the next day to aſſault them with all his Army, and win the Temple. But the Providence of God had already determined, that it ſhould be conſumed with Fire. And now the fatal day was come, after many Years, which was the tenth of *Auguſt*, upon which day alſo the King of *Babylon* once before burnt it; yet it was now firſt ſet on fire by our own Countrymen, who were indeed the cauſe thereof. For the Seditious being quiet till *Titus* was departed, then again they aſſaulted the Romans, and ſo fought with the Guard that were without the Temple, labouring to extinguiſh the Flame; who putting the Jews to flight, purſued them to the Temple.

Titus's Counſel concerning the Temple.

Titus with his choſen Horſemen cometh to reſcue the Romans.

The Temple was burnt by the Romans the tenth of *Auguſt*, on which day beforetime it was burned by the King of *Babylon*.

H I K L M N

CHAP. O

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CHAP. X.

The Year of the World 4034. after Christ's Nativity 72.

How the Temple *was burnt against the Will of* Titus.

THen a certain Souldier, who expected no Command, nor feared to do so execrable a Fact, moved with some divine Fury, and lifted up by one of his Fellows, took in his Hand a flaming Fire-brand, and cast it into the golden Window, which entred into the Buildings on the North-part of the *Temple*, and the Flame presently arose; which caused a great Cry amongst the Jews, expressing their Calamity; and every one hasted B to extinguish the Fire; neither accounted of their Lives nor Forces, if they lost that for which they had fought so long. News hereof was presently brought by one who came from the Fight to *Titus*, who then was resting in his Tent, and he presently arose and run to the *Temple* to hinder the Fire, and all the Captains after him; whereupon the Souldiers followed in great confusion, and there arose a great Cry and Tumult in the Army, being disordered. *Cesar* both with his Voice and Hand made a Sign to the Souldiers that were fighting, to quench the Fire. But they did not hear him, there was so great a noise; neither did they perceive the Sign he made unto them with his Hand, because some were distracted with Fear, others with Anger: and the Souldiers issued in, not restrained either by Commands or Threatnings, but every one went whither C his Fury carried him: and thronging together at the entrance, many pressed one another to Death; and many being amongst the fiery Ruines of the Galleries, perished as miserably as those that were overcome. When they came to the *Temple*, every one feigned not to hear *Cesar*'s Command, and so exhorted his Fellows that were before him to fire the *Temple*. The Seditious now had no hope to withstand them, but either fled, or were slain: and many unarmed and unable People, wheresoever they were found, were slain: so that about the *Altar* were an innumerable Company of dead Bodies heaped together, and their Blood flowed down the *Temple*-Stairs; and their Bodies were rowled down. *Cesar*, seeing he could not restrain the Fury of the Souldiers, and that the Fire encreased, entred into the Sanctuary with his chief Officers, and beheld all the holy Things D there, and found its Magnificence and Riches far surpassing all Report which Strangers had given of it, and equal to that of the Jews themselves. The Flame not having yet pierced into the inner Part of the *Temple*, nor consumed the Houses and Rooms about it, he deemed that as yet it might be preserved; wherefore himself went, and intreated the Souldiers to extinguish the Fire, and commanded *Liberalis*, the Centurion of his Guard, to beat those with a Truncheon that would not be obedient, and to drive them away. But their Fury, and the Hatred they bare against the Jews, rendred them deaf to *Cesar*'s Commands, and regardless of Punishment; many were carried on with the hope of some Booty, thinking that all the Temple within was full of Money, because they saw the Gates covered with Plates of Gold. Moreover, a certain Souldier, when *Cesar* sought to quench the Flame, fired the Posts about the doors: and presently the Flame appear- E ing within, *Cesar* and the Captains departed out; and so every one stood looking upon it, and no Man sought to extinguish it. Thus the *Temple* was burnt against *Titus* his Will. And although every Man will judg it a lamentable case, in such a Building, surpassing all that ever was seen or heard of, both for Greatness, Workmanship, Costliness, and Plenty of all things; yet in this we may comfort our selves, that Providence had so determined. For neither living Creatures, nor Places, nor Buildings, can avoid their Destiny. One may also admire the exact and just Revolution of time, for it was now destroyed in the same Month, and on the same day that the *Babylonians* first destroyed it. And from that time that *Solomon* began the first *Temple*, unto the Destruction of the second *Temple*, which happened the second Year of *Vespasian*'s Reign, F were a thousand, a hundred and thirty Years, seven Months, and fifteen Days; and from the Building of the latter *Temple*, which *Haggai* caused to be built in the second Year of the Reign of King *Cyrus*, unto the Destruction thereof, were six hundred thirty nine Years, and five and forty Days.

A Souldier, contrary to *Cesar*'s Will, burned the *Temple*.

The burning of the *Temple*. Great slaughter in the *Temple*.

Titus striveth to save the inward *Temple*.

How many Years there were between the first building of the *Temple* under King *Solomon*, and the destruction under *Titus*.

CHAP.

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The Year of the World, 4034. after Christ's Nativity 72.

CHAP. XI.

A horrible Slaughter continued in the Temple, of the Priests, the Treasure-House, and the Porch.

WHen the Temple was thus consumed with Fire; whatsoever the Souldiers found there, they carried away, and put all to the Sword that were in it, which were an infinite number: they shewed pity neither to old Age nor Infants: but old, young, Priests and common People, all were slain without respect, and all sorts of Persons I tasted the Calamity of War, whether they resisted, or intreated for Mercy. And now the Flame increasing, grieved even those that were yielding up the Ghost: and by reason of the heighth of the Hill, and the Building together, one would have thought the whole City had been on Fire. Then a most lamentable Cry was raised between the Roman Legions, and the Seditious now invironed with Fire and Sword, and the People that were taken in the higher part of the City, and had fled to the Romans, lamenting their Calamity. They of the City answered the Cries and Tears of those in the Hill, and many whose Eyes Death by Famine had almost closed, took Strength a while to bewail the Temple which they now beheld on fire. The Country beyond *Jordan*, and the Mountains about, did eccho to their Lamentations: and yet the Calamities surpassed all ex- K pression. For one would have judged the Hill whereon the Temple was situate, to have been burnt up by the Roots, it was so all over fire: yet the great quantity of Bloodshed seem'd to contend with the Fire. Many that were slain, were covered with those that slew them, and all the Ground was overspread with dead Bodies; so that the Souldiers run upon the dead Bodies to pursue those that fled. At last the Thieves having driven the Romans without the Temple, ran into the City; and the rest of the People that were left, fled into the outward Porch. And many of the Priests used Spits of the Temple instead of Darts, and threw their Seats made of Lead, instead of Stones, against the Romans; at last nothing at all prevailing, and the Fire falling upon them, they got to the Wall, which was eight Cubits broad, and there stayed a while. Yet two of the principal L when they might either have fled to the Romans, and have been saved, or else have endured like Fortune with the rest, cast themselves into the Fire, and so were burnt with the Temple: One of them was named *Mejerus*, the Son of *Belga*; the other *Joseph*, the Son of *Daleus*.

The Cry and Howling of the murdered Jews.

The Temple filled with Fire and Blood.

Two Noblemen cast themselves into the Fire.

The Romans thought it in vain to spare the Buildings about the Temple, seeing the Temple was already consumed, and so they set fire on them all, the Porches, Galleries, and Gates, two only excepted, one on the East-side, and the other on the South-side; both which afterward they razed to the ground. They also put Fire to the Treasury, which was full of an incredible quantity of Riches, as well in Money as in rich Clothing, and other things of great price, and indeed all the Jews Treasure; for the richest M of the City had brought all their Wealth thither. There came into the Porch that was left standing, many Men, Women and Children, to the number of six thousand: And before *Cesar* and the Captains determined any thing what should be done with them, the furious Souldiers fired the Porch wherein they were, and so they all perished in the Flames, save a few, who leaping down to avoid the Fire, were slain in the fall; so that not one escaped of all that multitude. A certain false Prophet was cause of their Deaths, who the same day preached in the City, and commanded them to go into the Temple, where he assured them they should that Day receive the Effects of Succour from God; for many false Prophets were then suborned by the Tyrants, to perswade them to expect God's Help, thereby to hinder them from flying to the Romans, and to cause the N Souldiers to fight more valiantly to defend their City. Men easily believe, and are credulous in Adversity; so that if any deceitful Person promise Deliverance out of Calamity, he that suffereth Misery becomes full of Hope thereupon.

Six thousand in the Porch consumed by Fire.

False Prophets suborned by the Seditious.

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Year of the World 4034, after Christ's Nativity 72.

CHAP. XII.

Of the ſtrange Signs and Tokens that appeared before the Deſtruction of Jeruſalem.

THeſe miſerable People were thus eaſily perſwaded by Impoſtors, who abuſed the Name of God; yet would they not believe, nor give any ear or regard unto certain Tokens and Signs of the Ruine of their City: but as it were, blinded, neither having Eyes nor Souls, they counterfeited themſelves not to ſee what God foreſhewed them. The Blindneſs of the People.

B One while there was a Comet in form of a fiery Sword, which for a Year together hung over the City. Another time, before the firſt Revolt and War, the People being gathered together to the Feaſt of Unleavened Bread, (which was the eighth Day of *April*) at the ninth hour of the Night, there was ſo much Light about the Altar and Temple, as though it had been bright day; and it remained half an hour: This the ignorant People interpreted as a good Sign; but they that were skilful in Holy Scripture, preſently judged what would enſue before it came to paſs. At the ſame Feſtival, a Cow led to be ſacrificed at the Altar, brought forth a Lamb in the midſt of the Temple: and the Inner Gate of the Temple, on the Eaſt-ſide, being of Maſſy Braſs, and which at night had always at leaſt twenty Men to ſhut it, and was bound with Locks of Iron, and barred C with Bars, the Ends whereof went into Mortice Holes in the Stones on either ſide the Door, (the foreſaid Stones being on each ſide one whole Stone) was ſeen at the firſt hour of the Night to open of its own accord: which being preſently related to the Magiſtrate by the Keepers of the Temple, he himſelf came thither, and could ſcarcely ſhut it. This alſo to the Ignorant ſeemed a good Sign, as if God opened to them the Gate of his Bleſſings; but the wiſer ſort judged, that the Defence of the Temple would fail of its own accord, and that the opening of the Gate foretold, that it ſhould be given to the Enemies, and that this Sign ſignified Deſolation. A little while after the Feaſt-days, on the one and twentieth day of *May*, there was ſeen a Viſion beyond all belief; and perhaps that which I am to recount might ſeem a Fable, if ſome were not now alive that beheld it, D and if that Calamity worthy to be ſo foretold, had not enſued. Before the Sun-riſe, was ſeen in the Air all over the Country, Chariots full of armed Men in Battel array, paſſing along in the Clouds, and begirting the City. And upon the Feaſt-day, called *Pentecoſt*, at Night, the Prieſts going into the Inner Temple to offer their wanted Sacrifice, at firſt, felt the Place to move and tremble, and afterward they heard a Voice which ſaid, *Let us depart hence.* And that which was moſt wonderful of all, one *Jeſus* the Son of *Ananus*, an ordinary Peſant, four Years before the War began, when the City flouriſhed in Peace and Riches, coming to the Celebration of the Feaſt of Tabernacles, in the Temple at *Jeruſalem*, ſuddenly began to cry out thus, *A Voice from the Eaſt; a Voice from the Weſt; a Voice from the four Winds; a Voice againſt* Jeruſalem *and the* Temple; *a Voice againſt Men and Women newly married; a Voice againſt all this People:* And thus crying night E and day, he went about all the Streets of the City. Some of the beſt Quality not able to ſuffer Words of ſo ill preſage, cauſed him to be taken and ſeverely ſcourged; which he endured without ſpeaking the leaſt word to defend himſelf, or to complain of ſo hard Treatment; but he continued repeating the ſame Words. The Magiſtrates then thinking, (as indeed it was) that the Man ſpake thus through ſome Divine Motion, led him to *Albinus*, General of the Romans, where being beaten till his Bones appeared, he never entreated nor wept, but as well as he could, with a mournful Voice, he cried, *Wo, wo to* Jeruſalem. *Albinus* asked him what he was, and whence, and wherefore he ſaid ſo; but he made him no anſwer. Yet he ceaſed not to bewail the Miſery of *Jeruſalem*, till *Albinus* thinking him to be out of his Wits, ſuffered him to depart. After which, till F the time of War, this Man was never ſeen to ſpeak to any one: but ſtill without ceaſing he cried, *Wo, wo to* Jeruſalem. Neither did he ever curſe any one, though every day ſome one or other did beat him; nor did he ever thank any one that offered him Meat. All that he ſpake to any Man was this heavy Prophecy. He went crying, as is ſaid, chiefly upon Holy-days; doing ſo continually for the ſpace of ſeven Years and five Months; and his Voice never waxed hoarſe nor weary, till in the time of the Siege, beholding what he foretold them, he ceaſed; and then once again upon the Walls, going about the City, with a loud Voice he cried, *Wo, wo to the City, Temple, and People:* and laſtly, he ſaid, *Wo alſo to my ſelf.* Which Words were no ſooner uttered, but a Stone ſhot out of an G Engine ſmote him, and ſo he yielded up the Ghoſt, lamenting them all.

The firſt Prodigy. A Comet like unto a Sword.

The ſecond Prodigy was that a bright Light ſhined about the Altar and Temple by Night.

The third Prodigy was a Cow that brought forth a Lamb in the midſt of the Temple.

The fourth, the Brazen Gate of the Temple opened it ſelf.

The fifth, armed Chariots and Men ſeen in the Air.

The ſixth, a Voice in the inward Temple.

The ſeventh, *Jeſus* a Country-man's Cry and Death.

Jeſus for ſeven Years and five Months cried about the City.

A Stone from an Engine killeth *Jeſus*.

Year of the World 4024, after Christ's Nativity 72.

If any one diligently consider all these things, he will find that God hath a care of H Mankind, and doth foreshew betime what is most expedient for them, and that they through their own Madness, voluntarily perish in their Wickedness. For the Jews, when the Castle *Antonia* was taken, made the Temple four-square: notwithstanding that it was written in the Holy Scripture, that the City and Temple should be taken, when the Temple was made four square. But that which chiefly incited them to this War, was a doubtful Prophecy likewise found in the Holy Scriptures: That at the same time one in their Dominions should be Monarch of the whole World; and many wise Men were deceived in their Interpretation, making account that he should be one of their own Nation; but indeed thereby was foretold *Vespasian*'s Empire. But Men cannot prevent Destiny, though they foresee it. Thus the Jews interpreted some of the Signs I as they pleased, and at others they laughed, till by the ruine of their Country, and their own woful Overthrow, their Error was discovered to them.

The Jews interpreting the Signs to their own good liking, are their Country's ruine, and the cause of their own Calamity.

CHAP. XIII.

How Titus *was made Emperor, and of the Death of the Priests.*

After the Seditious were fled into the City, whilst all the Temple and Places there- K about were still on fire, the Romans placing their Engines over against the East-Gate of the Temple, and there offering Sacrifice to God, with great Shouts they declared *Titus* Emperor. The Romans got much Spoil and Booty, so that they sold Gold in *Syria* for half the value. And among those Priests that kept on the Wall, a Child being thirsty, desired Drink of the Roman Watch-men, saying, that he was thirsty. They pitying both his Years and his Need, gave him their Hands that he should have no harm, and then he came down and drunk, and filled a Bottle which he brought with him: and when he had done, he run up again to his Fellows, and none of the Watchmen were able to overtake him; and they could only upbraid him with Falshood. But he answered, *That he had done nothing but that which he and they intended: for they did not give him their* L *Hands to secure him to remain with them, but only to come down and take Water, which he had done.* The Roman Watchmen greatly admired the Subtilty of one that was but a Child. The fifth Day, the Priests being almost famished, came down, and the Watchmen carried them to *Titus*, whom they sought to grant them their Lives. But he answered them, *That the time of Pardon was past, seeing that was destroyed, for the sake of which he might have pardoned them, and that it was meet that the Priests should perish with the Temple:* and so he commanded them to be put to Death. Then the Tyrants with their Followers being on every side beset by the Romans, and having no way to flee, they being thus beleagured round, requested to speak with *Titus*; who out of his natural Gentleness, yielded to their Request, his Friends also perswading him thereto, that at least he M might save the City (judging indeed that now the Seditious had already their Minds) and so he went to the West part of the Inner Temple: for there was a Gate built above a Gallery, and a Bridg that joined the Temple and City together, which was then between *Titus* and the Tyrants. Many Souldiers on both Parts flocked about their Generals; the Jews about *Simon* and *John*, hoping for Pardon: the Romans about *Titus*, desirous to hear what he would say unto them: and *Titus* having commanded his Souldiers to be quiet, and to forbear shooting of Arrows, spoke to them first (in token of his Victory) by an Interpreter to this effect: *Are you not wearied* (said he) *with the Calamities suffered by your Country? You who without considering our Power, and your own Weakness, have with rash Fury destroyed your People, City, and Temple: Your selves also have justly deserved* N *to perish, who since* Pompey *first conquered you, have never ceased to be seditious, and at last, have openly declared War against the Romans. Did you trust to your Multitude? You have seen that a small Parcel of the Roman Army hath sufficiently resisted you. Or did you expect foreign Aid? What Nation is not under our Dominion? And who would rather make choice of the Jews than of the Romans? Did you trust in your Strength of Body? Why you know the Germans serve us. Or in the Strength of your Walls? What Wall, or what greater hinderance than the Ocean, wherewith the Britains inviroued, have yielded to the Roman Forces? Or to your Courage and Politick Counsel of your Captains? You have already heard that the Carthaginians have been by us surprized. It was therefore the Romans Humanity that incited you against themselves, who first of all permitted you to possess your Country, and gave you Kings* O *of your own Nation: and after all this we kept your Laws inviolate, and suffer'd you to live*

The Craft of a Boy.

Gold was sold for half price.

The Priests crave Pardon, but *Titus* commands them to be led to Execution.

The Seditious summon *Titus* to a Parley.

Titus's Oration to the Jews by an Interpreter.

The Romans's Humanity incited the Jews against them.

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A *as your ſelves deſired, not only in your own Country, but alſo amongſt other Nations; and which is the greateſt of all, our benefits beſtowed upon you, we permitted you to gather Contributions and Gifts to the maintenance of your Temple and Sacrifices to God; of all which, we neither forbad any to be brought unto you, nor hindred any that would offer to your Temple, but ſuffered you our Enemies to be made richer than our ſelves; ſo that you have uſed our own Money againſt us. Having received ſo many benefits at our hands, you have now diſgorged your ſelves upon us, and like ſpiteful Serpents, ſpit your poyſon upon them that made much of you. Let us omit that by* Nero's *negligence you became forgetful of your duty, and like ſome Member in the Body broken or ſhrunk, you being ſtill tumultuous, at laſt were taken in a greater offence, and were encouraged with immoderate deſires to hope for unlawful liberty. My*
B *Father came into your Country, not to puniſh you for your Revolt againſt* Ceſtius, *but by good counſel and gentleneſs to reduce you to good order. And whereas if he had come to deſtroy your Nation, he ought firſt to have cut down the very Root, to have come to this City and deſtroyed it with the Inhabitants: He rather choſe firſt to enter* Galilee, *and the places adjoyning, that in the mean time you might repent you, and conſider of your Eſtate. But this his mercy towards you was held for cowardlineſs and weakneſs in him, and by our long-ſuffering you were emboldned againſt us: And when* Nero *was dead, you did as treacherous ſubjects are wont to do, and took occaſion by our civil diſſention to revolt from us: And whilſt my Father and I were gone into* Egypt, *you prepared your ſelves for a War againſt us: neither were you aſhamed to oppoſe us, when my Father was declared Emperour, whom notwithſtanding you had*
C *found moſt gentle Captains unto you. At laſt, when the Empire fell to us, and all things being now quieted, all Nations with gifts and preſents came to congratulate us, behold again, the Jews ſhewed themſelves our Enemies, and you ſent an Embaſſador beyond* Euphrates, *only to get aid to your Rebellion: You wall'd and fortified your Towns anew, and falling into factions among your ſelves, at laſt you came to a Civil War: All which none but the moſt vile people in the World would have committed. Wherefore being commanded by my Father, who was now urged thereunto, I came againſt this City with a heavy Charge; yet did I rejoyce when I heard that the People deſired Peace. Before I exerciſed Hoſtility againſt you, I exhorted you to Peace: After the War was begun, I deſiſted a while from uſing ſeverity; I ſpared all thoſe that of their own accord fled to me, and kept my Promiſe to them, pitying thoſe that*
D *were Captives. I puniſhed only thoſe that drew you into this War; and till forced ſo to do, I ſet not the Rams againſt your Walls; but always reſtrained my Souldiers ſo much deſirous of your Blood. As often as I overcame you, ſo often did I exhort you to Peace, as though I had been vanquiſhed. Again, when I approached the Temple, I (willingly omitting the Law of Arms) requeſted you to ſpare both it and the holy things; offering you leave to depart, and promiſing you ſafety, or licenſing you to fight another time in another place, if ſo you thought good. All theſe my Offers you refuſed, and with your own Hands fired your Temple. And now you wicked wretches dare to preſent your ſelves before me in Arms. What thing can you now preſerve ſo excellent, as that which is already periſhed? What pardon can you expect, ſeeing your Temple is deſtroyed? Nay even now you ſtand Armed, not ſo much as*
E *counterfeiting ſubmiſſion at the laſt caſt. O wretches, with what hope? Is not your People dead? Is not your Temple deſtroyed, and your City now in my Hands, yea, and your lives too? And can you imagine after this to end them by an honourable Death? I will not ſtrive with your obſtinacy: Yet if you will caſt down your weapons and yield to my diſcretion, I will ſpare your Lives; and I ſhall reſerve the reſt to my ſelf to uſe as a good Maſter, who puniſhes not but with regret even the moſt unpardonable Crimes.*

Titus grants the Jews life, on condition they ſhould lay aſide their weapons, and ſubmit themſelves.

To this they anſwered, *That they could not yield themſelves to him, though he gave them his word, having vowed the contrary, but they requeſted Licence to depart with their Wives and Children into the Deſart, and leave the City to the Romans.* *Titus* was greatly enraged that they being in a manner already his Captives, ſhould impoſe upon him Con-
F ditions, as though they were Victors; and he commanded a Herald to tell them that henceforth they ſhould not flie to him, nor hope that he would receive them; that he would pardon none; and that they might employ all their force to Fight and ſave themſelves as they could, for he would now in all things uſe the Law of Arms: And ſo he permitted the Souldiers to ſack the City and ſet it on fire. The ſame day they did nothing, but the next day following they fired the Council-Houſe, the Palace *Acra*, and *Ophia*, the place of Juſtice, and the fire came to Queen *Helen*'s Palace, which was ſituate in the midſt of *Acra*: Alſo the Houſes and Streets of the City full of dead Bodies were ſet on fire. The ſame day, the Sons and Brethren of King *Izates*, and with them many Perſons of quality aſſembled together, and ſupplicated *Cæſar* to pardon them:

The Souldiers ſet the City on fire.

G and he, though incenſed againſt them all, yet not changing his manner, received them to mercy and put them all in Priſon, and afterward carried that King's Sons and Kinſmen to *Rome*, there to remain as Hoſtages.

Cæſar conſtant in his reſolution.

The year of the World, 4034. after the Nativity of Chriſt, 72.

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The year of the World, 4034. after the Nativity of Christ 72.

CHAP. XIV.

The Seditious get into the Palace, pillage it, and kill there 8400 of the People, who had fled thither for Refuge.

The Seditious reſorting to the Kings houſe take away the treaſure.

THE Seditious went to the King's Palace, where many had left their wealth, becauſe it was a ſtrong place: And driving the Romans from thence, they ſlew all the people there aſſembled, amounting to the number of 8400, and carried away all the Money; and they took there two Roman Souldiers alive, one a Horſeman, and the I other a Footman; and they ſlew the Footman and drew him all along the City, as it were in the Body of that one, revenging themſelves upon all the Romans. But the Horſeman affirming that he had ſomething to ſay to them, which would greatly profit them, and ſave their lives, he was carried to *Simon*; and not having there any thing to ſay, *Simon* delivered him to one of his Captains called *Ardala*, to be ſlain; and he brought him where the Romans might behold him, with his hands bound behind him, and a veil before his eyes, meaning there to behead him: But he, whilſt the Jew drew out his Sword, eſcaped to the Romans. *Titus* would not put him to death, becauſe he had eſcaped from the Enemies: Yet deeming him unworthy to be a Roman Souldier, who ſuffered himſelf to be taken alive, he took from him his Arms, and diſcharged him from bearing them any K more, which to a man of Courage was worſe than Death. The next day, the Romans putting the Seditious to flight that were in the lower City, fired all as far as *Siloa*; rejoycing that the Town was deſtroyed: Yet they got no booties, becauſe the Seditious had already robbed and ſpoiled all, and carried it into the higher City. For they nothing repented them of their wickedneſs, but were as arrogant as though they had been in proſperity: So that with joy they beheld the City on fire, and ſaid, *That they deſired death, for that the People being ſlain, the Temple deſtroyed, the City on fire, they ſhould leave nothing to their Enemies.* Yet *Joſeph* in this extremity laboured to ſave the Reliques of the City, much inveighing againſt their cruelty, and earneſtly exhorting them to ſave themſelves: But he nothing profited by all this, being only derided for his la- L bour: For neither would they yield to the Romans for their Oaths ſake, nor were they able to fight with the Romans, being now as it were beſieged round by them; yet their accuſtomed Murthers encouraged them to more.

The Jews are arrogant in the midſt of their calamity.

The Jews refuſe to ſubmit themſelves to the Romans, yet are they unable to wage war with them

Thus diſperſed all over the City, they lurked in the Ruines, lying in wait for thoſe that ſought to flee to the Romans; many of them were taken and ſlain; for Famine had ſo weakned them that they could not flie: And any death was more elegible than Famine. So that many fled to the Romans, having no promiſe, nor hope to be ſpared by them; and feared not to expoſe themſelves to the fury of the Seditious, who never ceaſed from Murther. And now there was no place in the whole City void, but was fill'd with dead Bodies, who either periſhed by Famine or Cruelty. But the Tyrants and M factious Thieves placed their laſt refuge in the Vaults, where they hoped, whatſoever hapned, to hide themſelves that they could not be found, and ſo, after the City was deſtroyed, to eſcape; which was only their vain fancy: For they could neither be hid from God, nor the Romans: Yet at that time they truſted in thoſe Caves, from whence they fired the City more than the Romans, and cruelly murdered thoſe, that having eſcaped the flames, fled into ſecret places, and ſpoiled them: Alſo if in any place they found any Meat, though all bloody, yet they took it and eat it; and now they fell to fight one with another about the ſpoil they got. And I doubt not, but if they had not been prevented by the deſtruction of the City, their cruelty would have been ſuch, that they would have eaten the bodies of dead men. N

The Tyrants uttermoſt hope was in their Vaults.

Rapine and ſlaughter in the Vaults.

CHAP. O

CHAP. XV.

How the higher part of the City was assaulted: and how some of the Jews *fled unto* Titus.

The year of the World, 4034. after the Nativity of Christ, 72.

Titus perceiving that the higher part of the City could not be won without Mounts, being situate in a Soil, round about which were high and deep Precipices, on the twentieth day of *August* he set all his Souldiers on work: and the carrying of Wood for that purpose was very painful, all Trees within 100 furlongs off the City being already cut down, and used in the former Work, as is before-said. So the four Legions raised a Mount on the West-side of the City; and the Auxiliaries made a Mount against the Porch, Bridge and Tower, which *Simon*, during his War with *John*, had built. About this time the Captains of the *Idumæans* assembling together, deliberated to yield themselves, and sent five of their Company to *Titus*, beseeching him to receive them to Mercy: and he hoping that the Tyrant would yield after them, who were the greatest part of his Army, with much difficulty granted them Life, and so sent them back to their fellows. But *Simon* having notice of their design, presently slew those five that were sent to *Titus*; and taking the Captains (the chief of whom was *James* the Son of *Sosa*) he put them in Prison, and carefully watcht the *Idumæans*, who now having no chief Commanders, knew not what to do. But the Guard could not hinder them from fleeing; for although many of them were killed, yet divers fled and escaped, and were all received by the *Romans*; *Titus*'s Courtesie being such, that he remembred not his former Orders to the contrary. And now the Souldiers abstained from Murthers, and minded only the getting of Wealth; the common People they sold with their Wives and Children for a small price; many being exposed to sale, and few coming to buy them. *Titus* having published that none should fly unto him without their Families, yet now received those also that came alone, appointing some to enquire who had deserved punishment, and to inflict it on them. So an infinite number was sold; and more than 40000 of the People were saved, whom the Emperour dismissed, and permitted to go whither they pleased.

The *Idumæans* consult in their assembly about their submission.

Forty thousand of the people saved.

At the same time a certain Priest, *Jesus* the Son of *Thebathus*, was promised pardon on condition he would deliver certain holy things belonging to the Temple: and so he came and brought out of a Wall two Candlesticks, like to those that were in the Temple, Tables, Goblets, Cups, all made of solid and massie Gold: also the Veil and the Ornaments of the Priest, some precious Stones, and many Vessels made for Sacrifice. Moreover, the Keeper of the Holy Treasure, called *Phinehas*, brought forth the Garments, and all things that belonged to the Priests, and much Purple and Scarlet, which were laid up in store, to make Tapestry or Hangings, among which also was some Cinamon, Cassia, and many other odoriferous things, whereof were compounded sweet Odours to be offered to God. He also delivered him much Wealth of other Men's, and much sacred Treasure: for which although he was taken by force, yet he was pardoned, as those were that fled to *Cæsar*.

Jesus a Priest the Son of *Thebathus*.

Phinehas, the Treasurer of the Temple, taken.

CHAP. XVI.

How the rest of the City was taken.

THE seventh day of *September* the Mounts being finished, which was the Eighteenth day after they were begun, the *Romans* planted their Rams and Engines for Battery, whereupon some of the Seditious, despairing to keep the City, left the Walls, and fled to the Mountain *Acra*; others hid themselves in Vaults; but the most resolute endeavoured to hinder the *Romans* from placing the Rams against the Walls. The *Romans*, besides that they were more in number, had their Courage encreased by Victory. But on the contrary, the *Jews* being now all dis-heartned and sorrowful, so soon as any part of the Wall was broken down or shaken by the force of the Rams, straightways fled; and the Tyrants were surprized with greater fear than needed. For even before such time as the Enemies had entered the Wall, they stood in doubt whether to flee or no: and they who a little before were so proud and arrogant, now trembled and quaked, so that it was

Some of the seditious kept in *Acra*, the rest in the vaults of the City.

The fear and amazement of the seditious.

The year of the World, 4034. after the Nativity of Christ, 72.

pitiful to see such a change in them, though they were wicked persons. But in order to H save themselves, they endeavoured to assail the Wall that *Titus* had built to compass the whole City withal: but seeing themselves forsaken of all those that were wont to be trusty to them, every one fled whither necessity drove him. In the mean time news was brought that all the West-wall of the City was beaten down; others affirmed that the *Romans* had entred, and that they had seen the Enemy in the Towers, fear troubling their Judgment, and making them think they saw things which were not, whereupon they bewailed their misfortune; and as though they had been lame, they stood still and sought not to fly. From whence one may plainly perceive God's justice towards the impious, and the *Roman*'s Fortune; for the Tyrants deprived themselves of their strong holds, and voluntarily departed out of their Towers, wherein they could I never have been taken but by Famine: and the *Romans* having so much laboured at the lower Walls, now by Fortune took these, which their Engines could never have shaken; for there were three inexpugnable Towers that could not be battered with the Engines, whereof before we have made mention. So the Tyrants having forsaken these, or rather being by God's will driven from thence, they fled towards the Valley of *Siloa*, where after the fear was past, they again took heart, and attacked the new Wall that was in that place, yet not using such courage and vigour as need required, they were beaten off by the Guards that defended it, their strength now failing, and being wearied with labour, fear, famine and calamity. Some were driven one way, and some another, and they were forced to hide themselves in Vaults and Sinks. The *Romans* having obtained those Towers placed their Colours upon them, and clapping their hands and shouting for joy, they cried *Victory*, finding the end of the War nothing so terrible as the beginning. Yet they did not believe that this was the end, because they got the Wall without any blood-shed; but they admired that no man offered to resist them. Whereupon issuing into every Street, they slew whomsoever they found without any respect, and fired Houses, and kill'd all the people that had fled into them; and where they entered to get prey, they found whole Families dead, and houses full of Carcases consumed by Famine. Thus terrified with the heavy sight, they departed, not taking any thing away; yet for all that they pitied not those that were left alive; but slew whomsoever they met, whereby they filled the narrow streets so full of dead bodies, that none L could pass that way for them: all the whole City flowed with blood; so that many places set on fire, were quenched with the blood of those that were slain. At evening they ceased from killing, but all night long the fire encreased: and so in the morning, which was the eighth of *September*, all was set on fire; the City in the time of the Siege having endured more misery and calamity, than ever it received joy and happiness from the time of the first foundation, notwithstanding that the same had been so great, that all Cities might justly envy it; and it no wise deserved to be so oppressed with such misery, save only for that it fostered and bred such impious persons as wrought the overthrow thereof.

The Tyrants enfeeble themselves, and of their own accord forsake the Towers from whence by no means but famine they might be driven.

The *Romans* enter the town and obtain the Victory.

The houses and families of best reckoning are left full of dead bodies.

Titus entering into the City amongst the rest, admired the strong holds thereof, and the M rocky Towers, of which the Tyrants like mad-men deprived themselves; and seeing the height, firmness, bigness, and the joining of the Stones together, and their breadth, and heigth, he said, *Surely God hath assisted us in this War, and he it was that drove the Jews from these Fortresses. For what could men's Hands and Engines prevail against them?* And having spoke much to this effect to his Friends, he set those at liberty whom the Tyrants had left prisoners in the Towers: and when he destroyed the rest of the City and Walls, he left those Towers standing, as a Monument of his good fortune and victory, by which he had gained them, though inexpugnable. The Souldiers now being weary with killing the miserable *Jews*, and yet a great multitude remaining alive, *Titus* commanded that only the armed *Jews*, and those that resisted should be slain, but the rest N left alive. But the Souldiers also killed old and weak Persons; all the able and lusty men they carried into the Temple, and shut them there in the place appointed for the women. *Cæsar* left one *Fronto* a Libertine, and his friend to keep them, giving him also charge to make enquiry who had deserved punishment. *Fronto* slew all the Thieves and Seditious, who accused one another; and reserved certain men of large stature and beautiful for the Triumph: And all the rest that were above seventeen years old, he sent bound into *Ægypt*, to be imployed in certain works there, as digging, delving, manuring the Fields, and other publick businesses.

These munitions of the City and defence of the Tower which the Tyrants abandoned for fear, impregnable, Fortune's monument. The old and weak *Jews* are slain, and the strong and lusty reserved.

Titus also sent many of them into divers Provinces, to serve in the Theatres for the fights with Beasts or Sword-players; and those that were under seventeen years of age were sold. And during the time that *Fronto* kept them, ten thousand died for hunger; O

Titus distributeth the *Jews*.

partly,

A partly for that their Keepers hating them, would not give them meat; partly, for that some refuſed meat when it was offered them. For there was now great ſcarcity of Corn, by reaſon of the great multitude of People.

The year of the World, 4034. after the Nativity of Chriſt, 72.

CHAP. XVII.

Of the number of the Captives, and thoſe that were ſlain.

B THE number of all the Captives that were taken during the whole time of the War, was 97000; and the number of all that died and were ſlain during the Siege, was 110000, moſt of them *Jews* by Nation, but not natives of *Judæa*. For being aſſembled together from all parts to the Feaſt of unleavened bread, on a ſudden they were involved in the War; and firſt of all a Plague fell among them by reaſon of the ſtraitneſs of the place, and immediately after, Famine, worſe than it. That the City was capable of ſo many men, it is evident; for *Ceſtius* deſirous to ſignifie the flouriſhing eſtate, and ſtrength of *Jeruſalem* to *Nero*, who contemned our Nation, requeſted the High-Prieſts, that if poſſible they could, they ſhould number all the People in their City: and upon the Feaſt of *Eaſter*, when they killed Offerings from the ninth hour of the day until the eleventh (and to eat a Lamb not fewer than ten perſons were aſſembled; for it is not lawful to feaſt alone, yea, many times twenty are in a Company) they numbred two hundred fifty ſix thouſand five hundred Oblations, or Lambs to be killed; ſo that if we reckon to every Lamb ten men, the number amounts to two Millions ſeven hundred thouſand Men, all purified, whole and ſound: for it was not lawful for any that were Lepers, or had a flux of ſeed, nor for Women that had the monthly Terms, to eat of that Sacrifice; nor yet for any Stranger that came thither for Religion's ſake.

The number of the Captives and ſuch as died during the ſiege of the City.

C

So this great multitude was aſſembled together from other places, and was there by the Providence of God ſhut up as it were in a Priſon. And the City being filled with men D of War, was beſieged; ſo that the number of thoſe that were ſlain ſurpaſſed all that ever periſhed, either by any Plague ſent from God, or by the means of men; they were partly openly ſlain, partly taken by the *Romans*: who ſearching the Vaults, and opening the Sepulchres, ſpared none they met with. There alſo were found more than two thouſand, whereof ſome ſlew themſelves with their own hands, others were kill'd by others, the reſt periſhed by Famine. The ſtink of dead bodies was ſo great, that many minding to ſearch the foreſaid places, and being entred into them, were forced to retire: yet others for lucre ſake treading on the dead Carcaſes, ſearched the dead Bodies, if they could find any thing; for great Riches were hid in the Vaults; and covetouſneſs omitted no way to gain.

The Romans ſearching the Graves and Vaults, find much treaſure.

E Moreover, many were taken out from thence, whom the Tyrants, who even in their extremity ceaſed not to tyrannize, kept Priſoners: yet God plagued them both according to their deſerts: for *John* being almoſt famiſhed with his Brethren in a Vault, beſought the *Romans* to ſave his Life. And *Simon*, having long ſtriven with neceſſity, as we ſhall hereafter relate, at laſt yielded himſelf, and was kept for the Triumph; but *John* was condemned to perpetual priſon. The *Romans* beat down the Walls, and fired the remaining parts of the City.

John and Simon apprehended in the Vaults.

F

G

CHAP.

The year of the World, 4034. after the Nativity of Christ 72.

H

CHAP. XVIII.

A brief History of the City of Jeruſalem.

Jeruſalem being five times ſpoiled, was at that time once more ſackt.

THus was *Jeruſalem* taken in the ſecond year of *Veſpaſian's* Reign on the eighth day of *September*. It had been formerly five times taken, and was now finally deſtroyed. Firſt, *Aſocheus* King of *Ægypt*; after him, *Antiochus*; then *Pompey*; and after them, *Herod* with *Soſius* took the City, and yet deſtroyed it not: But before them *Nabuchodonoſor* King of *Babylon* deſtroyed it, when he had enjoyed the ſame, a thouſand I three hundred and threeſcore years, eight months and ſix days after it was firſt built. He that firſt built it, was one of the Princes of the *Canaanites*, ſurnamed the *Juſt*, by reaſon of his Piety. He firſt conſecrated this City to God, by building a Temple to him, and changed the Name *Solyma*, into that of *Jeruſalem*: But *David* the King of the *Jews* having driven out the *Canaanites*, gave it to his own People to be inhabited: and after four hundred threeſcore and four years and three months, it was deſtroyed by the *Babylonians*. From King *David*, who was the firſt *Jew* that reigned there, till the time that *Titus* deſtroyed it, were a thouſand one hundred ſeventy and nine years; and from the time that it was firſt erected, until it was by him deſtroyed were two thouſand one hundred and ſeventy ſeven years: yet neither the Antiquity, nor Riches, K nor the Fame thereof, now ſpread all over the World, nor the Glory of Religion did any thing profit or hinder it from being deſtroyed. Such was the end of the Siege of *Jeruſalem*. When there was none left to kill, nor any thing remaining for the Souldiers to get to exerciſe their outrage againſt (for they would have ſpared nothing that they could

The *Romans* wholly ruinate both the City and the Temple.

ſpoil) *Cæſar* commanded them to deſtroy the City and Temple, leaving only ſtanding certain Towers, that were more beautiful and ſtrong than the reſt, to wit, *Phaſelus*, *Hippicos*, and *Mariamme*; and the Wall that was on the Weſt-ſide; meaning there to keep a Garriſon, and that they ſhould be Monuments of the Valour of the *Romans*, who had maſtered a City ſo well fortified as by theſe it appeared to have been. All the reſt of the City they ſo plained, that thoſe who had not ſeen it before could not L believe that it had ever been inhabited. This was the end of their madneſs, who were always given to Sedition in *Jeruſalem*, a moſt beautiful City and famous amongſt all Nations.

CHAP. XIX.

How the Souldiers were rewarded. M

CÆſar determined to leave the tenth Legion for a Garriſon in *Jeruſalem*, with ſome Troops of Horſe, and other Companies of Foot: and all Wars being now ended, he purpoſed to give ſolemn praiſe to the whole Army for their valiant Acts, and to reward the moſt Courageous for their deſerts. Wherefore placing a great Tribunal in the midſt before the Camp, and ſtanding up in it with the chief Officers about him, from whence the whole Army might hear him, he gave them hearty thanks that of their good will towards him, they had patiently abode with him during thoſe Wars; praiſing them for their loyalty during all the time, and that in many actions they had ſhewed themſelves valiant, and by their valour had enlarged the Dominions of their Country: likewiſe that they had now given all Nations to underſtand, that neither the multitude of Enemies, nor ſtrong holds, nor greatneſs of Cities, nor the raſhneſs or barbarous cruelty of their Adverſaries could ever reſiſt the Forces of the *Romans*, or eſcape their hands; notwithſtanding that in many things fortune favoured them: adding, that it was glorious for them to have ended this War that had continued ſo long; which was all they hoped for at their coming; and eſpecially that his Father and himſelf, whom they had elected to be the *Roman* Emperors, were approved and embraced by all men, all ſtanding to their appointment, and acknowledging themſelves beholding to them that elected them. Moreover, that he admired them and loved them all, for that they had ſhewed themſelves valiant and courageous: and that he would now recompence thoſe with honours, O and due rewards, who had behaved themſelves moſt valiantly, moſt hazarded themſelves, and

Titus thanketh his Souldiers, for that they had continued their love towards him.

Titus promiſes recompence to his valiant Souldiers.

A and affected worthy deeds ; and whosoever had been forwarder than the rest, should have reward according to his desert ; and that he would be more careful in honouring those that had been his Companions in that War, than in punishing their offences ; then presently he willed them to whom it appertained, to nominate those who had valiantly behaved themselves in this War, and had performed any worthy exploit : Which being done, he called them by their names and praised them, in such sort as testifi'd that he was no less affected with their Glory than with his own, he Crowned them with Crowns of Gold, and put Chains of Gold about their necks, and gave them Spears pointed with Gold, and Silver Medals ; he also distributed to every one of them Gold and Silver money, rich Garments, and other things of value which were part of the B booty ; and thus having rewarded every one according to his merit, he descended with great applause from the Tribunal : All the Army making vows for his prosperity, and went to offer Sacrifices for the Victory. He caused a great multitude of Oxen to be Sacrificed, and distributed the flesh to his Army ; and during three days he feasted all his principal Officers, after which he dismissed all the Troops to the places design'd for them, appointing the tenth Legion to keep *Jerusalem*, and not sending it back to *Euphrates*, where before it was. He also remov'd the twelfth Legion out of *Syria*, remembring that under *Cestius* his Government they had fled from the Jews, being before at *Raphanæas* ; which he sent into *Malta* that is situate by *Euphrates*, in the confines of *Armenia* and *Cappadocia* ; the other two he kept with himself, as sufficient to C guard him into *Ægypt*, which were the fifth and fifteenth Legions. And coming to *Cæsarea* by the Sea-Coast, he there laid up all his spoils, and caused the Captives to be kept, because the Winter-Season permitted him not to sail into *Italy*.

The year of the World, 4034. after the Nativity of Christ, 72.

Titus's largess unto his Souldiers.

Titus's Sacrifice for his Victory.

The twelfth Legion, under *Cestius's* leading, gave place to the *Jews*.

CHAP. XX.

How the Emperour Vespasian *went from* Alexandria *into* Italy *during the Siege of* D Jerusalem ; *and* Titus *went to* Cæsarea Philippi, *where many captive Jews were slain in the Spectacles which he gave to the People.*

WHilst *Titus* was busied in the Siege of *Jerusalem*, *Vespasian* in a Merchant's Ship sailed to *Rhodes*, and from thence departing in a Galley he visited all the Cities by which he passed, being joyfully received of them all, and went from *Ionia* into *Greece*, from thence to *Corcyra*, and into *Sclavonia*, and afterwards by Land. *Titus* being returned from *Cæsarea* on the Sea-Coast, came to *Cæsarea Philippi*, and there made a long abode, proclaiming all sorts of Pastimes : wherein many Captives perished, some being cast to wild Beasts, others forced in great Companies to fight one E against another. Being in this place, he understood that *Simon* the Son of *Giora*, was taken. This *Simon* at such time as *Jerusalem* was besieged was in the higher part of the City, when the Roman Army entered the Walls, and begun to waste it : And with his most trusty Friends, and certain Masons, having provided them all necessary Tools, and Victuals that might suffice them all for many days, he went into a secret Cave, unto the end thereof, and there he caused them to dig further, hoping so to get out at some place where he might safely escape away. Yet this his hope had not so good success as he expected : For they had digged but a little way, before their Victuals failed them : Notwithstanding that they had made very great sparing thereof. Then *Simon* thinking to deceive the Romans, cloathed himself in white, and put on a F purple Cloak about him, and so came out of the Earth in that place where the Temple had formerly stood. They that did see him, were astonished a while, and stirred not, but let him alone : Yet at last they came to him, and demanded what he was ; but *Simon* would not tell them, willing them to call their Captain unto him ; and presently some of the Souldiers run to call him, and so he came : At that time *Terentius Rufus* was Captain of the Souldiers. *Terentius* having learned the truth of all, kept him bound, and related to *Cæsar* the manner of his taking ; and thus *Simon* was by the will of God delivered into his Enemies hands, who hated him above measure, and so he was justly punished, for having so cruelly tyrannized over his own Country-men, not taken by their force, but yielding himself unto them, having cruelly butchered many G under pretence of false Criminations, to wit, for having revolted to the Romans.

Vespasian's sailing and journey.

Shews at *Cæsarea*.

Simon gets down into the Vault, and hopeth to escape from thence in safety.

Simon is taken by the Romans.

But Impiety cannot escape God's vengeance, neither is the Divine justice of so weak force,

Sin cannot shun God's justice.

force, but that it can at one time or other punish those that violate it; and it many H
The year of the World, 4034. after the Nativity of Christ, 72. times inflicteth grievous punishment upon men, when they think they have escaped all, and are not presently punished; which also *Simon* felt, after he fell into the Romans hands: His comming out of the Earth caus'd a great many more of the Seditious at that time to be taken in the Caves. When *Cæsar* was returned to *Cæsarea* by the Sea-Coast, *Simon* was presented bound to him; and he commanded that he should be reserved for his Triumph, which he purposed to make at *Rome*. After making some abode in that place, he celebrated his brother *Domitian*'s birth-day with great Solemnity: And in this Solemnity he brought forth divers Jews, whose punishment he had of purpose deferred till this time; the number of all that perished there with fighting against Beasts, and amongst themselves, and by fire, amounted to more than 2500 men. Yet the Romans thought I all these punishments too light and easie for them. After this *Titus* went to *Beritus*, which is a City in *Phœnicia*, (and a Colony of the Romans:) and here also he made some long abode, and celebrated the birth of the Emperour his Father, with far greater Solemnity than the former, as well in giving divers Shews to the people, as in great expence and Sumptuousness, and causing many Captives to perish, as before.

A great multitude of the Seditious taken in Vaults.

In a Shew in Cæsarea two thousand five hundred Jews die.

Titus celebrateth Vespasians Birth-day.

CHAP. XXI. K

Of the Calamity of the Jews at Antioch.

AT the same time the Jews who liv'd at *Antioch* were in great misery; for the whole City was incited against them, both for some new Crimes laid to their charge, and for certain offences before committed; which necessarily I must recount before I proceed. The Nation of the Jews was mixed amongst almost all Nations of the World; and especially amongst the *Syrians*, by reason of their vicinity; and many of them were at *Antiochia*, because it was a great City: And the Kings that succeeded *Antiochus* permitted them freely to inhabit there, and to injoy all the liberties of the City. For *Antiochus*, sirnamed *Epiphanes*, destroyed *Jerusalem* and sacked the Temple; but L his Successors restored all the Brass vessels that were taken from the Temple, to the Jews, to be used in their Synagogue at *Antioch*, and permitted them to have the same liberties in the City, that the Greeks enjoyed; and the other Kings also of latter times used them after the like sort: So that their number greatly encreased, and they enlarged their Temple, and enriched it with sundry offerings, and oftentimes gain'd some Pagans to be of their Religion; and so rendred them also a part of their Nation. Now about the time that the War broke out, and *Vespasian* arrived in *Syria*, the Jews begun to be generally hated of all men: And one of them named *Antiochus*, of considerable Parentage, whose Father was chief of all the Jews in *Antioch*, at such time as the People of *Antioch* were assembled in the Theatre, came in amongst them, and accused M his own Father, and the rest of the Jews to have conspired together to burn the City in the night time; and he nam'd some other Stranger-Jews to them, as Conspirators with the rest. The People hearing this, could not repress their rage, but presently caused those that were accused, to be burnt in the Theatre; and made great speed to set upon all the Jews, hoping that by speedy dispatch they might preserve their Country, which otherwise was like to perish. *Antiochus*, to enrage them the more, offer'd to sacrifice according to the custom of the Pagans; thereby as it were assuring the *Antiochians*, that he hated the Jews and their customs; moving them also to compel all the rest of the Jews, to do the like, and whosoever refused so to do, were to be judged Traitors. The *Antiochians* followed his counsel: But few Jews would N obey; and they that denied to sacrifice, were slain. Then *Antiochus* receiving a party of Souldiers from the Roman Governors, became most cruel against his Country-men, and would not permit them to keep holy the Seventh day; but in it obliged them to do all labour and business, that they were accustomed to do upon any other day, and he so urged them hereto, that within short time the Seventh day was not only violated among them of *Antioch*, but also in other Places and Cities round about.

The Nation of the Jews intermixed among the people of the World.

A number of Jews in Antioch.

A Jew called Antiochus, is the cause of their mighty misery in Antioch.

Antiochus perfidious to his Citizens.

Antiochus forbiddeth to Sanctifie the seventh day.

Another calamity at Antioch.

The Jews at *Antioch* having endured this Persecution, fell into another as great calamity, whereof I intend to speak. It hapned that the foursquare Market and the publick Places, where all Writings and Registers were kept, as also the King's House, were burnt: And the fire so encreased, that with much ado it was hindred O from firing the whole City. Of this fact *Antiochus* accused the Jews, thereby inciting

ing

A ting the *Antiochians* against them; and it was not hard for him to believe his Calumniations, although they had not hated them before, by reason of that which lately past: so that now they almost perswaded themselves, that they had seen the Jews put Fire to the Houses; and so in a great Rage all of them set upon those that were accused. Wherefore *Collega* the Lieutenant-Governour, had much ado to pacify the People, notwithstanding that he requested them to permit him to inform *Cesar* of all that was past. For *Vespasian* had already sent *Cesennius Portus* to be Governour of *Syria*, but he was not as yet arrived there. Then *Collega* making diligent Enquiry of the matter, found out the Truth; and not one of the Jews accused by *Antiochus*, was prov'd guilty: for certain impious People had done all this mischief, being indebted; thinking that if they burnt
B the Market-place, and the publick Writings, then their Debts could not be required at their hands. Nevertheless the Jews lived in great fear, and expected the event of these forged Accusations.

The Year of the World, 4074, after Christ's Nativity, 72.

A sort of wicked Men, by means they were indebted, burn the Market-place, and the publick Records.

CHAP. XXII.

How Vespasian *at his Return was received by the Romans.*

C After *Titus* had received Letters from his Father, that he was arrived in *Italy*, and that all the Cities where he came welcomed him very joyfully, and that especially *Rome* had entertained him with great Pomp and Triumph, he was eased of the care he had before, and very joyful for his Father's Welfare and good Fortune. For all the People of *Italy* reverenc'd *Vespasian*, though absent, as though he had been present with them, desiring to see his Arrival, whose coming they so heartily wished for. The Senate remembring what Calamities had befaln the City in the change of Princes, desired to receive their Emperor honourably for his Old Age, and Martial Renown, whose Presence alone would be to his Subjects advantage and safety. And the vulgar sort also troubled before with Civil Wars, long expected his Arrival, assuring themselves
D thereby to have an end of their Calamity, and to recover again their wonted Affluence. Especially he was expected by the Souldiers, who knowing his Skill in Martial Affairs, by that which himself had already done, and finding their other Emperors ignorant and unskilful, much wished his coming; in hope thereby to be delivered from the Disgrace wherein they lived, and to be both honoured and preserved from Danger. The Nobility seeing him so beloved of all Men, could no longer wait his coming, but went and met him at some distance from the City, and accompanied him; and no Man stayed his coming, but in whole Multitudes they went to meet him, they were so desirous to see him: so that more went to meet him than stayed at home.

The City of *Rome* entertaineth *Vespasian* with all Willingness and Pomp.

The Romans issue out to meet with *Vespasian*.

When News was brought that he approached near the City, and how friendly and
E courteously he entertained all Men, the People with their Wives and Children stayed in the way he came, to salute him: and whersoever he came, with joyful Applauses and Acclamations they shouted, calling him their *Conserver* and *Benefactor*, and he who alone was worthy to be the Roman Emperor; and the whole City was as if it had been a Temple, all hung with Garlands, and full of sweet Odors and Perfumes: and the Multitude of the People being such, that he could scarcely get into the Palace; he offered Sacrifice to his Houshold Gods for his safe Return; and all the People were feasted by their Tribes, Kindred and Neighbours, and made Vows to their Gods, that *Vespasian* might long continue their Emperor, and his Son after him, and that the Empire might never depart from his Lineage. The City of *Rome* having thus received
F *Vespasian*, it was soon after blessed with all Happiness and Prosperity.

Vespasian celebrateth gratulatory Sacrifice for his safe arrival.

CHAP.

G

The Year of the World, 4034. after Christ's Nativity 72.

CHAP. XXIII.

The Exploits of Domitian *against the Germans and French.*

SOme time before *Vespasian* went to *Alexandria*; and whilst *Titus* besieged the City of *Jerusalem*, a great part of *Germany* was revolted, with whom the French that bordered upon them, were confederated, renouncing their Allegiance, in hope to free themselves from the Yoke and Government of the Romans. The first Motive that caused the Germans to revolt, and to war against the Romans, was their Timerity and rash Nature, prone to fight, having but very little hope of Success, together with the hatred of the Romans, who they knew alone could by force bring them into Subjection; and they were chiefly thereunto encouraged by the present opportunity. For seeing the Empire greatly afflicted with Civil Wars, by reason of the often changing of Emperors, and knowing that all the World under their Dominion was now in suspence, they thought that by reason of their Troubles and Civil Wars, fit opportunity was offered them to recover their Freedom; and they were hereunto perswaded by *Cassius* and *Civilis*, two of the most potent amongst them, who long before desired Alteration, and now finding opportunity, shewed what Minds they bare. Whereupon taking Courage, they made trial what the common People thought of this Point, and the greatest part of them manifestly condescended hereunto, and perhaps the rest were not unwilling. At this time, as it were by God's Providence, *Vespasian* sent Letters to *Petilius Cerealis*, (who before had been Governour of *Germany*) and declared him Consul, commanding him to go into *Britain*, and take the Rule of the Country. He forthwith obeyed *Vespasian*'s Command: and hearing that the Germans had revolted, he went against them, they having now levied an Army, and gave them a great Overthrow, killing many of them, and forcing them to return to their Obedience to the Romans. Notwithstanding, if he had not come thither, not long after they had assuredly been punished for their Offence. For so soon as News of their Rebellion was brought to *Rome*, *Cæsar Domitianus*, *Vespasian*'s Son (who although very young, understood Matters of War beyond his Age) hearing of it, and being led by the Courage which was hereditary to him, undertook the Expedition to go and conquer them: The Barbarians terrified with the Report of his coming, submitted to him, thereby gaining this, that without bloodshed they were brought under Subjection as before. And all things in *Gallia* being well disposed of, so that it was not easy for them, although they would, to rebel any more, *Domitian* returned again to *Rome*, having gained great Credit to his Age and Country.

The Causes of the revolt of the Germans and French from the Romans.

Cerealis compelleth the Germans to Subjection.

Domitianus, *Titus*'s Brother.

At the same time also the *Scythians* rebelled; and assembling in great Multitudes, passed over the River *Ister*, and with great Violence and Cruelty coming unexpected, slew many Roman Garisons, whom they found in strong Holds: and *Fonteius Agrippa* Lieutenant-General, who had been Consul, meeting them, gave them Battel, and was slain: which done, they went all over the Countries adjoining, wasting, robbing, and spoiling them. When *Vespasian* heard thereof, and how *Mæsia* was all wasted, he sent *Rubrius Gallus* to chastise them; he having slain many of them in fight, forced the rest to retire into their own Country. This General having thus ended that War, provided to prevent them if hereafter they attempted the like: for he built far stronger Forts than were before; so that the Enemy could pass no way out of their own Country; by which Means the Wars in *Mæsia* were quickly ended.

The Scythians Rebellion against the Romans.

CHAP.

A

CHAP. XXIV.

The year of the World, 4036. after the Nativity of Christ, 74.

Of the River Sabbaticus, *and the Famous Triumph of* Vespasian *and* Titus.

Titus celebrateth many sumptuous pastimes in all the Cities of *Syria*.

Titus having some while remained at *Berytus* (as is before said) returned from thence, and shewed many Spectacles in all the Cities of *Syria*, where he came,
B reserving for that purpose the *Jews* that were Captives, to let all Men understand their overthrow; in his Journey he beheld a River worth the mentioning; it runneth in the midst between *Arcas* and *Raphaneas*, two Cities of the Kingdom of *Agryppa*, and hath a miraculous Nature; for when it floweth, it is very full of Water, and runneth with a swift stream; but having flowed six Days, it is on the seventh Day so dry that you may see the bottom, and the next Day it continueth his course; for which cause the *Jews* call it *Sabbaticus*, taking the Name thereof from the *Jews* Sabbath, which is the Seventh Day. When the *Antiochians* understood that *Titus* was coming to their City, they could not contain themselves within their Walls for joy, but all went out to meet him; and not only Men, but also Women and Children expected his coming thirty Furlongs off; and when he approached near them, they holding up
C their Hands to him, saluted him with great joy; and having received many Courtesies from him, they returned with him; and amongst other acclamations, they often besought him to banish the *Jews* out of their City. But *Titus* returned no Answer, making as though he heard not what they requested. Yet the *Jews* doubtful what he would do, and what his intent was, were all in exceeding great fear. *Titus* tarried not at *Antioch*; but passed from thence to *Zeugma* towards *Euphrates*, where the Ambassadors of *Vologesus* King of the *Parthians* came to him, and presented him a Golden Crown for his Conquest of the *Jews*; which he receiving, feasted the Ambassadors, and so returned to *Antioch*, where the Senate and People besought him to come into the Thea-
D tre, all the People being assembled there expecting him, and he accorded so to do: and again they besought him to expel the *Jews* out of their City; but he answered, that their Country, whereunto he might have banished them, was now destroyed, and there was no place that would receive them. The *Antiochians*, seeing they could not obtain their first Petition, requested another thing of him, to wit, that he would take away the Brazen Tables, wherein were engraven the *Jews* Privileges: But *Titus* would not grant that; but leaving the *Jews* in the same Estate he found them, he departed from thence into *Ægypt*. And as in the way he past by *Jerusalem*, comparing the Desolation of that Place with the Beauty and Goodly Buildings it had before it was destroyed, he lamented and pitied the overthrow thereof, not insolently rejoycing as another would
E have done, for having destroyed so fair and strong a City, but cursing the Seditious who forced him to destroy it, and being sorry he had made his Virtue known by the Calamity of that miserable People: For still great part of the Treasure of the City was found in the Ruines; and some the *Romans* found of themselves; but the most they got, the Captives told them of, which was Gold and Silver, and other precious things, buried by the Owners in the Earth, being uncertain what would betide them. *Titus* going forward in his Journey, speedily past through this deplorable Solitude, and came to *Alexandria*: and determining now to sail into *Italy*, he sent the two Legions, that accompanied him, unto the places from whence they came, the Fifth into *Mæsia*, and the Tenth into *Pannonia*, commanding *John* and *Simon*, the two chief of the Prisoners, and others, to the number of seven hundred, all of goodly stature and beautiful, to be
F carried into *Italy*, in order to use them in his Triumph. When he arrived at *Rome*, as he desired, the People were affected towards him, as if he had been their Father, and went out to meet him. *Vespasian* also honoured his Son *Titus*, meeting him in his own Person with great joy; all the Citizens likewise received him with exceeding joy, seeing that now the Father and his two Sons were met. Within a few days after they purposed to make but one Triumph for both, though the Senate had decreed to each a peculiar Triumph for their valiant deeds; and in the Day prefixed for the same no Man in all the City remained at home, but every one got a place to stand in, that they might see the Emperors, leaving only Room between them for their passage. All the Soldiers before day-light with their Captains in the Head of the Companies came and
G expected the Emperor, not at the Palace-Gate, but near the Temple of *Isis*, where the Emperors that Night lodged; and at day-break *Vespasian* and *Titus* came forth,

The flood Sabbaticus.

Titus cometh to *Antioch*.

The Prayer of the Citizens against the Jews.

Titus lamenteth the loss and desolation of *Jerusalem*. The *Romans* find no small part of the Riches of *Jerusalem*.

John and *Simon*, and seventy other goodly Jews, are reserved by *Titus* to be sent unto *Italy*.

The year of the World, 4036. after the Nativity of Christ, 74.

both crowned with Lawrel, and in Purple Garments made after their Country fashion; and they went to *Octavian*'s Walks, where the Senate, Nobles and *Roman* Knights expected their coming. Before the Porch was raised a Tribunal, and in it were placed Seats of Ivory, on which they ascending sate down, and presently all the Souldiers with a loud Voice shouted forth their Praises. The Emperours were unarmed, and cloathed in Silk, and crowned with Lawrel. *Vespasian* having received their praises, as they offered still to speak more in his commendations, he beckoned with his hand, and made a sign to them to be silent; which done, he rose up, and covering the greatest part of his Head with his Garment, he made the accustomed Prayers and Vows; and *Titus* also did the like. Then *Vespasian* spoke to them all in general, but in few words, and so dismissed the Souldiers to go to dinner, which, according to the custom, the Emperour was to provide for them; himself departed from them to the triumphant Gate, so called for that all Triumphs passed that way; and after they had eat there, they put on Triumphant Robes, and offered Sacrifices to the Gods, whose Images were placed by the Gate, and so went in Triumph all along the places designed for publick Shews, to the end that all People might have a better view of their Magnificence. But the Spectacles there exhibited, both for number, variety, and costlinesse, cannot be described sufficiently, being excellent in all things, which any Man could devise, both Workmanship, Riches, Variety, and Novelty. For almost all things that ever were in any place amongst Men that lived in Felicity, either Rich or Glorious, and pleasant to behold, all were that day shewed and seen in this Triumph, as a Testimony of the Grandeur of the *Roman* Empire. For there was such store of Works of Gold, Silver, and Ivory, that one would not have deemed them to have been made only for the pomp of that day, but to have been so plentiful, as if they had flowed all about the City; some carried fine Tapestry made of all sorts of Purple, & curiously wrought with Pictures & *Babylonian* work; and there was so many Gems and precious Stones, some set in Crowns of Gold, some in other works, that it appeared that without reason we judged them to be rare and scarce. Moreover, the Pictures of their Gods were carried with them, which were admirable both for greatness and workmanship, and all of precious matter. Moreover divers sorts of living Creatures were there to be seen, all adorned with some attire agreeing and alluding unto their Nature. There was also an infinite multitude of Men in Purple Garments wrought with Gold, who carried all these things; and all those that were designed to serve for this Pomp, were attired in such Garments, than which nothing could be more Glorious. Even the Captives were not without gorgeous attire; but the variety and beauty of the Garments made the Sadness of their Countenances less remarkable. The Pageants, that were born in the Triumph, were of admirable bigness, so that the People that beheld them, wondred how it was possible that Men should carry them; for many were built with three or four Losts one above another, surpassing all that can be imagined for work and cost; some of them being hang'd about with Tapestry of Gold; and all things annexed unto them, whereon they were carried, were made of wrought Gold or Ivory: Wherein was curiously represented the manner of War, and all Stratagems, and Arts of fighting, that could be devised; some in one part of the Pageant, some in another. There might one have beheld most fertile and fortunate Countries destroyed; whole Troops of Enemies slain, some flying, others taken Prisoners; strong and huge Walls battered down with Rams; Castles and Fortresses destroyed; great and populous Cities assaulted, and a whole Army entring the Breach; all places filled with massacred Men; and how those that were not able to fight, yielding themselves, asked Mercy; the Temples set on Fire; and after all else was wasted, the Houses thrown down upon their Owner's Heads; and a River not flowing, as it was wont, into tilled places, and to serve for the use of Man and Cattel to drink, but carrying Streams of Blood to quench part of the Flames, which consumed the City to Ashes; all which the Jews in their War endured. These things were so artificially represented to the view of those that had not seen them, as though they were now a-doing. Upon every Pageant stood the Governour of the City, representing the manner how it was taken. After all these followed many Ships; and in every place were carried the Spoils taken in War; amongst which those that were taken in the Temple of *Jerusalem* were most remarkable; for there was a Golden Table weighing many Talents, and likewise a Golden Candlestick, the use whereof was now not such as we were wont to put it to; for in the midst of the stem thereof was fixed a Base, and out of it proceeded many false branches, framed like a three-forked spear, every one being at the top made like a Lamp, which were seven in number, shewing the honour of the seventh day, which is called the Sabbath amongst the *Jews*. After all this was carried the *Jews* Law, which was the last of all the spoils. Then followed some that carried several Images of Victory, all made of Gold

The triumphant attire of *Vespasian* and *Titus*.

Their Vows and Dinner before their Triumph.

The magnificence of the Triumph.

The most precious Garments.

The building of the Pageants.

A Table of Gold of the weight of a great many Talents.

The last of the spoils was the Law of the *Jews*.

and

A and Ivory. Afterwards came *Veſpaſian*, followed by *Titus*, and *Domitian* accompanied them gallantly adorned, and mounted on an excellent Horſe, and ſo they went all to the Temple of *Jupiter Capitolinus*, and there was the end of all this Pomp. Here they made ſome ſtay. *The year of the World*, 4036. *after Chriſt's Nativity*, 74.

For it was an ancient Cuſtom of their Country, to repoſe themſelves there, till ſome came and brought News to them of the death of him who was General of their Enemies. This at this time was *Simon Giora*, who was alſo carried in the Triumph, and having a Rope faſtned about his Neck was drawn all along the Market place, where they that drew him kill'd him. For it is the cuſtom of the *Romans* there to put Malefactors to death that are condemned. After word was brought that he was dead, all the B People made joyful exclamations, and ſo they fell to Sacrifice; which done according to the cuſtom, they returned to the Palace, where they made a great Feaſt; as others alſo did for themſelves at their own Houſes. For this day was Sacred amongſt the *Romans* in joy of the Victory over their Enemies, and an end of Civil Calamity, and the beginning of good Fortune and Hope, which they had in their new Princes. *Simon* the Son of *Giora* is drawn with a Halter about his Neck through the Market Place.

When the Triumphs were ended, and all the *Roman* Empire quieted, *Veſpaſian* built a Temple, and dedicated it to Peace, which he did in ſo ſhort a ſpace, that it was admirable; and having beſtowed great coſt upon it, he alſo beautified it with divers Pictures and carved Works. And he placed in that Temple all things that Men C of former Ages had gathered together from the uttermoſt parts of the Earth. And he placed there all the Golden Veſſels, and other things that the Jews uſed in their Temple, doing them great reverence. But their Law, and the Tapeſtry or Purple Veils of the Sanctuary he commanded to be kept in the Palace. *Veſpaſian* buildeth and dedicateth a Temple to Peace

CHAP. XXV.

D *How* Herodium *and* Machæron *were taken by* Baſſus.

Cæſar ſent *Lucius Baſſus* into *Judea* to be Lieutenant-General there, who receiving the Army of *Cerealis Vetilianus*, took the Caſtle and Garriſon of *Herodium* by compoſition. After this, gathering together all his Troops which were diſperſed in divers places of the Country with the Tenth Legion he purpoſed to War againſt *Machæron*; for he thought it neceſſary to deſtroy that Caſtle, leſt its ſtrength might move many to rebel; for by reaſon of the ſituation of the place, they that were in it had great aſſurance of ſafety; and thoſe that ſought to aſſault it, were in great danger: For it was built upon a Rock that was exceeding high, and which made E it almoſt inexpugnable; and Nature had ſo deviſed, that it was hard to come to it being environed round about with Valleys of incredible depth and very difficult to paſs over; for that which is on the Weſt part is threeſcore Furlongs large, and endeth at the Lake *Aſphaltites*; on which ſide *Machæron* hath a very high Proſpect; and it is environed on the North and South with Valleys of the like depth; whereby it is impoſſible to win the Caſtle; but that Valley which is on the Eaſt ſide, is at leaſt a hundred Cubits deep, and endeth upon a Mountain near *Machæron*. *Alexander* King of the Jews ſeeing the Nature of the place, there built a Caſtle, which afterward *Gabinius* in the War againſt *Ariſtobulus* deſtroyed. But *Herod* when he was King, judged this place worthy to be fortified, as a Principal defence againſt the F Neighbouring *Arabians*: For it was aptly ſituate upon a Mountain, whence one might behold their Borders. Wherefore making a large Wall, he built a City there in the place that enters into the Caſtle; he alſo compaſſed the very top thereof with another Wall, and in the corner he placed Towers that were ſixty Cubits high; and in the very midſt of all he built a Palace for largeneſs and beauty admirable; and he made many Ciſterns to receive Water in convenient places, which ſerved the People abundantly, ſtriving as it were with Nature, that the Places which ſhe had made ſtrong, he by Art might make yet inexpugnable. He alſo laid up there in ſtore, Arms and warlike Engines, and alſo all Proviſions wherewith the Inhabitants might be able to hold out a long ſiege. *Herod* environeth *Machæron* with a great Wall and Tower. Wonderful ſtore of Arrows and other Engines in this Tower.

G In the King's Palace, grew the Herb called Rue, which was very admirable for the greatneſs; for no Figtree was taller or broader than it; and it was reported that it had Rue of admirable greatneſs

The year of the World, 4037. after the Nativity of Christ, 75.

continued ever ſince *Herod*'s time; and had endured longer; had not the Jews ruined it when they took the place. In the Valley that lieth on the North ſide of the City, there is a place called *Baaras*, where alſo groweth a Root of the ſame Name, the colour whereof reſembleth Flame, and it ſhineth at Night like the Sun-beams, and is not eaſie to be pulled up, till one caſt upon it the Urine of a Woman or her Flowers: whoſoever toucheth it is ſure to die, except he carry the Root hanging on his hand. It is alſo gathered another way without danger, after this manner: They dig all round about it, ſo that they leave a very little of the Root covered with Earth, and then they tye a Dog to it, who ſtriving to follow his Maſter, who makes as though he would go away, eaſily pulleth up the Root; and the Dog preſently dieth, as it were in his ſtead that ſeeketh to get it; but afterward none that handleth it or taketh it, need to ſtand in fear thereof. This Herb notwithſtanding all this danger is diligently ſought out for the Virtue it hath. For it driveth away Devils (which are the Souls of wicked Men) out of Mens Bodies, if it be applyed unto them; whereas otherwiſe if they had no help, theſe Devils poſſeſſing their Bodies would kill them. Out of that place alſo do ſpring certain hot Waters, very different in taſte one from another; for ſome are bitter, ſome ſweet; there are alſo ſources of cold Waters, one near another in a Plain; but which is moſt admirable, there is a Cave hard by, not very deep, environed with an eminent Rock above, from which there ſtands out as it were two Duggs or Paps hard by one another, and out of one of them floweth very cold Water, out of the other very hot; which mingled together make a pleaſant bath, and ſerve to cure many Diſeaſes, and eſpecially all pains of the ſinews. In the ſame place alſo are Mines of Sulphur and Alum.

H

How *Baaras* is to be gathered. Another faſhion how to dig the Roots.

I

Hot Baths.

K

Baſſus having viewed this place on every ſide, reſolved to beſiege it; and he endeavoured to fill up the Valley that was on the Eaſt ſide, and ſo make a way to it; which he began to do, haſtning to raiſe a very high Mount in order to batter the Caſtle. Thoſe that were Inhabitants conſtrained the Jews that were Strangers to go into the lower City, judging them an unprofitable multitude; and ſo they cauſed them to endure the firſt brunt of the Enemies, and they themſelves kept the Caſtle, both for that it was ſtrong, and eaſie to defend, and that they hoped that by yielding the place to the *Romans*, they might obtain Pardon of them. Yet firſt they purpoſed to make Trial if they could avoid the Siege; and therefore very courageouſly every day they made excurſions, and fought with thoſe they met, and many were ſlain on both parts. Fortune and opportunity ſometime cauſed one ſide to be Victors, ſometime another; for the *Jews* got the beſt, when they could aſſault the *Romans* unawares, and the *Romans* overcame, when they were aware of the *Jews* coming, and armed themſelves. But the Siege was not ended by theſe Skirmiſhes; at length a Chance befel, which obliged the *Jews* to yield the Caſtle.

The Jews that were forreigners dwelt in the lower City.

L

The conflict of the Jews with the Romans. *Eleazar* a Jew ſtrong in hand and fierce in bold attempts.

Amongſt thoſe that were beſieged was one *Eleazar* a young Man, very hardy and bold in any enterprize, and who oftentimes made excurſions, and ſought to hinder the *Romans* work, whom always in every fight he greatly endammaged, and by his Valour, and adventurous Courage, gave thoſe that were his Fellows opportunity to aſſault the *Romans*, and to fly again and retire in ſafety, himſelf being always the laſt that ſo retired. It happened one day, that the fight being ended, and both parts ſeperated, he as it were contemning all Men, and thinking that none of his Enemies durſt undertake to Combate with him, ſtayed without the Gate, ſpeaking to thoſe that were upon the Wall, and giving great attention to them. Then one *Rufus* an *Egyptian*, one of the *Roman Army*, ſpying this opportunity ran upon him ſo ſuddenly, that he unawares took him all unarmed as he was, and they upon the Walls ſtood amazed, whilſt *Rufus* led him into the *Roman* Camp; then the General of the *Romans* cauſed him to be led into a place, where they in the City might ſee him, and there to have all his Cloaths taken off, and to be whipped; the miſfortune of this young Man greatly diſcouraged the *Jews*, ſo that all the City was melted into Tears for the Calamity of this one Man. *Baſſus* ſeeing this contrived this device againſt them in order to move them to compaſſion, ſo that for to ſave him they ſhould yield their Caſtle: Which fell out as he deſired. He preſently commanded a Croſs to be erected, as though he would preſently have crucified *Eleazar*: Which ſight greatly moved them in the Caſtle to ſorrow; whereupon with loud cries they lamented, ſaying, that this calamity was inſupportable. *Eleazar* beſought them not to neglect him, who was now to die a moſt miſera-

M

Eleazar's calamity moveth the Jews to ſubmit themſelves.

N

O

ble

A ble Death; and moreover to provide for their own safety in yielding the Castle unto the Roman Forces and Success. *The year of the World, 4037. after the Nativity of Christ, 75.*

They moved with his Words, and many also within the City intreating for him, (for he came of great Parentage and had many Kindred) though contrary to their Natures, compassion took place in them; and so sending some of their Company speedily they desired to Parley, declaring that they would yield the Castle on Condition that they might safely depart away, and *Eleazar* might likewise be restored to them. Which offer of theirs the *Romans* accepted; and the Jews in the lower part of the City having intelligence of this agreement, resolved likewise to fly away in the Night; but so soon as they had opened their Gates, those that had agreed with *Bassus*,
B gave him intelligence thereof; either envying that their Country-men should escape, or else fearing that *Bassus* would punish them for their flight; yet for all this, the most valiant of those that fled, who got out before the rest, escaped, the rest were slain, to the number of one thousand seven hundred men; the Women and Children were made Bond-slaves. And *Bassus* thinking it meet to keep his Promise to them of the Castle, permitted them safely to depart, and restored *Eleazar* to them.

1700 Jews slain by the *Romans*.

C

CHAP. XXVI.

Of the Jews that Bassus *slew; and how the Emperour caused the Lands of* Judea *to be sold.*

THis done *Bassus* prepared to carry his Army into the Forest called *Jardes*, where he had notice that many Jews were assembled together, having escaped from *Jerusalem* and *Machæra* during the Siege. So coming to the place, and finding it to be as
D it was reported to him, he first of all inviroued it with Horsemen, that if any of the Jews sought to escape, the Horsemen might dispatch them; and he commanded the Footmen to cut down the Wood into which they had fled to hide themselves. So through necessity the Jews were constrained to fight, in hope by a courageous Charge to make a passage for themselves. Wherefore, with a great Cry they violently assaulted those by whom they were inviroued, and the *Romans* valiantly received them, and by their valour and the Jews desperation the Fight endured a long time; yet the event of the Battle was favourable to the *Romans*, of whom only twelve were slain, and very few wounded, but all the Jews were slain in the fight, being in number three thousand, and also their Captain *Judas* the Son of *Jairus* (of whom we have already made men-
E tion, and who during the siege of *Jerusalem* was Commander of a Company there, and hid himself in a certain Cave, and secretly escaped from thence.) At that time *Cæsar* writ to *Liberius Maximus* his Governour, and to *Bassus*, to sell all the Lands of *Judea*: for he would not build any more Cities, but appropriated it to himself, leaving there only eight hundred Souldiers, and giving them a place to dwell in called *Emaus*, thirty Furlongs distant from *Jerusalem*; and he imposed a Tribute upon all Jews whersoever they lived, commanding every one of them every year to pay two Drachms to the Capitol, according as in former times they were wont to pay to the Temple of *Jerusalem*: And this was the miserable Estate of the Jews at that time.

Jardes, a Wood invironed by the *Romans*.

3000 Jews slain.

A Tribute imposed by *Cæsar* on all the Jews.

F

G

H

The year of the World, 4037. after the Nativity of Christ, 75.

CHAP. XXVII.

Of the Death of King Antiochus; *and how the* Alans *invaded* Armenia.

IN the fourth year of *Vespasian*'s Reign, it happened that *Antiochus* King of *Comagena* with all his Family, fell into great misfortune upon this occasion. *Cesennius Petus* Governour of *Syria* (either for envy, or for that indeed it was so; for it is not well known) sent Letters to *Cæsar*, declaring to him that *Antiochus* was determined to revolt from the *Romans*, together with his Son *Epiphanes*; that he had made a League with I the King of the *Parthians*; and that therefore it was necessary to prevent them in time, lest if they first began to revolt openly, they might trouble all the *Roman* Empire with War. *Cæsar* did not neglect this News, for that the nearness of both the King's Countries one to another seemed to require that they should be quickly prevented; for *Samosata* the greatest City of *Comagena* is situate upon *Euphrates*, and so might both easily receive the *Parthians*, and be a Strong-hold for them; and also there they might easily pass over the River. Wherefore *Vespasian* sent Word to *Petus*, That he permitted him to do what he thought expedient; and he forthwith, *Antiochus* thinking nothing, suddenly entred into *Comagena* with the sixth Legion, and certain other Companies of Foot, and some Troops of Horse, accompanied with *Aristobulus* King of *Chalcis*, and *Sohemus* King K of *Emesa*, who came to assist him. They entred the Country without any fight; for none of the Inhabitants offered to resist. *Antiochus* though surprized with this unexpected News, yet did not so much as think of any War against the *Romans*; but determined to leave the whole Kingdom in that State that then it was in, and with his Wife and Children to depart from thence, hoping hereby to clear himself to the *Romans*, from that which they suspected of him; and going almost a hundred and thirty Furlongs from the City into a Plain, there he encamped. *Petus* sent Men to *Samosata* to take it, as they easily did, and were left to keep the City, whilst he with the rest of the Soldiers purpose to go against *Antiochus*: But the King, though by necessity urged thereto, yet would not fight against the *Romans*; but bewailing his misfortune, endured patiently all what- L soever: But his two Sons being lusty strong young Men, and skilful in Martial Affairs, could not easily abstain from Fight in this their distress. Wherefore they had recourse to their Forces, and in a great fight that endured a whole day, they shewed their Valour, and came off with little loss; yet *Antiochus*, after this fight, would not any longer abide in his Country, but taking his Wife and Daughters he fled into *Cilicia*, and thereby discouraged his Souldiers, who despairing to keep the Kingdom for him, revolted to the *Romans*. But *Epiphanes* and the rest were forced to seek to save themselves, before such time as they were left destitute, and so accompanied with ten Horsemen, they passed the River *Euphrates*: And so being out of danger, they went to *Vologesus*, by whom they were received, not as Fugitives, but with great Honour, and according to M their degree, as though they yet possessed their ancient dignity.

Cesennius Petus President of *Syria* accuseth *Antiochus* before *Cæsar*.

Antiochus is suddenly invaded by *Cesennius*.

Antiochus chuseth rather to depart out of his Country with his Wife and Children, than to fight with the *Romans*.

Antiochus flieth with his Wife into *Cilicia*.

Epiphanes flieth to *Vologesus* the King of *Parthia*.

Petus coming to *Tarsus* of *Cilicia*, sent a Centurion to arrest and carry *Antiochus* bound to *Rome*. But *Vespasian* permitted not the King to be so ill treated, considering more the old Friendship between them, than the Offence which he believed had given occasion to this War. Wherefore he commanded, that in the way as he came, he should be unbound and stay a while at *Lacedæmon*, and forbear his journey towards *Rome*; allowing him Money sufficient to maintain his Kingly dignity.

Antiochus taken.

Epiphanes, and those with him hearing this, were eased of the great concern they took for their Father, whom they greatly feared to be fallen into some danger; and now they also conceived some hope to be reconciled to *Cæsar*; whereof *Vologesus* writ to *Vespasian*, N who courteously gave them leave to come to *Rome*; and their Father was presently sent for to them from *Lacedæmon*, and so they remained at *Rome* in great Honour.

Antiochus reconciled to *Cæsar*.

The Nation of the *Alans*, being originally *Scythians*, inhabit about the River *Tanais*, and the Marshes of *Mæotis*, as in another place we have recounted. They conspiring with the King of *Hyrcania* to pass into *Media* and sack it (for he was Master of that passage which King *Alexander* had made in such wise, that it was shut up with Iron Gates) obtained leave to pass, and so came into *Media*, whilst the *Medes* nothing feared any such matter, and sacked and spoiled all their populous and wealthy borders being full of Cattel, none daring to resist them; for *Pacorus* King of that Country, for fear fled into the strongest Hold he had, and left all his Goods behind him, and with much O adoredeemed his Wife and Concubines, whom they had taken, for a hundred Talents.

The *Alans* enter *Media* to spoil the same.

Having

A Having therefore Licence to rob and ſpoil, for that no Man reſiſted them, they came into *Armenia*, and waſted all the Country thereabout. *Tyridates* was then King of that Country, who with an Army coming to fight againſt them, was almoſt by them taken alive in the Battle; for one caſt a Halter about him and began to draw him amongſt the Enemies; and ſo had done, but that he with his Sword quickly cut the Rope and fled; and they being more enraged, by reaſon he fought againſt them, waſted all the Country, and carrying with them a great multitude of Men and Cattle out of both Countries, they returned into their own.

The year of the World, 4035. after the Nativity of Chriſt. 73.

Armenia waſted.

B

CHAP. XXVIII.

How Maſſada, *a very ſtrong Caſtle, was taken.*

Baſſus dying in *Judæa*, *Flavius Sylva* ſucceeded in his place; who perceiving that all the Country elſe were Conquered ſave one only Caſtle, he with all the Forces he could make went againſt it. This Caſtle is called *Maſſada*. The Captain of the *Sicarians*, named *Eleazar*, who commanded in it, was a very ſtrong and valiant Man, of the Tribe of *Judah*, who perſwaded a great many *Jews*, as is beforeſaid, not to enroll themC ſelves when *Cyrenæus* was Cenſor, and ſent to Tax *Judæa*. For at that time the *Sicarians* had conſpired againſt thoſe that obeyed the *Romans*, and in all things uſed them like Enemies, taking and driving away their Goods, and firing their Houſes, affirming that they nothing differed from Strangers, who betrayed the liberty of their Country, rather than they would fight for it, and that they had rather they were on the *Romans* ſide. But this was only an excuſe to hide their Avarice and injurious Dealing, as the proof made manifeſt; for they themſelves revolted and bore Arms againſt the *Romans*, and their enterpriſes againſt the *Romans* were worſe than the reſt; and when their firſt forged pretence was known and confuted, they raged more than before againſt thoſe that upbraided them with it.

D For at that time the Jews abounded with all manner of Iniquity, ſo that none was left uncommitted; yea, though one endeavoured to invent ſome new Villainies, yet could he deviſe none that was not then practiſed: All laboured with this malady, both in particular, and in common; and every one ſtrove with other to ſurpaſs his Fellow in Impiety againſt God, and injuſtice towards his Neighbour. The Mighty vexed the weaker ſort; and the meaner ſort deſtroyed the Potentates, and took their riches away from them; thoſe gaped after Rule and Dominion, theſe after Miſchief.

The time among the Jews which was moſt fruitful in all manner of impiety.

The *Sicarians* were the firſt that were ſo cruel and injurious againſt their Neighbours: for not provoked thereunto, either by Deed or Word, they ſlew and injured all Men without cauſe; but in compariſon of *John* they were very moderate. For he did not only E ſlay all that counſelled that which was good and profitable, as his greateſt Enemies, eſpecially the Citizens; but alſo he many ways injured his Country, like one who impiouſly contemned God himſelf; for he did eat forbidden Meats, and violated the purity of his Country's Cuſtoms; ſo that it was no wonder to ſee him obſerve no Juſtice nor Fidelity towards Men, who had now infringed the Laws of God. Again, what Villainies did *Simon Giora* leave undone? Or what injury did he abſtain from offering to their Bodies, who had choſen him for their Ruler? What did Kindred and Friendſhip then avail any Man? Yea, it occaſioned them to be more cruelly uſed, and more tyrannouſly butchered, than otherwiſe: For they thought it a pitiful Offence to abuſe Strangers, but a Glory to exerciſe Cruelty upon their moſt familiar Friends.

John Giſcala.

Simon Son of *Giora.*

F The *Idumæans* were followers of this fury, who kill'd the High-Prieſts, and left not any one of note in the City, by whom God might be honoured; and induced all injuſtice poſſible, wherein the Zealous excelled: For they committed all miſchief, leaving nothing unattempted, that had ever before that time been practiſed; yet they took their Name from thoſe that practiſe Good and Godlineſs, but in truth it was to mock and flout thoſe that did well, (ſo ſavage and cruel was their Nature;) or elſe accounting the greateſt Impiety to be Goodneſs. But their End was as they deſerved; God puniſhed their Impieties with his juſt Vengeance; for even till the end of their lives, they endured all the Miſeries that is poſſible for Man's Nature to abide, undergoing all ſorts of Forments. Perhaps one will ſay that their puniſhment was not ſo great as they deſerved: G But what puniſhment could be deviſed ſufficient for their deſerts? I cannot now ſtand to lament thoſe who periſhed by theſe Men's cruelty: Wherefore I will return where I left.

The Idumæans.

The Zealous.

The end of the Jews anſwerable to their lives.

Sylva

The year of the World, 4038. after the Nativity of Christ, 76.

Silva the Captain of the *Romans* beſiegeth *Maſſada.*

Sylva being advanced againſt *Eleazar*, and thoſe that kept *Maſſada* with him, who were *Sicarians*, he preſently ſubdued all the Confines and Borders round about, and put in every fit place Garriſons, and inviroined the Caſtle with a Wall, leſt any of the Beſieged ſhould eſcape, and that the Beſiegers might there keep a continual Guard. Moreover, he placed his Camp in a fit Quarter for the Siege, where the Rock that the Caſtle was built upon joyned to the other Mountain; but it was an unfit place to get Neceſſaries in; for not only Victuals were fetch'd far off by great labour of the Jews, who were commanded to do it; but alſo Water for the whole Army ſome-where elſe, for there was no Fountain near that place. H

The ſituation of *Maſſada.*

This done, *Sylva* attempted the Caſtle; wherein it was requiſite for him to uſe both art and labour, by reaſon of the ſtrength of the Caſtle, which is thus ſituate. It is inviroined round with a huge Rock very high on every ſide; and the Valley underneath is ſo deep, that one can ſcarce ſee the bottom, all rocky and inacceſſible to all Animals; ſaving only that in two places there is a difficult paſſage to it, one from the Lake *Aſphaltites* towards the Eaſt, and the eaſieſt of the two on the Weſt ſide; the firſt is called a *Snake*; taking its Name of the ſtraitneſs and crooked turnings; for the Rock that is eminent, ſeemeth as it were broken in ſunder, and by little and little often returneth again into it ſelf, and is by degrees extended in length, ſo that he that goeth that way, can make no haſte, but muſt ſtep with one Foot firſt upon them, and the other upon another, and muſt ſtand upon one Foot while he removeth the other, and he that falleth is ſure to be killed in the fall; for there is ſuch a hollow place on either ſide between the Rocks, that it is able to terrifie the boldeſt Man alive. When one hath gone thirty Furlongs by this Way, one comes to the top of the Hill, which is not ſteep, but hath a Plain upon it. *Jonathan* the High-Prieſt was the firſt that built a Caſtle in this place, and called it *Maſſada*; and *Herod* after him beſtowed great labour and coſt in fortifying it, for he inviroined it with a Wall of ſeven Furlongs circuit, all of white Stone, twelve Cubits high, and eight Cubits broad; and placed in it twenty ſeven Towers that were fifty Cubits high, by which Men paſſed into the Houſes that were round about the Wall within. I

The journey by the Rock called the *Snake.*

The top more fruitful and fatter ſoil than the Plain.

The King appointed the top of the Hill for Tillage, becauſe it was a more fertile and fat Soil than any ground elſe, ſo that if at any time they within the Caſtle wanted Proviſion, yet they might not be famiſhed, having this ground to furniſh them. He alſo built in this place a Palace for himſelf, the way to which was on the Weſt ſide within the Caſtle Wall, whoſe proſpect was towards the North; and he inviroined the ſame with a very ſtrong Wall, and in the corners thereof he built four very firm Towers threeſcore Cubits high, and very ſumptuous within, having divers Rooms, Galleries, and Baths, ſupported in every place with Pillars, every one of which was one only ſtone: The Walls thereof were of ſolid Stone of divers colours; and to every Houſe, and in the top of the Hill, and round about the Palace, he hewed certain Ciſterns out of the Rock to hold Water; ſo that by this means Water was as plentiful, as though they had had Fountains within the Caſtle. There was a way to the Caſtle under ground from the King's Palace, which they that were without could not perceive; but the Way above ground was inacceſſible; for as we have already ſaid, by the Way on the Eaſt ſide no Man could paſs, and as for that on the Weſt, it was ſtop'd up with a Tower built in the ſtrait thereof, diſtant a thouſand Cubits from the Caſtle, by which it was impoſſible to paſs; and it was not eaſie to get it by force; and the more leiſurely one went, the greater was the danger. Thus was this Fortreſs ſtrengthened both by Art and Nature. K L M

Herod's Palace.

A Tower to the Weſt ſide.

Great ſtore of Proviſion in the Caſtle.

The Proviſion within the Caſtle was admirable for the plenty thereof; for there was Corn ſufficient for many years, beſides Wine and Oil, and all ſorts of Pulſe, and great quantity of Dates. All which *Eleazar*, having deceitfully obtained the Caſtle with his *Sicarians*, found there; which Proviſion was all as ſound and as freſh, as though it had newly been laid up in ſtore; notwithſtanding, that from the time it was placed there, to the time that the *Romans* took it, were a hundred years: And the *Romans* found the relicks of the Fruits incorrupted; and one may juſtly think that the cauſe hereof is the Air about the Caſtle, which by reaſon of the height of the place is moſt pure, and free from all earthly corruption. There was alſo found all manner of Armour in great quantity, which *Herod* had made, and would have armed ten thouſand Men; alſo much unwrought Iron, Braſs, and Lead; ſo that one may judge that Proviſion to have been reſerved for ſome great cauſe. N

Fruit for an hundred years kept uncorrupted.

Herod ſuſpecting a double peril, builded the place for a refuge.

It is reported, that *Herod* prepared that Caſtle for his refuge, when he doubted two great dangers: Firſt, That the People of the Jews would depoſe him, and make them Kings whoſe Anceſtors had before reigned. O

The other, which was more conſiderable, was, for that he feared *Cleopatra* Queen of *Ægypt*,

A *Ægypt*, who without concealing her intent often requeſted *Antonius* that *Herod* might be ſlain, and that ſhe might have the Kingdom of the *Jews* given to her. And it was a great marvel that *Antonius* doting ſo upon her, did not fulfill her requeſt. *Herod* upon theſe apprehenſions built *Maſſada*, and left it ſo furniſhed, that without taking it, the *Romans* could not put an end to the War againſt the *Jews*. After the General of the *Romans* had now compaſſed all the place without with a Wall (as is before ſaid) to the end that none might eſcape, he began to aſſault the Caſtle, but found one only place that he could fill up with Earth. For behind the Tower, which on the Weſt-ſide ſtopped up the paſſage to the Caſtle and Palace, there was a great Rock very large and long, yet not ſo high as *Maſſada* by three hundred Cubits: The Rock was called *Leuce*, B which ſignifieth *White*. When *Sylva* had gotten this Rock, he commanded his Souldiers to build a Mount thereon; and they cheerfully labouring, raiſed ſuddenly a Mount two hundred Cubits high; yet by reaſon of the heighth it ſeemed not firm nor ſufficient enough to bear the Engines; wherefore upon it was built a Platform with great ſtones fifty Cubits high, and as many Cubits broad; the Engines were ſuch as *Veſpaſian* and *Titus* had deviſed to batter Walls with; and upon this Platform they made a Tower threeſcore Cubits high, all plated about with Iron.

The year of the World, 4038. *after Chriſt's Nativity*, 76.

Herod ſuſpecting a double peril, builded the place for a refuge.

There was but one place about *Maſſada* to raiſe a Mount to batter on.

From hence the *Romans* with many ſhot from their Engines drove the *Jews* from off the Caſtle Walls, not ſuffering them to lift up their Heads. And *Sylva* having made a mighty Ram, cauſed the Wall to be continually battered therewith; but it could ſcarce- C ly make a breach in it; and the *Sicarians* quickly prevented it, by building another Wall within, which could not be broken with the Ram, becauſe it was yet ſoft, and ſo broke the force thereof; for they ſaw'd Timber in pieces, and as it were made two rails; and then filled the ſpace between the two rails with Earth, and with other planks they kept the Earth from falling down, ſo that they made a Work like the Wall of a Houſe; which for that it yielded to the blows of the Ram (being ſoft Earth) the Ram could not prevail againſt it, but rather made it more ſtrong than before by ramming the Earth together.

The City battered with a large Ram. And by *Sylva*'s appointment.

Sylva perceiving this, Judged that he might ſooner deſtroy the Wall with Fire, than with his Engine, and ſo he commanded the Soldiers to caſt upon it many burning Fire- D brands; and the Fire quickly took hold of the Wall, becauſe it was for the moſt part built with Wood; and eaſily alſo pierced through it, by reaſon it was not cloſe wrought together; and there was a great flame.

Fire-brands darted againſt the Walls.

At the very beginning of the Fire the North Wind greatly annoyed the *Romans*; for the Fire blowing furiouſly from above againſt them, it drove ſo extreamly upon them, that they were in great deſpair, fearing their Engines would be burnt; but preſently the Wind changing and blowing from the South, (as it were by God's Providence,) it turned the Fire again upon the Wall, ſo that all of it, even to the foundation thereof, was wholly ſet on Fire. The *Romans* thus aſſiſted by God, returned again into their Camp joyfully, purpoſing the next Morning betimes to give the aſſault, and that Night E to place ſtronger Watches, leſt any of the Enemies ſhould eſcape. But *Eleazar* was far from thinking to flie; neither would he permit any one of his Company to think of it. But ſeeing now the Wall was fired, and not knowing any way elſe to ſave himſelf, conſidering likewiſe what the *Romans* would do unto their Wives and Children if they ſhould take them, he deliberated of all their deaths, which he in that extremity judged to be the beſt way they could take. And ſo he aſſembled the moſt valiant of all his Companions, and exhorted them all thereunto, after this manner.

The North winds diverting the flame, turneth it on the Romans.

Generous Jews, we long ago reſolved with our ſelves to ſerve neither the Romans, nor any other ſave only God; for he alone is the true and juſt Lord of all Men. Behold, the time is now come, that requireth you to ſhew your reſolute minds: Let us not therefore diſhonour our F *ſelves, and beſide our Slavery, ſuffer alſo intolerable torments, if we be taken alive by the Romans. For we were the firſt that revolted from them, and now the laſt that War againſt them. And I verily think that God hath given us this benefit, that we may die well in our own liberty, which he denied to others, who were overcome contrary to all expectation. We are certain to be conquered as ſoon as it is day-light; but to die valiantly with our deareſt Friends, is a Glorious reſolution for valiant Men; and of this our Enemies cannot debar us, who labour to take us alive, and carry us away Captives; and we are not able to vanquiſh them in fight. For truly, at the firſt (when we who coveted liberty ſuffered all miſery at the hands of our own Countrymen, and worſe at the hands of our Enemies) we ſhould have conſidered, that God who was ſometimes favourable to the Nation of the Jews, had now* G *condemned it to perdition; for had he yet been favourable to us, or had he yet been but lightly offended with us, he would not have permitted ſo many Men to have periſhed, and have delivered his Holy City into the hands of the Enemies to be conſumed with Fire.*

Eleazar's Oration to his companions.

Eleazar confeſſeth God's wrath to be kindled againſt the people.

We

The year of the World, 4038. after the Nativity of Christ, 76.

We only amongſt all our Nation have hoped to live in liberty, as though we had no ways H
offended the Divine Majeſty, or been guilty of any Offence, who indeed taught others iniquity. So you ſee how we are puniſhed for longing after vain hope, being brought into greater extremity than we expected. Neither hath our Caſtle, by Nature inexpugnable, any thing profited us to our preſervation; but we having ſtore of Victuals and Arms, and all other neceſſaries, have loſt all hope of ſafety, God himſelf manifeſtly taking it from us. For the fire that once was carried againſt our Enemies, did not of it ſelf return againſt us and the Wall we built: But it was for the puniſhment of our Offences, who furiouſly raged againſt our own Nation: Wherefore I requeſt you, let us not be puniſhed by the Romans, whoſe Forces are invincible, but of our ſelves let us ſatisfie the anger of God, and ſo it will be more tolerable for us; even by that means our Wives ſhall die undefiled, and our Chil- I
dren ſhall not taſte of ſervile Captivity. After whoſe deaths, we will one help another to die with credit, preſerving our liberty, which is the beſt Sepulture of all. Yet let us firſt fire our Caſtle, and burn our Treaſure; for it will be no ſmall grief to the Romans, if they neither get our Bodies alive, nor find any jot of our riches for recompence of their labour. Let us only leave our Victuals as a ſufficient Teſtimony, that Famine did not cauſe us to be conquered; but that we, as at firſt we reſolved, preferred death before bondage.

The puniſhment, of thoſe Crimes, which the Jews in *Jewry* attempted againſt the Gentiles.

The beſt grave is when liberty is maintained.

Eleazar having thus ſpoken, they that were preſent did not all accord with him; for ſome joyfully haſted to execute his advice, thinking it a Glorious Death. But others moved with compaſſion toward their Wives and Families, were ſomething backward, or elſe abhorred to kill themſelves, and looking one upon another with Tears, ſhew'd K
their diſagreement from that which *Eleazar* adviſed. Which when *Eleazar* perceiv'd, and that his Counſel through fear was defeated; fearing alſo that they who courageouſly had at firſt accorded thereunto, would be withdrawn by the Tears of others, he did not ſo end his exhortation; but ſtanding up, he begun with a vehement diſcourſe to ſpeak to them of the immortality of the Soul, and fixing his Eyes upon thoſe that wept with a great exclamation, ſaid,

Eleazar's Oration as touching the immortality of the Soul.

How much am I deceived who thought that valiant Men fighting for their Liberty would rather chuſe to die than to live? But ye ſhew your ſelves not to excel any ordinary Men, who fear to die, notwithſtanding that thereby you may eſcape great miſery and calamity; though in this point you ought not to have expected any admonition thereunto, nor to have made any L
delay to do it. The ancient Cuſtoms, which have endured ever ſince men had reaſon, the Divine Doctrine of our Nation, which hath continually been confirmed by the deeds of our Predeceſſors, do inſtruct us, that it is miſerable to live, and not to die. For Death diſmiſſeth our Souls from Priſon to their moſt pure and proper place, where never after they ſhall be touched with calamity. But whilſt they are bound in a Mortal Body, and participate of his miſeries, they may in a manner be affirmed to be dead. For there is no proportion between two things, one whereof is Divine, and the other Mortal. True it is, that our Souls can do much being joyned to our Bodies, which they uſe as their inſtruments, ſecretly producing in them motion and many other actions paſſing the Nature of Mortal things. But when the Soul is looſed from that heavy burthen, which weighs it down to the Earth, and hath recovered its proper M
habitation, then it enjoyeth free and perfect felicity, and remaineth inviſible to mortal Eyes, as God himſelf is, as likewiſe it is in our Bodies. For it cometh ſecretly into them, and ſo departeth from them again, that no Man can perceive it, being of a Nature incorruptible, and yet cauſing great changes in our Bodies. For whatſoever the Soul toucheth, that preſently liveth and flouriſheth; and what it forſaketh, that incontinently withereth and dyeth; ſo much doth it participate of immortality. Sleep may be an evident argument to you of this which I ſpeak, in which the Soul not being diſtracted taketh a moſt pleaſant and ſweet repoſe; and communicating with God, it foreſeeth many future Events. Wherefore then ſhould we fear Death, who love the reſt that we have in ſleep? were he not a Mad-man, that for a ſhort Life would hinder himſelf of that which is Eternal? It is N
neceſſary that we who are inſtructed in the Law of our Nation ſhould give Example to others to deſpiſe and contemn Death. But if we ſeek confirmation hereof from Strangers, let us ſee the Examples of the wiſer ſort of Indians; for they being juſt Men, tolerate this Life as a neceſſary Office of Nature for a certain time, though againſt their Wills; yet do they even in perfect Health haſten to unlooſe the Soul bound in this Mortal Body, though not urged thereunto by any calamity or neceſſity, but only for deſire of immortality, and ſolemnly take leave of their Friends; neither doth any one ſeek to hinder them, but eſteeming them moſt fortunate, they ſend them Commendations and other Meſſages to their Friends departed; ſo firm is their belief that the Souls of the dead have Communion and converſation together. And thus having all inſtruction what to ſay to the Souls O
departed, they with great applauſe leap into the Fire, that thereby their Souls may be puriſied and ſeparated from their Bodies. And their Friends go more joyfully with them

when

A Soul tyed in a Mortal Body. The power of the Soul.

Sleep the Argument of the immortality of the Soul.

The profeſſors of wiſdom among the Indians burn themſelves.

A *when they go to their Death, than any doth, that bringeth his Friend on the way when he is to go a great Journey; and they bewail only themſelves, and not thoſe who are dead and have attained immortality. Shall not we then be aſhamed not to believe ſo firmly as the* Indians *do? Deſpiſing through our own ſloth our Country-laws which are to be reverenced of all Men: Nay, ſuppoſing that by our Law we had been inſtructed contrariwiſe, to wit, that to live in this Life is Bliſs, and to die is Calamity; yet notwithſtanding, this preſent neceſſity, this preſent time had been a ſufficient motive to cauſe us to embrace Death rather than Life, ſeeing that the Will of God and neceſſity oblige us thereunto: For who can doubt that God, to puniſh us for having made ill uſe of Life, has long ſince reſolved to deprive us*

B *of it? And that it is not to our own Forces, or the Clemency of the* Romans, *that we are beholding for not being all ſlain in this War? But a more potent cauſe hereof there was which made them Conquerors. Were they the* Romans *that ſlew the* Jews *that inhabited at* Cæſarea, *whom the Inhabitants thereof, upon the Sabbath-day, they being aſſembled in one place together with their Wives and Children, maſſacred, notwithſtanding that they had no intent to revolt from them, nor ever lifted up their Hand in their own defence, nothing fearing the* Romans, *who only accounted thoſe of our Nation their Enemies that revolted from them? But ſome may object the* Jews *at* Cæſarea, *and the Inhabitants thereof were always at variance, and that now they revenged their old Quarrel, having gotten opportunity. What then ſhall we ſay of the* Scythopolians, *who bare Arms with the* Grecians *againſt us, and denied to aſſiſt their own kindred againſt the* Romans? *What profit did*

C *they receive by this their good Will and Fidelity? for they were altogether with their whole Families cruelly ſlain; and this was the reward they had for their labour, for having withſtood us from doing the like to them. It were too long to recount particularly all things to this effect. For as ye know there is no City in all* Syria *that hath not maſſacred the* Jews *inhabiting in it, and that is not more an Enemy than the* Romans *were. They of* Damaſcus, *although they could not deviſe any probable cauſe for it, yet maſſacred all the* Jews *living among them, amounting to the number of eighteen thouſand, beſide their Wives and Children. And is it not for certain reported, that the number of the* Jews *ſlain by the Egyptians were above* 60000? *It may be, that finding no aſſiſtance in a ſtrange Country, they were martyred by their Enemies; but they that in their own Country fought againſt*

D *the* Romans *wanted nothing that might have cauſed perfect hope of a full victory over the* Romans; *they had Weapons, Armour, Walls, and ſtrong Holds inexpugnable; and reſolution to ſhun no danger for the ſake of liberty; in a word, nothing that might put us into a condition to reſiſt. But for how long time did this ſuffice? For our Fortreſſes all were taken and ſubdued by the Enemies, as though they had been built to make their victory more Famous; and not to do us ſervice. And we may juſtly deem thoſe happy who were ſlain in the War; for they died in liberty. Yet who doth not pity the multitude of thoſe that fell into the* Romans *hands? or who would not haſten to die, rather than endure the like miſery that they ſuffered? Some of them were tortured with ſtripes, others burnt, others*

E *half eaten of wild beaſts, were reſerved alive for the ſecond meal? the moſt miſerable of all are thoſe that are yet alive, who often wiſh for death, and cannot find it. Where is now that potent City; that was once the Capital City of all our Nation, ſo ſtrengthened with Walls, ſo fortified with Towers and Caſtles to defend thoſe Walls, ſcarcely able to contain the proviſions for War, having in it ſo vaſt a multitude of men to fight for it, wherein God himſelf was thought to dwell? What is now become of it? It is razed down, even to the very foundations; and ſcarce any memory or relicks thereof left ſtanding; the whole people deſtroyed, only a few old and unhappy men ſurvive, who ſit among the Aſhes of the Temple, and a few women, whom the Enemies reſerved to ſatisfie their filthy luſt. And will any amongſt us, conſidering all theſe things, deſire to behold the light of the Sun, although he could live without moleſtation? who is ſuch an Enemy to his native ſoil? who is ſo effeminate, or deſirous of his life, that he*

F *doth not grieve to have lived till this time? would God we had been all in our graves, before we had ſeen that ſacred City fired by a hoſtile hand, before we beheld the Holy Temple deſtroyed by impious fire: and ſeeing that the hope we had to be revenged on our Enemies is now vaniſhed, and that we are left alone in miſery and neceſſity, let us haſten to die well, and take compaſſion on our ſelves, our Wives and Children, and that whilſt we have time. For we are all born to die, and all that are begotten by us, and the ſtrongeſt men living cannot avoid it: but injury, and bondage, and to ſee our Wives and Children abuſed before our faces, is no neceſſity proceeding from Nature, but they only are forced to endure it, who, when they might have died without it, did refuſe for fear. We firſt of all truſting to our ſtrength, rebelled againſt the* Romans; *afterwards they exhorted us to obedience, but we*

G *denied: which of them then will not be enraged againſt us, if they can take us alive? Moſt miſerable ſhall thoſe young men be, whoſe ſtrength will endure many torments; and thoſe old men will move compaſſion, whoſe aged years cannot ſuffer tortures; one ſhall ſee his Wife carried away from him, and another his Son, having his hands bound behind him, cry out to his*

The year of the World, 4038. after the Nativity of Chriſt, 76.

An exhortation to contemn death, drawn from the time and place.

Example taken from the *Jews* that were ſlain in *Cæſarea.*

The calamity of the *Jews* in *Scythopolis.*

18000 *Jews* ſlain in *Syria*, and 60000 in *Egypt.*

The calamity of thoſe *Jews* who were taken by the *Romans.*

Jeruſalem the Metropolitan City razed from the foundations.

We are born to die, and the ſtrongeſt cannot avoid the ſame.

his Father for help; who now whilſt they are free from the thraldom of their Enemies, may H
gloriouſly aſſiſt us with their Swords. Let us with our Wives and Children die Freemen;
let us together depart out of this Life. This our Religion commandeth, this our Wives and
Children perſwade; God himſelf hath driven us to this neceſſity for this purpoſe. The Ro-
mans would have it otherwiſe; who fear leſt any of us ſhould periſh, and not fall into their
Hands alive. Let us therefore haſten, that inſtead of their hope, whereby they verily per-
ſwaded themſelves to take us alive, we may contrary to their expectation daunt them with
ſudden admiration of our Glorious Deaths.

The year of the World, 4038. after the Nativity of Chriſt, 76.

Eleazar tells the Jews of the *Romans* Tyranny.

It is a happineſs among the Jews to die free.

Whilſt *Eleazar* was yet ſpeaking, and deſirous ſtill to continue his exhortation, they interrupted him; every one now in a fury bent to follow his advice, made haſte to effect it; and as though they had been urged by ſome Spirit thereto, one laboured to prevent I another in the execution thereof, judging him to ſhew moſt valour and fortitude, that firſt diſpatched himſelf. They were alſo deſirous to kill their Wives and Children with themſelves. And which is moſt ſtrange, their Minds were nothing altered when they came to effect this bloody work: but with the ſame reſolution they had, when they heard *Eleazar*'s Speech, every one retained his good affection towards his Friends; yet permitting Reaſon to take no place, and perſwading themſelves that thus they had well provided for their Children, they embraced their Wives and Children for their laſt farewel, and took their leaves of them, kiſſing them with Tears, and then all at once ſlew them, as though it had been done by the Hands of other Men, and not their own, comforting themſelves in being forced ſo to do, and that hereby they ſhould eſcape the tyranny and K cruelty of their Enemies. Finally, no Man was ſo cowardly, who durſt not venture on this action; ſo every one of them killed his deareſt Friends. O miſerable People, whom neceſſity forced to ſlay their Wives and Children, and to account this action the very leaſt of all their miſeries. After which, not enduring the grief that enſued upon this Fact, and thinking that in living any while after them, they ſhould injure thoſe whom they had ſlain, they with all ſpeed poſſible gathered all their riches together, and ſet them on fire; which done, they elected ten by lot, who ſhould kill the reſt; and every one proſtrating himſelf upon his Wife and Children, and embracing them in his Arms, was ſlain willingly by thoſe that executed that wretched Office; who having without fear diſpatch'd them, they caſt lots whoſe fortune it ſhould be to kill all the L reſt; and he upon whom the lot ſhould fall, was to kill the other nine, and laſtly himſelf upon them all; and every one ſo encouraged one another, that there was no difference between thoſe that were to be killed and thoſe that were to kill; and ſo the reſt offered themſelves to death; which done, he who was the laſt of all, being yet alive, went amongſt the dead Bodies, and ſearched to ſee if any ſtill lived that needed his Hand in ſo great a multitude of ſlain People; and finding all of them diſpatched, he went and fired the Palace; which done, he with all his force thruſt his Sword into his own Body up to the Hilts, and ſo fell down by his deareſt Friends.

The Jews gathering all their Goods together caſt them into the fire.

Ten choſen by lot to kill the reſt of the Jews.

In this manner they periſhed with a belief that they left not one Perſon alive to fall into the *Roman*'s hands; but a certain old Woman, and another who was *Eleazar*'s Cou- M ſin, (who in Learning and Wiſdom ſurpaſſed all other Women) and five Children hid themſelves in a Cave, wherein Water was reſerved to drink, whilſt the reſt were buſied in this Maſſacre; the ſlain were in number nine hundred and ſixty, accounting Women and Children. This calamity hapned the fifteenth day of *April*. In the morning the *Romans* expecting that the *Jews* would encounter them, made Bridges from their Mounts to the Walls, and ſo aſſaulted the Walls; and ſeeing none of the Enemies appear, but all the Walls on fire, and a profound ſilence in every place, they could not conjecture what was the cauſe of it; and at laſt they made a cry at once, as though they had been beating the Walls with a Ram, thereby to ſee if they could make any Enemies come out. The Women in the Vaults heard this cry; and coming forth de- N clared to the *Romans* all that had happened. The *Romans* did not eaſily believe their Words, by reaſon the greatneſs of the Fact ſeemed incredible; but they endeavoured to quench the Fire, and paſſing forward they came to the Palace, where they beheld all the dead Bodies; yet they did not inſult over them as Enemies, but admired that ſo many ſhould be ſo obſtinately minded to deſpiſe Death.

The *Romans* expect the fight.

The *Romans* admire the Jews fortitude and obſtinate contempt of death.

O

CHAP.

A

The year of the World, 4038. after the Nativity of Christ, 76.

CHAP. XXIX.

Of the Death of the Sicarians *that had fled to* Alexandria *and* Thebes.

The Murtherers Authors of new calamity.

After that the Caſtle of *Maſſada* was thus taken, the General of the *Romans* leaving a Garriſon there, went to *Cæſarea*, becauſe there was no Enemy left in all the Country. But not only *Judea* was deſtroyed through the continuance of the War, but many of that Nation, though far diſtant from it, taſted of its Troubles; for it ſo fell
B out, that afterwards many *Jews* periſhed in *Egypt* at *Alexandria*. Thoſe *Sicarians* who had eſcaped thither, were not content to be ſafe and free from danger, but there alſo they attempted alteration, and to recover their Liberty againſt the *Romans*, eſteeming themſelves nothing inferiour to them, and that only God was their Lord. And ſome of the Nobler Race of the *Jews*, ſeeking to withſtand this Enterprize, were by theſe *Sicarians* ſlain; which was no ſooner done, but they incited the People to revolt.

The *Jews* aſſemble and conſult about the Murtherers.

The better ſort of the *Jews* ſeeing this, and that they could not repreſs them without danger, they aſſembled all the *Jews* together, and declared to them the temerity of theſe *Sicarians*, accuſing them as the Authors of all the Miſery that had befallen the *Jews*, and that if they thought it ſufficient to force them to fly, yet they were not certain of
C their Lives; becauſe the deſign being known to the *Romans*, they would puniſh them for it, though no partakers of their wickedneſs. Wherefore they admoniſhed the multitude to beware, leſt they drew themſelves into the ſame danger wherein the *Sicarians* were, and to provide for their own Safety, by delivering ſuch People to the *Romans*. The *Jews* were perſuaded by theſe Speeches; and foreſeeing the danger that might enſue, they furiouſly aſſaulted the *Sicarians*, and took of them ſix hundred; and ſhortly after, thoſe who fled into *Egypt* and *Thebes*, were taken, and brought back again; whoſe hard-hearted obſtinacy was ſo great, that none can without admiration hear of it. For notwithſtanding that all torments and tortures that could be deviſed, were inflicted upon them, only to force them to confeſs that *Cæſar* was their Lord; yet not one of them
D would ſay ſo, or make any ſhew thereof; but all perſevered in their former opinion, as though the Body tormented had been dead, and not alive. Moreover the incredible obſtinacy of their Children was moſt to be admired; for not one of them could be conſtrained to call *Cæſar* Lord. So much did their Reſolution overcome the Torments inflicted upon their Bodies.

Divers ſorts of Torments and Tortures inflicted on them who refuſe *Cæſar*'s Sovereignty.

E

CHAP. XXX.

How the Temple of Onias *at* Alexandria *was ſhut up.*

At that time *Lupus* was Governour of *Alexandria*, and with all ſpeed by Letters gave *Cæſar* Notice of theſe Troubles. The Emperor, ſeeing that it was neceſſary to beware of the *Jews*, who were naturally inclined to Sedition and Unquietneſs, fearing alſo that they would once again gather themſelves together, and cauſe ſome to joyn with them, he commanded *Lupus* to deſtroy the Temple, which they had in the City *Onion*, which was built, and ſo named upon this occaſion; *Onias* the Son of *Simon*, one
F of the High-Prieſts, being driven out of *Jeruſalem*, when *Antiochus* King of *Syria* warred againſt the *Jews*, he came to *Alexandria*, and was courteouſly entertained by *Ptolomæus*, who was then alſo Enemy to *Antiochus*, affirming, that he would draw into his Country the People of the *Jews*, if he would agree to that which he required. The King according to all that could be granted, he requeſted him to permit him to build a Temple in ſome place of his Country, wherein he might worſhip God according to the Cuſtom of their Country; for ſo the *Jews* would hate *Antiochus* the more, who had deſtroyed their Temple at *Jeruſalem*, and be friendly to him; and many of them would flie to him for Religion's ſake.

Onias, by *Ptolomy*'s conſent buildeth a City and Temple in *Egypt*.

Ptolomæus agreed ſo to do, and gave him a piece of ground for that purpoſe, a hun-
G dred and fourſcore furlongs from *Memphis*, in that place which was called the Country of *Heliopolis*; where *Onias* building a Caſtle, erected alſo a Temple, not equal to

Onias's Temple built in *Egypt*.

The year of the World, 4036. after the Nativity of Christ, 74.

that of *Jeruſalem*; but yet with a Tower like that of *Jeruſalem*, with very great ſtones, H and threeſcore Cubits long; and he built an Altar after the faſhion of that of his Country, and adorned it with all manner of Gifts (ſave only a Candleſtick) which had inſtead thereof a Lamp to give Light, which he cauſed to be hung before the Altar in a Golden Chain; and he environed all the Temple with a Wall made of Brick, and the Gates he made of Stone; and the King granted to it great Revenues of Money and Ground, to the intent that the Prieſts might have plenty of all Things which they required.

But *Onias* did not this with a good Conſcience, but for that he was at variance with the *Jews* of *Jeruſalem*, who had forced him to fly; and he perſuaded himſelf that by the building of this Temple, he might withdraw all Men from *Jeruſalem* thither; and I of this there was a Prophecy nine hundred and ſeventy years before, and *Iſaias* had foretold that a certain *Jew* ſhould build a Temple in *Egypt*.

Lupus ſhuts the Jews out of the Temple

Thus that Temple was built, and *Lupus* having received the Emperor's Letters, went to the Temple, and taking away certain Gifts from it, he ſhut it up; and after him *Paulinus*, who ſucceeded in his ſtead, left not one Gift there; (for he threatned the Prieſts, if they did not bring forth all,) and permitted not any that came thither to ſacrifice, to come near it; but ſhutting up the Gate thereof, he left no ſign of Divine Service there; and from the time it was built, till the time it was ſhut up, were three hundred thirty and three years. K

CHAP. XXXI.

Of the Maſſacre of the Jews *at* Cyrene.

THE Boldneſs of the *Sicarians*, like ſome infectious Diſeaſe, ſpread over all the L Towns about *Cyrene*: For one *Jonathan*, a Weaver, and a wicked Man, having eſcaped, perſuaded many ſimple People to follow him, and led them into the Wilderneſs, promiſing to ſhew them Signs and Viſions, and ſo he deceived the ſimpleſt ſort of the *Jews*; but the nobleſt of them of *Cyrene*, underſtanding his deceit, gave *Catullus* notice of his preparation and departure, who was then Governour of *Libya*; who ſending ſome Horſe and Foot, eaſily ſurprized them being unarmed, and the moſt part of them were ſlain; yet ſome were taken alive, and brought to *Catullus*. But their Leader *Jonathan* at that time eſcaped; yet being diligently laid and ſought for over all thoſe Countries, he was at laſt taken; and being brought to *Catullus*, he ſought to delay his own puniſhment, by offering an occaſion of Cruelty to *Catullus*: For he accuſed the M richeſt among the *Jews* to have been his Adviſers to this Matter.

A part of *Jonathan's* companions were taken & ſlain, the reſt kept captive alive, and brought to *Catullus*.

Catullus was glad of theſe Accuſations, and exaggerated them very much with Tragical Terms, ſo that he might have a pretext of War againſt the *Jews*, and not content to credit whatſoever was maliciouſly ſpoken, he himſelf inſtructed the *Sicarians* to frame ſcandalous accuſations; and commanding them to nominate one *Alexander*, a *Jew*, whom he had long hated, and his Wife *Bernice*, he put them firſt of all to death; and after them, all that were rich; who amounted to the number of three thouſand. And this he thought he did without controul, becauſe he confiſcated their Poſſeſſions to *Cæſar*.

Three thouſand *Jews* ſlain by *Catullus*.

And leſt any *Jew* living in any other place, ſhould complain of his Injuſtice, he ex- N tended his malicious Lyes againſt others farther off; and perſuaded *Jonathan*, and certain others that were taken with him, to accuſe the moſt truſty and faithful *Jews*, both at *Rome* and *Alexandria*; one of thoſe who was thus falſly accuſed, was *Joſeph*, who wrote this Hiſtory. But this Proceeding of *Catullus* had not ſuch ſucceſs as he hoped; for he came to *Rome*, and brought *Jonathan* and the reſt bound with him, thinking that no more enquiry would be made of the falſe accuſations invented by himſelf. But *Veſpaſian* ſuſpecting the matter, made diligent enquiry to know the Truth; and finding theſe Crimes injuriouſly impoſed upon thoſe Men, at the interceſſion of *Titus*, he acquitted them, and puniſhed *Jonathan* according to his deſert; who, being firſt whipt, was afterward burnt alive. O

Joſeph by *Catullus's* perſuaſion is accuſed by *Jonathan*.

Jonathan being firſt beaten is burnt alive.

Catullus at that time, by reaſon of the mildneſs of the Emperor, had nothing ſaid

to

A to him: but not long after he fell into a grievous Disease, and was cruelly tormented not only in Body, but also in Mind: for he was greatly terrified, and continually imagined to see the Ghosts of those whom he had so unjustly slain, ready to kill him; so that he cried out, and not able to contain himself, leap'd out of his Bed, as though he had been tortured with Torments and Fire. And this Disease daily encreasing, his Guts and Bowels rotting, and issuing out of him, at last he died in this manner, leaving behind him an evident Argument, that the Divine Justice punisheth impious Malefactors. *The year of the World, 4038. after the Nativity of Christ, 76.*

B This is the End of the History, which we promised to set down with all Fidelity, for those that are desirous to know the Event of the War between the *Jews* and the *Romans*. And as for our Stile, we leave it to the Judgment of the Reader: But touching the Verity of the History, it is such, as no man need to doubt of; for I do affirm that to be the only Scope which I aimed at in this whole Work. The Conclusion of the seven Books of the Wars of the *Jews*.

The End of the Seventh and Last Book of Flavius Josephus, *of the Wars of the* Jews.

H

The FIRST BOOK of FLAVIUS JOSEPHUS,

The Son of *MATTHIAS*.

I

Written against APPION, *touching the Antiquity* OF THE RACE of the JEVVS.

K

I Suppoſe, moſt worthy *Epaphroditus*, that I have ſufficiently teſtified unto thoſe who ſhall read the Books which I have written touching the Authentick Hiſtory of the *Jews*, that our Nation is moſt ancient, and that they had their Original from themſelves, and have from the firſt beginning inhabited that Country, whereof they are poſſeſſed at this preſent. To which effect I gathered out of our Sacred Writings, and publiſhed in the Greek Tongue, a Hiſtory containing the Occurrences of five thouſand years. But for that I ſee there are divers, (who being too much ſeduced by the ſcandalous Calumnies and Reports which ſome, who are ill affected towards us, have publiſhed againſt us,) have misbelieved that which I have written of our Antiquity, and labour to approve our Nation to be modern, becauſe none of the ancient and moſt renowned Hiſtorians among the *Grecians*, have thought our Anceſtors worthy to be enrolled in their Writings: For this cauſe I hold it a part of my Duty to write a ſhort Treatiſe hereupon; both to reprove the Malice and Impoſtures of thoſe our Calumniators, and to correct their Ignorance, by teaching thoſe who are deſirous to know the Truth, what the Original of our Nation is. For proof whereof, I will produce no other Teſtimony but ſuch as from Antiquity hath been judged worthy of Credit among the *Greeks*; laying open before their Eyes, that they, who have ſlanderouſly and falſly written againſt us, are convicted by their own mouths. I will alſo endeavour to ſhew the Cauſes why very few *Grecians* have made mention of us in their Hiſtories: And moreover, I will make it known, that they who have written concerning us, have been ignorant either really or feignedly of the Truth of thoſe things which they have reported.

L

M

The Hiſtory of the Antiquity containeth the Events of five thouſand years.

The Cauſes that moved him to write this Book.

Firſt of all therefore, I do not a little marvel at thoſe, who, in reference to matters of Antiquity ſuppoſe that the Truth ought only to be gathered from the *Greeks*; and that they alone can juſtly claim the Honour and Knowledge of faithful writing; whereas they neither vouchſafe either us, or any others the credit of Truth in that we ſet down; although I am able to prove, that all things have fallen out quite contrary. For which cauſe it behoveth us not to look to men's various Opinions, but to examine that which is right, and gather the ſame by the Effects. For whatſoever is ſet down by the *Greeks*, is new, and of late memory, and hath been brought to execution in a manner but yeſterday: I mean the Foundations of Cities, the Inventions of Arts, and the Eſtabliſhment of Laws, and their Application to write Hiſtory with ſome Care.

N

All things among the *Greeks* are modern, but ſuch things as were done among the *Egyptians, Chaldees, & Phœnicians*, are of happy Memory, and venerable Antiquity.

But for the *Egyptians, Chaldees*, and *Phœnicians*, without mentioning us, they themſelves confeſs, the memory of their Writings is moſt ancient and credible. For all theſe Nations dwell in ſuch Countries as are not ſubject to the corruption of the Air; and have carefully provided, that none of thoſe things that have been done by them ſhould ſleep in obſcurity, but be kept in memory in publick Writings of the learneſt men: whereas innumerable Corruptions have crept in among the *Greeks*, by which the Memory of things paſt is defaced.

O

But

A But always those who have established new Estates, have supposed in their own behalf, that whosoever was the Founder of theirs, he was the first of the World. Yet they have had the knowledge of Letters very late, and have attained the same with very great difficulty. *Innumerable corruptions invaded Greece.*

For they that speak of the most ancient use of the same, boast that they received the knowledge thereof from the *Phœnicians*, and from *Cadmus*. Notwithstanding, there is not any one of them that can shew any Record of that Time, either in their Temple, or in their publick Registers: whereas there is still great doubt and question, whether those Letters were in use during their time, who managed the Siege of *Troy*. *The Phœnicians and Cadmus the first Inventers of Letters.*

B And indeed, their opinion, who affirm that they were ignorant of the use of those Letters which are at present allowed and accustomed among us, is not to be refuted. For it is most manifest, that there is not any Writing extant among the *Greeks*, that is more ancient than *Homer*'s Poem; which, as is most manifest, was compos'd since the time of the Siege of *Troy*. And yet it is reported, that he left no part of that his Poem in writing, but that it was composed of divers Songs, and only sung by roat; by which means it came to pass, that there are so many contradictions in the same. *Among the Greeks there is not any writing more ancient than Homer's Poem.*

And as for those who have undertaken to write Histories among them, I mean *Cadmus* the *Milesian*, and *Acusilaus* the *Argive*, and others, they lived but very little time before the passage of the *Persians* into *Greece*.

C Furthermore, they who among the *Greeks* were the first that introduced Philosophy and the knowledge of Celestial and Divine things, namely, *Pherecydes* the *Syrian*, *Pythagoras* and *Thales*, all of them confess with one accord, that they were instructed by the *Egyptians* and *Chaldees*; and they published some few Writings, which are supposed to be the most ancient among the *Greeks*, & it is hardly believ'd also that they were written by them. What reason therefore have the *Greeks* to be so proud, as if there were none but themselves only, who knew the Affairs of Antiquity, and could exactly write the Truth thereof? Or who cannot easily conjecture by their own Writers themselves, that their Writings were founded only upon Hear-say and Supposition, and that they followed only vain Conjectures? Hence it cometh to pass, that in their Books they ca-
D vil, and reprove one another, and make no Conscience to maintain and write Contradictions about one and the same thing.

But it may be said, that I should oblige my self to a fruitless Labour, if I should go about to inform those who are better experienced than my self, in how many points *Helicanus* differeth from *Acusilaus* touching the Genealogies; in how many places *Acusilaus* hath corrected *Herodotus*; or how *Ephorus* hath proved that *Helicanus* was a Liar in the greater part of that which he hath recited. *Ephorus* hath been reproved by *Timeus*; and in general, all have taxed *Herodotus*. Neither hath *Timeus* vouchsafed to accord with *Antiochus*, or *Philistus*, or *Callias*, in the Histories of *Sicily*. Neither do those who have writ the Histories of *Athens* and *Argos*, agree better together.

E What need I reckon up the differences amongst those, who in particular have treated of Cities, or of less Matters, since in the Relation of the *Persian* War, and the Exploits performed therein, those of greatest Authority are most at odds? *Thucydides* is accused by some for a Liar in divers places, notwithstanding that he seemeth to have written the History of his Time most exactly. But the Causes of this discord are divers, as they who shall narrowly pry into them, shall find. For my own part, those two which I shall here set down, in my opinion are of greatest weight. *Thucydides writ a most exact History of his time.* *The Causes of discord among the Jews.*

The first, and in my judgment the chiefest is, that amongst the *Greeks*, from the beginning, they have not been industrious to keep publick Registers of such Matters as happened in any time or place; which hath occasioned them to err, and given those a
F privilege to lye, who afterwards went about to write any thing of such Matters as were acted long since. Neither are only other People of *Greece* to be accused of negligence for not making account of such Registers; but amongst the *Athenians* also (who glory in the Antiquity of their Country, and who are most exercised in Sciences) there is no mention of them. For it is said, that the most ancient and publick Writings which they have, are those Capital Laws which were set down by their Law-maker *Draco*, who lived but a little time before *Pisistratus* the Tyrant.

What need we speak of the *Arcadians*, who vaunt themselves of their Antiquity? for who knows not that they have learned the use of Letters long after those before-mentioned? Whereas therefore there was not any Writing published before that time, which
G might instruct those that would learn, or reprehend those that disguis'd the Truth; from thence it is, that so many Differences have happened amongst Historians.

Another cauſe of their diſcord, recorded by the *Grecian* Hiſtoriographers.

A ſecond cauſe is, for that they, who addicted themſelves to compoſe Hiſtories, did H not buſie themſelves about the inquiſition of the Truth (notwithſtanding that all of them ordinarily promiſed no leſs) but they laboured to ſhew how eloquent they were, and fixed their whole ſtudy thereon, as the only means whereby they hoped to obtain reputation above others.

Some of them therefore applied their Style to Fables; others by flattering Praiſes, thought to curry Favour with Kings and Cities. The reſt employed their Studies to accuſe and calumniate the Works of other Writers, in hope to build their own reputation upon the Ruine of others.

The Sign of a true Hiſtory.

In effect, they have followed that courſe in compoſing their Hiſtory, that was every way different from the true nature thereof. For the aſſured ſign of a perfect and true I Hiſtory is, when all men accord in ſetting down the ſame thing; whereas theſe Writers have endeavoured to make men believe that they were the trueſt of all the reſt, becauſe they contradicted them. We ought indeed to grant the Superiority to the *Grecians* in all that concerneth Eloquence, and the Ornament of Language, but not in that which appertaineth to Antiquity, or Truth of Hiſtory, and eſpecially in what concerneth the Truth of ancient Hiſtory, and what hath paſſed in every Country.

Wherefore, as the *Egyptians* and *Babylonians* long ſince uſed all diligence in writing, becauſe their Prieſts were hereunto enjoyned, who did moſt curiouſly treat of all ſuch Matters; the ſame alſo did the *Chaldees* amongſt the *Babylonians*, and the *Phœnicians* alſo (inhabiting amongſt the *Greeks*) taught them to uſe Regiſters, both concerning pub- K lick and private Affairs; which becauſe all men confeſs, I will omit to ſpeak of.

I let paſs alſo to recount what care our Nation hath had of this Point, (no doubt greater than thoſe Nations above-mentioned had) charging our High-Prieſts and Prophets to execute this Office; which Cuſtom hath been obſerved even until this Age, and (if I may preſume ſo far) will be obſerved in all ſucceeding Ages, as by my enſuing diſcourſe I will endeavour to make manifeſt. For our Nation did not only depute this Office to the moſt vertuous and religious men amongſt them in the beginning, and to ſuch as were conſecrated to the Service of God; but they alſo provided to preſerve the Line and Deſcent of Prieſts from all impurity, and from being intermingled with others. For no man amongſt us can be a Prieſt, who is not born of a Woman deſcended from the ſame Line. Neither in this caſe is any reſpect made either of Riches or Honours; but L the party who claimeth the Dignity of Prieſthood, muſt by many Witneſſes prove his Genealogy, and that he is deſcended from Prieſts.

A Cuſtom which the Prieſts obſerved.

This Cuſtom is not only of force in *Judea*, but whereſoever elſe any of our Nation inhabit; as in *Egypt* and *Babylon*, and in any other place, where continually the Prieſts in their Marriages have this reſpect, not to marry with any Woman that is not of their own Line, and they ſend to *Jeruſalem* the Name and Pedigree of the woman whom they have married, and all the Teſtimony hereof which they can deduce from her Anceſtors.

Now if War moleſt our Nation (as often it hath in the time of *Antiochus* ſirnamed *Epiphanes*, of *Pompey* the Great, *Quintilius Varus*, and eſpecially in this our Age,) then thoſe Prieſts who ſurvive, make new Genealogies and Pedigrees out of the ancient Re- M giſters, for thoſe that remain of the Sacerdotal Race. And they marry none that have been Captives, for fear they may have had commerce with ſtrangers. What more evident token can there be of the Prieſt's Integrity, than that every Prieſt, during the revolution of two thouſand years, is regiſtred, together with the Names of their Fathers? and if any one do erre or falſifie any of the things before-ſaid, he is then interdicted from the Altar, and from exerciſing any Prieſtly Function. So that in the Writings of ſuch men, all things muſt of neceſſity be true, and as they ought to be; for that neither all men are permitted to write, nor yet any diſſonance and diſagreement is found in their Writings. For ſuch things as paſt in ancient times beyond the Memory of Men, were only written by our Prophets, who had the knowledge thereof by inſpiration from God himſelf: N but other things of later time are only recorded by thoſe who lived in the Age, wherein the things they writ of were done.

The Prieſts amongſt the *Jews* are every one regiſtred, with the name of their Fathers; and this Cuſtom continued two thouſand years

The Books amongſt us, containing the Hiſtories of all Ages, are neither infinite, nor one repugnant to another; for all our Chronicle is contained in 22 Books, to which Books it is impiety to deny Credit.

22 Books of holy Writ.

Five of theſe Books were written by *Moſes*, comprehending Genealogies, and the beginning of Mankind, with ſuch notable Events as happened even from the beginning of the World till his Death; which is little leſs than three thouſand years.

After the Death of *Moſes*, till the time wherein *Artaxerxes* lived, who was King of the O *Perſians*, and Son to *Xerxes*, every one of the Prophets of our Nation wrote the Hiſtory of

A of his time wherein he lived, ſo that of theſe men's Writings we have thirteen Books: the four other Books, which make up the Number already mentioned, are known to contain holy Hymns made to the Praiſe of God, and wholeſome Precepts for Man's Life and Converſation. All things which from *Artaxerxes* until our time have hapned, are alſo ſet down in writing; yet the Books wherein they are regiſtred, do not deſerve ſo much Credit as the former of ancient times; for that there was no certain ſucceſſion of Prophets in that Age. Moreover, it is evident, that to the former Works, we give as great Credit as to things which we our ſelves write; and notwithſtanding they have been ſo long written, yet in all that time no man durſt preſume either to alter or to blot out any thing therein contained. For all *Jews*, even from their Cradle, do believe theſe
B Books to be Sacred and Divine, and therefore give all Credit poſſible unto them; yea, and would willingly ſuffer Death, rather than do the contrary.

Many Captives of our Nation have been cruelly tormented, and divers ways put to death in open Theatres, only for that they would not commit any thing either in word or deed againſt their Laws, nor violate the Writings of their Fore-fathers. Now who amongſt the *Greeks* did ever ſuſtain the like? Nay, they are ſo far from doing it, that none can be found among them, who would ſuffer any loſs in his Goods or Fortunes, to preſerve all the Writings of their Nation from deſtruction; and the reaſon hereof is, becauſe every one eſteemeth the verity of their Hiſtories to depend upon the Will of the Writer. And this they do alſo concerning their moſt ancient Hiſtorians;
C and not without cauſe: for they every day ſee men of their own times writing Hiſtories of Matters long before paſt in former Ages, wherein neither themſelves were preſent, neither yet do they vouchſafe to credit the Writings of ſuch as were then Eye-witneſſes thereof; yea, ſome among them have divulged Hiſtories of ſuch things, as of late befell our Nation, when themſelves never have been in the place where ſuch Matters paſt as they writ of, nor have lived in any Neighbour-place, where they might have probable Report how Matters paſt, but only compiling a few broken Stories, they moſt impudently arrogate to their patch'd Stuff the Name of a Hiſtory.

The Jews and Grecians are compared together.

Some others have written of the Wars of the Jews.

I my ſelf have compoſed a moſt true Hiſtory of the laſt War, and of every particular thing there done, as well I might, having been preſent in all thoſe Affairs. For I was
D Captain of the *Galileans* amongſt our Nation, ſo long as any reſiſtance could be made againſt the *Romans*; and then it ſo fell out, that I was taken by the *Romans*, and being Priſoner to *Titus* and *Veſpaſian*, they cauſed me to be an Eye-witneſs of all things that paſt. Firſt, in Bonds and Fetters, and afterward freed from them, I was brought from *Alexandria* with *Titus*, when he went to the Siege of *Jeruſalem*. So that nothing could then paſs whereof I had not notice: For beholding the *Roman* Army, I committed to writing all things with all poſſible diligence. My ſelf did only manage all Matters diſcloſed to the *Romans* by ſuch as yielded themſelves; for that I only did perfectly underſtand them. Laſtly, Being at *Rome*, and having leiſure, after all buſineſs was paſt, I uſed the help of ſome Friends (for the skill of the *Greek* Tongue) and ſo I publiſhed a
E Hiſtory of all that had hapned in the foreſaid War; which Hiſtory of mine is ſo true, that I fear not to call *Veſpaſian* and *Titus* the chief Commanders in that War to witneſs for them. I firſt gave a Copy of that Book to them, and afterwards to many noble *Romans*, who alſo were preſent in the War. I ſold alſo many of them to our own Nation, to ſuch as underſtood the *Greek* Language, amongſt whom were *Julius*, *Archelaus*, *Herod*, a Man of great vertue, and the moſt worthy King *Agrippa*, who do all teſtifie, that my Hiſtory containeth nothing but Truth, and who would not have been ſilent, if either for Ignorance or Flattery I had changed or omitted any Particular. Yet notwithſtanding all this, ſome ill diſpoſed Perſons endeavour to diſcredit my Hiſtory, as though they were diſputing *pro* and *contra* amongſt Children in Schools, never conſider-
F ing that he who promiſeth other men a true Relation of things paſt, muſt either be privy to them by his own knowledge, as having been preſent in the Affairs, or elſe have that which he ſpeaketh from other Mens Mouths, by report of thoſe who know them: both which I have done. For I gathered my other Books of Antiquity out of holy Scripture, being my ſelf a Prieſt, and skilful in our Law; and the Hiſtory of our War I have written, my ſelf being an Agent in many Matters therein contained, and an Eye-witneſs of the reſt; ſo that nothing was ſaid or done whereof I had not notice. How then can any one excuſe them from Impudency and Malice, who labour againſt me to prove my Relation falſe? Perhaps they alledge, that they have read the Commentaries of *Veſpaſian* and *Titus*; yet for all this, they were not preſent in any Action, repug-
G nant to that which my Hiſtory recounteth.

Joſeph was preſent in all the Wars of the Jews.

Joſeph writ the Hiſtory of the Jews wars being at Rome

Some do derogate from Joſeph's Hiſtory.

Thus

Thus (as I thought neceſſary) I have made a digreſſion, to ſhew how they are able to perform their word, who diſcrediting my Hiſtory, promiſe to ſet down the truth in writing. I have alſo ſufficiently (as I think) demonſtrated, that the regiſtring of things is more ancient amongſt other Nations, than amongſt the *Greeks*. I will now firſt of all diſpute againſt thoſe, who labour to prove our Nation of no Antiquity, becauſe (as they ſay) no *Greek* Writer maketh any mention of it. This done, I will bring forth proof and teſtimony of the Antiquity thereof out of other Writers; and ſo I will ſhew that their Malice, who ſeek to diſcredit our Nation. Firſt therefore, our Nation neither inhabiteth a Country bordering upon the Sea, nor are we delighted in Merchandiſe, nor for this cauſe wearied with Pilgrimages from place to place: But our Cities lie far from the Sea, in a moſt fertile Soil, which we cultivate with all induſtry; and our whole endeavours are how to get food for our Children, and to keep our Country-Laws, and to leave to our Poſterity the knowledge of Piety; in which Work we think all our Age ought to be employed. Beſide all this, we have a Form of living, different from all other Nations. All which concurring together, we had no need to traffick with the *Greeks*, as the *Egyptians* and the *Phœnicians* do, who give themſelves to Bargaining and Merchandiſe, only for the covetouſneſs of Money. Neither were our Anceſtors delighted in Thefts and Robberies; nor did our Fathers make war upon any Nation, for deſire of larger poſſeſſions: notwithſtanding our Country was furniſhed with many thouſands of ſtrong warlike Men. Wherefore the *Phœnicians* ſailing to the *Greeks*, to traffick with them, they were thus made known to them; and by them the *Egyptians*, and all other Nations, ſailing upon the Seas, brought Merchandiſe into *Greece*. The *Medes* alſo and *Perſians* were known to them, after ſuch time as they reigned over *Aſia*, and the *Perſians* brought War even into *Europe*.

Moreover the *Greeks* knew the *Thracians*, becauſe they were their Neighbours; and the *Scythians*, by ſailing to *Pontus*; and finally, all that were diſpoſed to write, knew all the Nations bordering either upon the Eaſtern or Weſtern Seas; but ſuch as dwelt far from the Sea-coaſt, were long time unknown; as alſo appears in *Europe*: For neither *Thucydides*, nor *Herodotus*, nor any other of that time, make any mention of *Rome*; notwithſtanding that ſo long ſince it was mighty, and made ſo great Wars; becauſe it was but lately that the *Greeks* heard of it. Yea, their moſt exact Writers, and particularly *Ephorus*, were ſo ignorant of the *French* and *Spaniards*, that they thought the *Spaniards* to be a People only denominated from one City, wherein they inhabited; whereas the whole World now knoweth them to inhabit a vaſt Country, and a great part of the Weſtern World. Likewiſe the ſaid *Greek* Writers relate the Manners of the foreſaid People to be ſuch, as neither are, nor were ever uſed among them. And the only cauſe why they were ignorant of the Truth, was the diſtance of place; and theſe Writers would ſeem to tell ſomething, which others of former time had not ſpoken of. No marvel therefore though our Nation was unknown, and none of them in their Writings made any mention of us, being both ſo far from the Sea, and living after a different manner.

Suppoſe therefore I ſhould deny the *Greeks* to be of any Antiquity; and to prove my Aſſertion, ſhould conclude their Nation to be modern, becauſe our Hiſtories make no mention of them; would they not laugh at this Reaſon, and uſe the Teſtimony of their Neighbour-Nations to prove their Antiquity? I therefore may argue in like manner, and uſe the Teſtimony of the *Egyptians* and *Phœnicians*, whoſe Records the *Greeks* cannot deny: For all the *Egyptians* in general are our Enemies; and among the *Phœnicians*, they eſpecially of *Tyre*; which I cannot juſtly ſay of the *Chaldees*, who having been Princes over our Nation, and becauſe of their Affinity and Alliance with our Countrymen, have in their Chronicles made mention of the *Jews*. When I have proved what I now averr, and reſell'd the ſlanderous Reports againſt us, I will then alſo ſhew who amongſt the *Greeks* have ſpoken of us, that ſo the *Greeks* may alſo be deprived of this ſhift and refuge, to excuſe their malicious Lyes falſly forged againſt our Nation. And firſt of all, I will begin with the Writings of the *Egyptians*, who, as they well know, do nothing at all favour us. *Manethon*, an *Egyptian* born, ſkilful in the *Greek* Tongue, as by his Works appears (for he writ in *Greek*) compiling a Hiſtory of the Cuſtoms and Religion of his Fore-Fathers, collected (as himſelf reporteth) out of the *Egyptian* holy Writings, often reprehendeth *Herodotus* of Falſhood, through ignorance in the Affairs of the *Egyptians*. This *Manethon*, in his ſecond Book of the *Egyptian* Cuſtoms, ſaith thus; (I will ſet down his own Words, becauſe I uſe them as a Witneſs.) *We have a King* (ſaith he) *named* Timæus, *in whoſe Reign God being angry with us, contrary to all expectation, an obſcure People took courage, came from the Eaſt, and pitching their Tents in*

Two things which *Joſeph* intendeth.

The *Jews* care to bring up their Children. The ancient *Jews* had no need to traffick with the *Grecians*.

The *Romans* were lately known to the *Greeks*. Certain Hiſtoriographers report *Spain* to be only one City.

Arguments to prove the *Jews* of more antiquity than the *Greeks*.

Manethon an *Egyptian* writer.

A *in our Country, over-ran it, and no man reſiſted them; and committing our Princes to bonds, they burnt our Cities, and deſtroyed the Temples of our Gods, and behaved themſelves moſt cruelly againſt the Inhabitants, killing many of them, and making Slaves of the reſt, with their Wives and Children: Finally, they choſe a King of their own, and gave him the Government of our Country; his Name was* Saltis, *who coming to* Memphis, *made the higher and lower Provinces Tributaries, leaving Garriſons in the ſtrong holds, and fortifying certain places in the Eaſt: And weighing with himſelf that the* Aſſyrians *were more potent than he, and would in probability invade his Country, he found out in this Province an ancient City called* Saite, *fit for his purpoſe, as being ſituate on the Eaſt-ſide of the River* Bubaſtis, *which by an ancient Divine was called* Avaris; *he repaired this City, compaſſed it*

B *with vaſt Walls, and put a Gariſon in it of two hundred thouſand armed Men.* Saltis *made this incurſion in harveſt time, to the intent that he might both pay his Souldiers, and be a terrour unto other people; and after he had reigned nineteen years, he died.* Saltis ſubdu'd the Egyptians.

After him ſucceeded another King, called *Bæon*, who reigned four and forty years: next to him, *Aphinas*, who reigned thirty ſix years and ſeven months: then *Aphoſis*, who reigned threeſcore and one years; and then *Iandas*, who reigned fifty years and one month: after them alſo reigned *Alſis* nine and forty years and two months; and theſe ſix were the firſt Kings amongſt them, ever deſtroying and warring upon the *Egyptians*, and labouring to extinguiſh their Race. This Nation was called *Hicſos*, which ſignifieth King's Shepherds: For *Hic* in the ſacred Tongue, ſignifieth a King, and *Sos*,

C a Shepherd, or Shepherds, according to the common ſpeech; and *Hicſos* is a compound Word. Some ſay theſe People were *Arabians*; but in other Copies I find that *Hicſos* is not interpreted King's Shepherds, but Shepherds that were Captives: For *Hic*, and *Hac* alſo, when it is pronounced, doth in the *Egyptian* Tongue ſignifie a Captive; and this latter expoſition ſeemeth to me to be the trueſt, for it is more agreeable with the Hiſtory. Wherefore *Manethon* reporteth theſe foreſaid Kings and Shepherds to have ruled *Egypt* five hundred and eleven years; and after theſe, the King of *Thebes*, and the King of the reſidue of *Egypt*, uniting their Forces, invaded the ſaid Shepherds, had great and long Wars with them, and that the ſaid Shepherds were overcome by the King *Aliſfragumthoſis*, that then they loſt all *Egypt* which had been in their power, and that

D they were ſhut up in a place called *Avarus*, containing ten thouſand Acres of ground, which, as *Manethon* reporteth, theſe Shepherds environed round about with a huge Wall, to the end that their whole Proviſion might be within their Fortifications, and the Prey, which they got, in a condition to be defended. That *Themoſis*, Son of the ſaid *Aliſfragumthoſis* endeavoured by force to ſubdue them, and for this cauſe beſieged them with 480000 Men: That at laſt deſpairing to take them by force, he capitulated with them that they ſhould ſafely depart out of *Egypt* whither they would; and that they upon theſe Conditions, together with all their Families and Goods, and Cattel, departed out of *Egypt* into the Wilderneſs, and ſo into *Syria*, being in number two hundred and forty thouſand, and that fearing the puiſſance of the *Aſſyrians*, who at

E that time reigned in *Aſia*, they builded a City in the Country now called *Judea*, which they made ſo large, that it might receive them all; and this City they called *Jeruſalem*. Further, the ſaid *Manethon*, in another Book of the *Egyptian* Affairs ſaith, *That in the holy Writings, he findeth the foreſaid Shepherds called Captives*; wherein he ſaith true: For our Anceſtors were wont to feed Cattel, and ſo leading a Paſtoral Life, were called Shepherds; neither are they unjuſtly called Captives; for our Fore-father *Joſeph* told the King of *Egypt* that he was a Captive; and long time after, called his Brethren into *Egypt*, by the King's Command: But we will hereafter examine this point more ſtraitly. I will now cite the Teſtimony of the *Egyptians* concerning this Point, and relate the Words of *Manethon* touching the time when this befell, who ſaith as fol-

F loweth. King's Shepherds.

After that the Nation of Shepherds were departed out of *Egypt* unto *Jeruſalem*, King *Themoſis*, who drave them out of the Land, reigned twenty five years and four months, and then died: And his Son *Chebron* ſucceeded him, who reigned thirteen years, and after him *Amenophis* twenty years and ſeven months; next, his Siſter *Ameſſes* one and twenty years and nine months; then reigned *Mephios* twelve years and nine months, and *Mephamuthoſis* twenty five years and ten months, *Themoſis* nine years and eight months, *Amenophis* thirty years and ten months, *Orus* thirty ſix years and five months, after him, his Daughter *Achencheres* twelve years and one month, and the Brother of *Rathotis* nine years, *Achencheres* twelve years and five months, another *Achencheres*

G twelve years and three months, *Armais* four years and one month, *Armeſis* one year and four months, *Armeſeſmiamus* threeſcore and ſix years and two months, *Amenophis* nineteen

Sethoſis King of *Egypt*, made his Brother *Armais* Governor of his Country.

nineteen years and ſix Months. Moreover, that *Sethoſis* having prepar'd a huge Army both of Foot and Horſe, and a Navy at Sea, left the Government of *Egypt* unto his Brother *Armais*, inveſting him with Sovereign Authority, only he forbad him to wear the Crown, and to oppreſs the Queen, who was Mother to his Children, commanding him alſo to abſtain from his Concubines. After which *Sethoſis* himſelf went to *Cyprus* and *Phœnicia*, againſt the *Aſſyrians* and *Medes*, and ſubdued them, partly by the Sword, partly by the fear of his Power and Greatneſs; and being tranſported with his Succeſs, he advanced againſt the Eaſtern Country, and deſtroyed with Fire and Sword the Cities and Provinces of that place; and ſpending much time in theſe Wars, his Brother *Armais*, whom he left in *Egypt*, did without fear commit all that he forbad him to do; for he oppreſſed the Queen violently, and daily lay with the reſt of the King's Concubines, and being counſelled by his Friends, he put a Crown upon his Head, and rebelled againſt his Brother; of which, he who was then Chief of the *Egyptians* holy Cuſtoms, ſent Letters unto *Sethoſis*, containing all that had happened, and how *Armais* had rebelled againſt him: That *Sethoſis* returning to *Peluſia*, recovered his own Kingdom, and by his Name it was called *Egypt*; for *Manethon* writeth, that this *Sethoſis* was named *Egyptus*, and his Brother *Armais*, *Danaus*.

Whereupon *Egypt* took its Name.

Thus far *Manethon*: From whom it is evident by computation of the foreſaid times, that our Nation was delivered out of *Egypt* three hundred ninety and three years before *Danaus*, and inhabited this Country of *Judea* ſo long before *Danaus* came unto *Argos*, notwithſtanding the Inhabitants of *Argos* boaſt their City is moſt ancient. Wherefore *Manethon* recounteth two things for us out of the *Egyptian* Letters: Firſt, That we came from another place to them, afterwards went out of their Country again, and that ſo long ago, as it was almoſt a thouſand years before the *Trojan* Wars. Touching thoſe things which *Manethon* profeſſeth himſelf to have gathered elſewhere than out of the Writings of the *Egyptians*, who wrote down whatever was reported, I will ſhew, with how little reaſon they are alledged. For I will once again leave theſe, and referr to the Teſtimony of the *Phœnicians* concerning our Nation. The *Tyrians* therefore have Chronicles of very great Antiquity, which they have kept with all diligence, concerning that which hath been done among them, and indeed they are worthy of Memory.

Manethon ſheweth the *Jews* coming into *Egypt*, and their departure.

Amongſt theſe Records it is written, That King *Solomon* built a Temple at *Jeruſalem*, a hundred forty three years and eight Months before the *Tyrians* erected *Carthage*. So they have regiſtred the building of our Temple; for *Hiramus* King of the *Tyrians*, was our King *Solomon*'s Friend, obliged to him for his Father's ſake, who for this cauſe alſo, of his own Liberality gave *Solomon* a hundred and twenty Talents of Gold, towards the building of the Temple, cut down the noble Wood called *Libanus*, and beſtowed upon him, to make the Roof of the Temple; for which Bounty *Solomon* returned him many great Preſents, and among the reſt, a Country of *Galilee*, named *Zabulon*: But *Solomon*'s Wiſdom was the chief Cauſe of this King's Friendſhip towards him: For they ſent Problems one to the other to be anſwered, and *Solomon* in his Anſwers appeared moſt witty, as alſo he did in many things elſe; and even until this Day, many of the Epiſtles ſent one to another, are kept among the *Tyrians*. But not depending wholly upon the Authority of the *Tyrians*, I will prove by the Teſtimony of *Dius*, (a man, who by common Conſent hath faithfully written the *Phœnician* Hiſtory,) who writeth as followeth.

Solomon built a Temple in *Jeruſalem* 143 years and 8 months before the *Tyrians* built *Carthage*.

The Friendſhip of the *Tyrian* King and King *Solomon*.

Problems of *Hiramus* and *Solomon*.

After the death of *Abibalus*, *Hiramus*, his Son reigned in his ſtead, who encreaſed the number of his Eaſtern Cities, and inlarged *Jeruſalem*; he alſo joyned the Temple of *Jupiter Olympius*, ſituate in an Iſland, unto it, (filling up the Water with Earth) and adorned it with Gold.

After this, aſcending into *Libanus*, he cut down the Wood to build Temples; and the King of *Jeruſalem*, named *Solomon*, ſent unto him certain Riddles to be expounded, and he again the like unto him, covenanting together, that he who could not tell the meaning of one another's Riddles, ſhould pay unto the other a ſum of Money, and that *Hiramus*, confeſſing he could not expound *Solomon*'s Riddles, did pay unto him much Money.

Laſtly, That one *Abdemonus* a *Tyrian*, did expound the ſaid Riddles, and writ more unto *Solomon*, which, if *Solomon* could not interpret, he ſhould pay unto *Hircanus* a Sum of Money; and this Teſtimony *Dius* beareth us concerning the foreſaid matter.

The Teſtimony of *Menander* the *Epheſian*.

But I will now recount the words of *Menander*, an *Epheſian*, who regiſtred the Acts of all Kings both at home and abroad, endeavouring to make a true Hiſtory out of the Writings of every Country. This Man writing of the *Tyrian* Kings, and coming to *Hiramus*,

A *Hiramus*, saith thus of him; *Abibalus* dying, there succeeded in the Kingdom his Son *Hiramus*, who lived 34 years; and this King with a Rampire conjoyned *Eurichorus*, and erected there a Pillar of Gold in *Jupiter*'s Temple, and went into the Woods, and cut down the Cedars of *Libanus*, to make Coverings for the Temples; with which (pulling down the old) he erected new, and dedicated Temples to *Hercules* and *Astartus*: But that to *Hercules*, in the Month of *Peritius*, and the other, to *Astartus*, when he with an Army went against the *Tyrians*, who paid him no Tribute; and when he had subdued them, he returned again. The Genealogy of King *Hiramus*.

At this time lived *Abdemonus*, a Servant unto the King, whose business it was to expound the Parables, which King *Solomon* of *Jerusalem* sent unto King *Hiramus*. And
B how long it was from this King's time till the building of *Carthage*, we may thus calculate. After the Death of *Hiramus*, his Son *Beleastartus* succeeded him, lived forty and three years, and reigned seven; after him, his Son *Abdastartus*, who lived twenty years, and reigned nine, but this King was treacherously slain by the four Sons of his Nurse, the eldest of which reigned twelve years. Next succeeded *Astartus*, the Son of *Beleastartus*, who lived fifty and four years, and reigned twelve; after him his Brother *Astarimus*, who lived fifty and four years, and governed nine; then he was slain of his Brother *Phelletes*, who reigned eight months, and lived fifty years, and was slain by a Priest of *Astarta*, named *Ithobalus*, who lived threescore and eight, and reigned thirty two years; he was succeeded by his Son *Badezorus*, who lived forty five years,
C and reigned six years; to him succeeded his Son *Mettinus*, who lived thirty two years, and reigned nine: After him, *Pigmalion*, who lived fifty six years, and reigned forty; in the seventh year of whose Reign, his Sister *Dido* builded a City in *Africa*, and named it *Carthage*; so that from the time of King *Hiramus*, unto the building of *Carthage*, is by this computation a hundred fifty five years, and two Months; and forasmuch as the Temple of *Jerusalem* was built in the twelfth year of *Hiramus* his Reign, the computation of the time since that year, until the building of *Carthage*, is a hundred forty three years and eight Months. What need we more belide this Testimony of the *Phœnicians*? The truth is now sufficiently made manifest; for our Ancestors must needs have come into this Country we inhabit, before such time as they built
D a Temple in it, as I have also prov'd in my Books of Antiquity, collected out of our Holy Scripture. *Carthage* built in *Africk* by *Dido*, *Pigmalion*'s Sister.

I will now speak of that which the *Chaldees* writ of us in their Histories, which do much agree in all other Matters with those of our Nation. And first, let *Berosus* be my witness, who was a *Chaldean* born, a man famous and known unto all that love Learning; for he in the *Greek* Tongue writ Astronomy, and the Philosophy of the *Chaldeans*. *Berosus* imitating the most ancient Histories, writeth of the Deluge, and how mankind was therein extinguish'd, and he in all things imitateth *Moses*. He also speaketh of the Ark, wherein our Forefather was preserved, and affirmeth that it was carried into the tops of
E the Mountains in *Armenia*; after this, he prosecuteth the Genealogy of all that reigned from *Noe* until *Nabulassarus* King of the *Babylonians* and *Chaldeans*. He likewise setteth down how long every one reigned, and in prosecuting the Deeds of this King, he recounteth how he sent his Son *Nabuchodonosor* into *Egypt*, and our Country, with great power; who finding them in rebellion, subdued them, and burnt the Temple at *Jerusalem*, and so departed, carrying with him all our Nation into *Babylon*, whereupon our City was desolate seventy years, until the Reign of *Cyrus*, King of the *Persians*. Moreover, he affirmeth, that this *Babylonian* kept in subjection *Egypt*, *Syria*, *Phœnicia*, and *Arabia*, exacting more of them than ever any King of *Babylon* or *Chaldea* had done before his time. And the words of *Berosus* must needs be to this effect; *Nabulassarus* his
F Father hearing that his Substitute in *Egypt*, *Cœlosyria* and *Phœnicia*, had rebelled, he himself not being able to take such pains, committed his Affairs unto his Son *Nabuchodonosor*, gave him a part of his Army (for that he was in the Flower of his Age) and sent him against him: *Nabuchodonosor* fighting with the said Substitute, overthrew him, and subdued the Country, which of old belonged unto them; and at the same time, his Father *Nabulassarus* fell sick in *Babylon*, and died, having reigned twenty nine years. But *Nabuchodonosor* long after understanding his Father's Death, disposed of *Egypt* and other Provinces as he thought good, and taking the Captives of *Judea*, *Phœnicia*, and the *Syrians* that lived in *Egypt*, he committed them to certain of his Friends, to be brought after with his Carriages and Army to *Babylon*; and so he himself, ac-
G companied with a very few, took his Journey to *Babylon*, through the Desart; being arriv'd, he found the *Chaldees* ruled all, and that their Nobility reserved the Kingdom for

Berosus the Historiographer of *Chaldea*.

Nabulassarus Father to *Nabuchodonosor* the King of *Babylon* and *Chaldea*.

Nabuchodonosor conquered the rebels.

Nabuchodonosor succeedeth in his Fathers Kingdom.

for him; he was made King, and commanded Houſes to be built for the Captives that were coming, in the moſt convenient places of *Babylon*, and with the Spoil he beautified the Temple of *Belus*, and other places moſt richly, and built a new City without the Wall of the old; and providing leſt hereafter the Enemies might turn the River, and ſo have acceſs unto the City, he invironed the inner City with three ſeveral Walls, and the outmoſt City likewiſe, the Walls whereof were made of Brick; but the Walls of the inner City were of Brick and Bitumen. This done, he builded moſt ſumptuous Gates, which might have become Temples: And moreover, near unto his Father's Palace he builded another far greater, and more coſtly than they; the Beauty and Coſtlineſs whereof were hard, and perhaps tedious, to expreſs: Yet this we will ſay, and it is conſiderable, that this rich and incredibly beautiful Palace was builded in fifteen days: in it he erected Rocks of Stone like Mountains beſet with all ſorts of Trees; he made a famous Mount, and ſupported it with Pillars; for his Wife, having been brought up in the Country of the *Medes*, deſired to have a Proſpect into the Fields and Mountains, according to their way.

Nabuchodonoſor builded a Palace.

This he relateth of the forementioned King, and many things more, in his Book of the Affairs of the *Chaldeans*, wherein he reproveth the *Greek* Writers, who falſly affirm that *Semiramis* the *Aſſyrian* Queen built *Babylon*, and that they falſly report thoſe wonderful Works about *Babylon*, to have been by her made and finiſhed. We muſt needs think that the *Chaldean* Hiſtory is true, ſeeing it agreeth with that of the *Phœnicians*, which *Beroſus* writ of the King of *Babylon*, who ſubverted both *Phœnicia* and all *Syria*; with them alſo accordeth *Philoſtratus*, in his Hiſtory of the Siege of *Tyrus*; and *Megaſthenes* alſo in his fourth Book of the Affairs of *India*; where he laboureth to prove, that the ſaid King excelled *Hercules* in ſtrength and valour; affirming, that he ſubdued the greateſt part of *Africk* and *Spain*, and that the Temple of *Jeruſalem* was burnt by the *Babylonians*, and again re-edified by *Cyrus*; and we may prove it out of *Beroſus*, who in his Third Book ſaith as followeth; *Nabuchodonoſor*, having begun the third Wall, fell ſick and died, when he had reigned forty three years, and his Son *Evelmeradochus* ſucceeded him; who, for his iniquity and licentiouſneſs was treacherouſly ſlain by his Siſter's Husband, named *Nirigliſſoroor*, after he had reigned two years. He being dead, the Traytor *Nirigliſſoroor* uſurped the Kingdom, and reigned four years, whoſe Son, then a Child, was made King, called by Name *Laboroſardochus*, and he reigned nine Months; who, for corruptneſs of his Manners was ſlain by his own Friends: after whoſe Death, they who ſlew him, conſulting together, made one *Nabonidus*, a *Babylonian*, King. At this time the Walls of Brick and Bitumen about the River of *Babylon*, were built. In the eighth year of this King's Reign, *Cyrus*, coming with an Army out of *Perſia*, conquered all *Aſia*, and came with his Forces againſt *Babylon*; but the King of *Babylon* having notice of his coming, levied an Army, advanced againſt him, and gave him Battel; but being overcome, he, with a very few of his Men, was forced to fly into *Boſippa*. *Cyrus* now beſieged *Babylon*, and purpoſed to deſtroy the outward Walls thereof; but finding them too ſtrong and impenetrable, he returned to *Boſippa*, to beſiege *Nabonidus* the King of *Babylon*, who was fled thither. But *Nabonidus*, not abiding the Event of War, yielded himſelf unto *Cyrus*, who dealt mercifully with him, and gave him a Territory in *Carmania*, but expelled him out of *Babylon*: ſo *Nabonidus* led the reſt of his Life in that Province. This Hiſtory agreeth with ours; for in our Writings we find that *Nabuchodonoſor* in the eighteenth year of his Reign deſtroyed our Temple, and that it ſo remained threeſcore and ten years; alſo that in the ſecond year of King *Cyrus*, the foundations thereof were laid again, and was finiſhed and re-edified in the ſecond year of King *Darius*'s Reign. This done, I will alſo relate the Hiſtories of the *Phœnicians*, to re-inforce what we ſay: For they make their computation after this manner. In the Reign of King *Ithobalus*, *Nabuchodonoſor* beſieged *Tyre* thirteen years; after whom *Baal* reigned ten years, next him Judges were appointed; to wit, they that follow *Ecnibalus*, the Son of *Balachus*, judged two Months; *Chelbis*, the Son of *Abdæus* ten Months; *Abbaras* the High-Prieſt, three Months; *Mytonus* and *Geraſtus*, Sons of *Abdielimus* judged ſix years; after whom *Balatorus* reigned one year; and after his Death, the *Tyrians* called *Merbalus* from *Babylon*, and made him King; and he reigned four years, and he then dying, they ſent alſo to *Babylon* for his Brother *Iromus*, who reigned twenty years; in whoſe Reign *Cyrus* obtained the *Perſian* Empire; ſo that this whole Time is fifty four years and three Months; for *Nabuchodonoſor* began to beſiege *Tyre* in the ſeventh year of his Reign, and in the fourteenth year of King *Iromus* his Reign *Cyrus* was made Emperor of *Perſia*.

Semiramis did not build *Babylon*.

The King of *Babylon* excelled *Hercules* in ſtrength and noble valorous deeds.

The Walls of *Babylon* built of Brick and Bitumen.

Cyrus expelled *Nabonidus* from *Babylon*.

The teſtimony of the *Phœnicians* touching the *Jews* Antiquity.

Where-

A Wherefore both the *Chaldean* and *Tyrian* Historiographers agree with us concerning our Temple. So that the Antiquity of our Nation above-mentioned is now made manifeſt, and without all controverſie. And that which is already alledged to this end, may be ſufficient for them, who are not purpoſely contentious: To ſatisfie therefore ſuch as believe the Writings of other Nations of little or no Authority, and will give credit to nothing but what is tranſmitted from the *Greeks*, I ſhall produce Teſtimony from ſuch of them as have been acquainted, and writ of our Laws. The *Chaldees* and *Tyrians* agree with the *Jews* Hiſtory.

Pythagoras, a *Samian* born (a perſon of great Antiquity and Reputation above the reſt of the Philoſophers for Wiſdom and Holineſs of Life) was not only converſant in our Laws, but obſerved them in many things, as is teſtified particularly by *Hermippus* B an eminent and exact Hiſtorian, who in his firſt Book of *Pythagoras* gives us an account, That a *Croroniat* called *Calliphon* (a great friend of *Pythagoras*) being dead, his Soul accompanied *Pythagoras* night and day, inculcating and purſuing him with Inſtructions, and among the reſt, That he would be careful how he paſſed by a place where his Aſs had ſtumbled; That he would drink none but pure Water, and that he would be cautious of ſpeaking ill of any Body, following therein the Cuſtoms of the *Greeks* and *Thracians*: And what that Author ſaid is moſt true, for it is certain, a great part of his Philoſophy was deduc'd from the Laws of the *Jews*. *Hermippus's* writings and teſtimony of *Pythagoras*.

Our Nation in times paſt was well known to divers Cities, ſo that many of them do now obſerve our Cuſtoms, and others eſteem them worth the imitation, as *Theophraſtus* C doth witneſs in his Book, intituled *De Legibus*: for he ſaith that the *Tyrian* Laws forbid to ſwear by any ſtrange God, and amongſt theſe prohibited Oaths, he reckoneth the Oath called *Corban*, which is uſed only amongſt the *Jews*, and in our Language ſignifieth the *Gift of God*. *Theophraſtus*. *Corban* the Gift of God.

Herodotus of *Halicarnaſſus* knew our Nation alſo, and in a manner maketh mention of it: for ſpeaking of the *Colchians*, he ſaith thus in his Second Book: *The* Colchians, Egyptians *and* Æthiopians *only amongſt all other Nations did uſe Circumciſion of old: for the* Phœnicians *and* Syrians *living in* Palæſtina *do confeſs themſelves to have learned this Cuſtom from the* Egyptians; *and the* Syrians *living near unto* Thermodoontes *and the River* Parthenius, *and their Neighbours the* Macronians, *are reported but lately to have* D *learnt it of the* Colchians: *and theſe are they only that uſe Circumciſion, and they do like unto the* Egyptians; *but I am not able to ſay whether the* Egyptians *or* Æthiopians *learnt it of the other. Herodotus* therefore affirmeth the *Syrians* in *Palæſtina* did uſe Circumciſion, and it is manifeſt, that of all the Inhabitants of *Palæſtina* the *Jews* only uſe it, which he knowing writeth ſo of them. *Herodotus* the *Halicarnaſſian* touching the *Jews* Circumciſion.

Cherilus alſo an ancient Poet maketh mention of our Nation, and affirmeth that our Countrey-men warred under *Xerxes* againſt the *Greeks*, and enumerating the Nations which followed him, at laſt he ſpeaks thus of ours: *Cherilus* an ancient Poet his Teſtimony of the *Jews*.

A People ſtrange followed this Royal throng,
Their Language was th' unknown Phœnician *Tongue:*
E *In th' hills of* Solymus *their dwelling was,*
Near to a Lake for greatneſs which did paſs:
Their heads were ſhav'd, and for their heads attire,
They wore an Horſe-skin dried at the fire.

It is evident (as I think) that he ſpeaketh of the *Jews*: for the Mountains of *Solymus* are in our Country, and that Lake alſo called *Aſphaltites*, which is the greateſt and vaſteſt of all Lakes that are in *Syria*; And that the *Jews* were not known only of the *Greeks*, F but alſo admired of them is eaſie to prove not out of the obſcureſt Writers, but by the Teſtimony of their wiſeſt Philoſophers: For *Clearchus*, Diſciple unto *Ariſtotle*, and the beſt amongſt all the Peripatericks, in his Firſt Book *De Somno*, brings in a certain Dialogue his Maſter *Ariſtotle* diſcourſing of a *Jew* that he knew, in this manner. *Aſphaltites* the Lake. The teſtimony of *Clearchus* Diſciple of *Ariſtotle* touching the *Jews*.

It would be too long to entertain you about the whole Nation, I ſhall content my ſelf to give you a hint only of this man's admirable wiſdom. Hyperochides *told him, He could not do them a greater favour. I will begin then* (ſaid *Ariſtotle*) *according to the Rules of Rhetorick with what relates to his Nation. He was born a* Jew *in the lower* Syria, *whoſe preſent Inhabitants are deſcended from the Philoſophers of the* Indians, *who among them are called* Calani, *but among the* Syrians, Jews, *as living in* Jewry, *whoſe principal City is called* G Jeruſalem, *and very hard to be pronounced. This man entertained many ſtrangers, who came from the higher Country down unto the Sea-Coaſt, was very eloquent and courageous.*

As I was travelling one time with ſome of my Diſciples in Aſia, *this perſon made us a viſit,* H *and in his conference with us we found that much was to be learned by his Converſation.*

Thus far *Ariſtotle* in *Clearchus*, recounting moreover at large his admirable abſtinence and chaſtity: Of whom they that are deſirous to know more, are recommended to *Clearchus*; for I am loth to write any thing ſuperfluous. So now it is evident how *Clearchus*, by the way of digreſſion ſpeaking of another matter, maketh mention of us.

Hecataeus Abderita brought up with King *Alexander.*

But *Hecataeus Abderita* a Philoſopher, and one brought up with King *Alexander*, and dwelling with *Ptolomaeus Lagus*, did not only briefly make mention of us, but alſo writ a whole Book of our Nation the *Jews*, out of which I will briefly note ſome few points that occur; but firſt I will ſhew of what Antiquity he is: For he recordeth the I time when *Ptolomaeus* near unto *Gaza* fought with *Demetrius*, which happened the eleventh year after *Alexander*'s death, in the hundred and ſeventeenth Olympiad, as *Caſtor* writeth: who ſpeaking of this Olympiad ſaith, *That in this time* Ptolomaeus Lagus *overcame* Demetrius *the ſon of* Antigonus *at* Gaza *in fight; which* Demetrius *was called* Poliorcetes; *and all men confeſs, that* Alexander *died in the hundred and fourteenth Olympiad: So that it is evident that at the time wherein* Alexander *lived, our Nation flouriſhed.*

And *Hecataeus* ſaith, *That after that battel fought at* Gaza, Ptolomaeus *was made Lord of the places bordering about* Syria, *and that many men hearing of the Clemency of* Ptolomaeus, *followed him into* Egypt, *and converſed with him: amongſt the which one was called* Ezechias, *the Jews High-Prieſt, a man about threeſcore and ſix years old, and of chief notice and dignity of all his Nation, and moſt prudent and eloquent, one alſo who in all affairs had more experience than any man elſe.* He likewiſe reporteth, *That the number of the Jews Prieſts, who received their tenths, and rule all in general, is a thouſand and five hundred or thereabout.* K

A thouſand and five hundred Prieſts receive the *Jews* tenths.

And again making mention of the ſame *Ezechias*, he ſaith, *This man being in reputation and honour, and converſing with us, by the help of ſome about him, declared all things wherein we and this Nation differ, and ſhewed unto us the place of his dwelling, and the manner of his converſation, which he had in writing.*

After this, *Hecataeus* ſheweth what manner of People we are, and how religious in our Laws, and how that we will rather endure all torments and death it ſelf, than violate L them in any thing, and that we account it a worthy thing ſo to do: adding moreover, That being much hated of our neighbours, and having ſuffered all Contumelies both at the hands of the *Perſian* Kings, and their Officers; yet we could not be forced to change our Opinions, but that we are continually exerciſed to give a reaſon thereof. He alſo recordeth an example of the conſtancy of our minds: For *Alexander* (quoth he) *being at* Babylon, *and purpoſing to re-edifie the Temple of* Bell, *commanded all his Souldiers to carry Timber to the building thereof; and the* Jews *only diſobeying his command, endured many ſtripes and torments, till ſuch time as the King freed them from it: And they* (ſaith he) *returning to their own Country, deſtroyed all the Temples and Altars that they found* M *there, and ſome of them were by the Officers therefore puniſhed, others eſcaped free:* Adding, *That we may juſtly be admired for theſe things, and that our Nation is exceeding populous. He ſhews likewiſe that many of us were carried Captives into* Babylon, *and there ſerved the* Perſians. *And that many more were diſpers'd into* Egypt *after* Alexander's *death for a tumult begun in* Syria.

The *Jews* conſtancy againſt *Alexander.*

The largeneſs of *Jewry.* Fifty ſtounds are almoſt ſix German miles.

He alſo recordeth the greatneſs of our Country, and the fertility thereof. *They inhabit* (ſaith he) *a Country that hath almoſt* 3000000 *Acres of moſt fertile ground;* (for *Jewry* is of this largeneſs) *and that in times paſt we inhabited a large and very great City, which was very populous;* he ſpeaketh alſo of the building of our Temple in this manner: *The* Jews *have many other Towns and Villages in every Province; but they have* N *one moſt ſtrong City, the compaſs of whoſe Walls is fifty furlongs, and in it inhabit* 150000 *men; and this City they called* Jeruſalem; *in the midſt thereof is a building of ſtone with four Porches, a hundred cubits about: it hath alſo double Gates; wherein is a four-ſquared Altar made of unhewn ſtones joined together; and it is twenty cubits ſquare every way; and ten cubits high; and about it is a moſt huge building, wherein is an Altar and a Candleſtick both of gold, waighing two Talents; and there is kept a continual light, night and day, which never goeth forth: But in it there is no Image, nor Grove about it, as about other Temples. It is inhabited by the Prieſts, who ſpend their time there in great continence both night and day, abſtaining from all manner of Wine.*

The Prieſts do dwell in the Temple, and drink no wine.

The ſame Author gives an account of an action performed by one of our Nation, who O was a Souldier under ſome of *Alexander*'s ſucceſſors; and the Authors words are theſe,

As

A *As I went* (ſaith he) *to the Red Sea, a certain* Jew, *one of the Horſemen that conducted us, named* Moſollamus, *a Courageous man, and one who excelled all Archers elſe, both* Greeks *and other Nations; This* Jew (*every one haſting on forward of his Journey, and being will'd by a Soothſayer to ſtand*) *asked, for what cauſe the multitude ſtayed and went not forward: Preſently the Soothſayer ſhewed him a Bird, which he diligently viewed, and told the* Jew *that if that Bird did ſtand ſtill in the place, then it was expedient for them to ſtand, and if the Bird did mount up and fly, that then they ought to march on forward; but if it flew towards the place from whence they came, that then it was wiſdom to retire. The* Jew *hereat was ſilent, yet drawing his Bow he ſhot an Arrow and killed the Bird; whereat the Soothſayer and certain others were offended, and curſed him. But he taking the unhappy Bird in his hand ſaid unto them; Are ye ſo mad as to think that this Bird,*
B *not having the foreſight to preſerve her ſelf from this Death, is able to direct us in the ſucceſs of our journey? Had this Bird foreknown future Events, ſhe would have eſchewed this place for dread that* Moſollamus *a* Jew *ſhould have ſtrucken her with an Arrow.*

But we will now leave the teſtimony of *Hecatæus*, for every one that liſts may read his Book, and there underſtand it more at large.

I will not omit the Teſtimony of *Agatarchides*, a man of no evil in his own opinion, yet indeed one who hath uſed detraction to our Nation. This man ſpeaking of *Stratonice*, how leaving her husband *Demetrius*, ſhe came into *Syria*, and how *Seleucus* would not marry her as ſhe hoped (who having an Army at *Babylon*, warred againſt *Antioch*, and had taken the City) and that ſhe fled into *Seleucia*, whereas ſhe might
C have made a ſpeedier eſcape by water (but was forewarned to the contrary in a ſleep) and that ſhe was there taken and died, &c. *Agatarchides*, having uſed this Preface, and inveighed againſt *Stratonice*'s Superſtition, uſeth an Example of our Nation on this manner: *The People that are called* Jews, *inhabit a moſt ſtrong City, which they call* Jeruſalem; *theſe People are wont to reſt upon the ſeventh day, and do neither bear Arms, nor till their Grounds, nor any other buſineſs on that day, but their cuſtom is to remain in their Temple, and there with ſtretched out arms continue in prayer till night. And ſo upon a time, they perſevering in that foolery, whilſt they ſhould have defended their City,* Ptolomæus Lagus *entred it with a great Army, and greatly tyrannized over them, in-*
D *ſtructing them by experience that the ſolemnity appointed by their Law, was prejudicial unto them. Such like Churches as this did teach them and all Nations elſe to fly unto dreams, which their Law teacheth, neither conſidering that humane policy cannot prevail againſt that which muſt neceſſarily happen. Agatarchides* thought this which he reports of us to be ridiculous; but they that weigh it with indifferency, ſhall perceive that it is greater commendation to our Nation, who rather ſuffer their Country and Safety to be loſt and endamaged, than to violate the Laws of God.

Agatarchides his Teſtimony of the *Jews*.

The *Jews* Sabbath.

I think I am thus able to ſhew, that many Writers omitted to make mention of our Nation, not for that they knew us not, but for envy. For *Jerom* writ a Book of the Succeſſors in the ſame time that *Hecatæus* lived, and being a friend to King *Antigonus*, and Preſident of *Syria*, never mentioneth us in all his Hiſtory; notwithſtanding he was
E brought up almoſt in our Country; whereas *Hecatæus* writ an intire Book of us: ſo different are the minds of Men: for one of them thought our Nation worthy to be diligently recorded, the other through malice was hindred from ſpeaking the truth: yet the Hiſtories of the *Chaldæans*, *Egyptians* and *Phœnicians*, may ſuffice to prove our Antiquity, together with the *Greek* Writers: for beſides thoſe before-mentioned, *Theophraſtus* alſo, *Theodotus*, *Manaſeas*, *Ariphanes*, *Hermogenes*, *Euemeus*, *Conon*, *Zepyrion*, and many others, no doubt (for I have not peruſed all men's Books) have manifeſtly teſtified of us. For many of the aforeſaid men were blinded with Errors, as not having read our holy Scriptures; yet they all jointly teſtifie our Antiquity, for which I now alledge them. Truly *Demetrius Phalerius*, *Philon* the elder, and *Eupolemus* did not
F much erre from the truth, and therefore reaſon it is they ſhould be born withal: for they were not ſo skilful as to teach our Writings with ſo much curioſity.

Why certain Writers omit to ſpeak of the *Jews*.

Being come thus far, it reſteth that I now preſent one point more, whereof I made mention in the beginning of this Book, to wit, that I declare the detractions and ſlanderous reports of divers concerning our Nation to be falſe and void of truth; and I will uſe the Teſtimony of thoſe Writers who record, that the lying Hiſtoriographers, at ſuch time as they committed to writing the foreſaid detractions, did alſo even againſt themſelves regiſter ſuch like ſlanders, as they did againſt us. And I doubt not but that all thoſe, who are converſant in Hiſtories, can teſtifie, that the like hath been done by moſt Writers upon private hatred, or ſuch like reſpects: For ſome of the Gentiles have at-
G tempted to deface the honour and reputation of the moſt renowned Cities, and to deſame the manners of their Inhabitants. Thus did *Theopompus* to *Athens*, and *Polycrates* to *Lacedæmon*; and the Author that writ *Tripoliticum* (for it was not *Theopompus* as ſome

The laſt part, againſt certain detractions and ſlanders.

ſuppoſe) uſed the City *Thebes* very hardly. And *Timæus* in his Hiſtories of the fore- H
ſaid places, doth many times detract both them and others. And this they do, ca-
lumniating the moſt excellent that are, in ſomething or other; ſome for envy and ma-
lice, others, that their fond babling may make them famous, and ſo indeed it doth
among fools, that are known to have no ſound judgment, but wiſe men will condemn
their malice.

The cauſe of malice between the *Egyptians* and *Jews*.

To be ſhort, this is the cauſe of ſo many ſlanderous reports forged againſt our Nation:
ſome to gratifie the *Egyptians* have attempted to deprave the truth, and ſo have neither
reported the Circumſtances concerning our Anceſtors coming into *Egypt*, nor touching
their departure from thence, and they have had many cauſes of malice and envy urging
them hereto: And chiefly for that our Progenitors in their Country waxed mighty, I
and ſo departing to their own Country were made happy and fortunate.

Secondly, the diverſity of our two Religions made great diſcord and variance amongſt
us, our Religion ſo far excelling theirs in piety, as the divine Eſſence GOD excelleth
The *Egyptians* Idolatry. unreaſonable Creatures: (for they commonly worſhip ſuch brute beaſts for gods, and
every one worſhippeth divers kinds:) vain and fooliſh men, who from the beginning have
been accuſtomed to ſuch ſottiſh opinions, as would not permit them to imitate us in our
divine Religion, and conformable to Reaſon: and yet ſeeing many favour and follow
our Religion, they were hereby incited to ſuch hatred, that to derogate from us, they
feared not to falſifie their own ancient Records, not conſidering that in ſo doing they
were led through a blind paſſion, to write againſt themſelves. Moreover, I will prove K
all I have ſpoken to be true, by one man's words, whom a little before (being a famous
Hiſtoriographer) we have produced as a witneſs of our Antiquity.

Manethon an *Egyptian* Hiſtoriographer.

Manethon therefore (who confeſſeth himſelf to have gathered the *Egyptian* Hiſtory
out of their holy Writings) having by way of Preface recounted how our Predeceſſours
came into *Egypt* with many thouſands, and there conquered the Inhabitants, afterward
confeſſeth, that loſing all their Poſſeſſions in *Egypt*, they got the Country which is now
called *Jewry*, and in it builded a City named *Jeruſalem*, and a Temple; and thus far
he followeth ancient Writers. And then uſurping to himſelf authority to lie, pro-
teſting that he will inſert into his Hiſtory certain reports divulged amongſt the common
people, he reports things of the *Jews* altogether incredible, intending to mix with our L
Manethon's fabulous reports of the *Egyptian* Lepers. Nation the Lepers of the *Egyptians*, and other ſick people of other Countries, who
(as he ſaith) being abominable to the *Egyptians*, fled to us; affirming alſo that they
had a King named *Amenophis*, which being a feigned name, he durſt not preſume to
ſpeak determinately of the time of his Reign; though he ſpeaketh exactly of the Reign
of all other Kings. Hereupon alſo he adds certain Fables, forgetting himſelf that he
reported the Shepherds departure out of *Egypt* to *Jeruſalem*, to have been almoſt five
hundred and eighteen years before his time: For it was in the fourth year of the Reign
of *Thermoſis*, when they departed out of *Egypt*, and his Succeſſors continued in the Go-
vernment three hundred and ninety three years, till the time of the two Brethren *Se-*
thon and *Hermeus*, the firſt of which was called *Egyptian*, the other *Danaus*, who ſup- M
planted *Sethon*, and reigned alone fifty nine years, after whom his eldeſt Son *Ramſes*
reign'd threeſcore and ſix years. Having therefore confeſſed our Anceſtors to have
departed out of *Egypt* ſo many years before; at length he addeth *Amenophis* to the
number of their Kings. He tells us that the ſaid Prince (as *Orus* one of his Prede-
ceſſours had done before) had an ardent deſire to have a ſight of the Gods, and that a
Prieſt of their Law named *Amenophis* (as he was) and Son of *Papius*, whoſe wiſdom
in prediction was ſo admirable, that he ſeem'd to be inſpir'd, told him his deſire ſhould
be accompliſhed, if he would drive out of his Kingdom all ſuch as were leprous, and any
other way infected. The King according to his directions aſſembled of them to the
number of eighty thouſand, and ſent them with other *Egyptians* to work in the Quar- N
ries on the Eaſt-ſide of the *Nile*, among whom there were certain Prieſts who were
likewiſe infected.

Manethon adds, That the Prieſt *Amenophis*, apprehending leſt the Gods ſhould puniſh
him for having given the King that Counſel, and the King for having followed it ſo
ſtrictly, and finding by divination that to recompence the ſufferings of thoſe poor peo-
ple, they would conquer and govern in *Egypt* for the ſpace of thirteen years, he was afraid
to tell it to the King himſelf, but having committed his Revelation to writing, he kill'd
himſelf to the great terrour of the King.

This done, he ſpeaks as followeth: So the King being requeſted for their quietneſs
and defence to aſſign them a City to inhabit, appointed unto them a deſolate place O
called *Avaris*, which had been the Shepherds City (this City the ancient Divines call
Triphon)

A *Triphon*) but they, having got the poſſeſſion of this place fit for Rebellion, made choice of one of the Prieſts of *Heliopolis* to be their Captain, whoſe name was *Oſarſiphus*, and bound themſelves with an Oath to obey him in all things: and he preſently made a Law, That they ſhould neither worſhip the Gods of the *Egyptians*, nor abſtain from thoſe Beaſts which the *Egyptians* count holy, and that they ſhould marry with none but ſuch as they judged to be their Friends, and of their own perſuaſion. *Oſarſiphus* Captain of *Avaris*.

Having ordained this and many things elſe contrary to the Religion of the *Egyptians*, he commanded them to build a Wall about the City, to fortifie it well, and prepare to make War upon King *Amenophis*. Having taken ſome others of the Prieſthood into his Cabal, they ſent Ambaſſadors to *Jeruſalem* to the Shepherds, which were
B driven out of *Egypt* by King *Themuſis*, to inform them of what had paſſed, and requeſt them to a Confederacy, and that uniting their forces, they might jointly make War upon *Egypt*. He promiſed to receive them into *Avaris* (which had been of old the poſſeſſion of their Anceſtors) and ſupply them with whatever was neceſſary, and aſſured them their opportunity was ſuch, that without great difficulty they might conquer that Kingdom. That the Inhabitants of *Jeruſalem* embracing the motion, rais'd an Army, and advanced to *Avaris* with 200000 men. The War of the baniſhed againſt the *Egyptians*.

That *Amenophis*, King of *Egypt*, hearing of their Invaſion, and remembring what *Amenophis* the Son of the Prieſt *Papius* had left in writing, was in great fear, and preſently aſſembling together the people of *Egypt*, and conſulting with the Princes of his
C Country, he ſent away all the holy Beaſts, and all that the Prieſts eſteemed, giving them eſpecial charge to hide their Idols: He put his Son *Sethon* (who alſo by his Father *Rampſes* was called *Rhameſſes*) and but five years old, into the cuſtody of a Friend of his; and then with three hundred thouſand fighting men, he marched againſt his Enemies, but would not fight with them, leſt he ſhould fight againſt the pleaſure of the Gods; and ſo he retired himſelf to *Memphis*; and taking *Apis* and the reſt of the *Egyptian* Gods along with him, he, and his Troops of *Egyptians* took Ship, and fled into *Æthiopia*. That the King of *Æthiopia* having a great honour for him, received him very nobly, aſſigning his People Towns and Villages for their reſidence and ſubſiſtence du-
D ring their thirteen years exile, keeping conſtant Guards upon his Frontiers, for the ſecurity of *Amenophis*. That in the mean time the Auxiliaries from *Jeruſalem* did much more miſchief, than thoſe who had invited them. That there was nothing of cruelty or impiety that they ſcrupled or omitted. That not contenting themſelves with the demoliſhment and burning of Towns, they added Sacrilege to their ſins, brake their Idols in pieces, ſlew their conſecrated Cattel, forced the Prieſts and Prophets to kill their own Beaſts, and drave them naked out of their Country when they had done. To which he adds, That they had for their Law-giver a Prieſt of *Heliopolis* call'd *Oſarſiph*, from *Oſiris*, which was the God that was worſhipped in that City, and that that Prieſt having chang'd his Religion, chang'd likewiſe his Name, and called himſelf *Moſes*. The *Egyptian* King fled into *Æthiopia*, and was by the *Æthiopian* King courteouſly entertained. *Oſarſiphus* was afterwards call'd *Moſes*.

E Thus the *Egyptians* report of the *Jews*, and many things elſe, which for brevity ſake I omit. *Manethon* further writeth, that afterward *Amenophis* the King came with a great power out of *Æthiopia*, and his Son *Rampſes* with him accompanied with a great Army; and that joining Battel with the Shepherds and polluted perſons, he gave them an overthrow, and purſued them unto the Borders of *Syria*. And this is *Manethon*'s report; but foraſmuch as he writeth old wives tales, dotages, and lies, I will by manifeſt reaſon convince him, firſt diſtinguiſhing that whereof I am to ſpeak hereafter. He of his own accord granteth and confeſſeth, that our Anceſtors at firſt were not *Egyptians*, but Strangers that came thither from another place, and conquered the Country, and again departed from thence. I will now out of his own
F writings endeavour to ſhew, that the weak people of *Egypt* were not mixed with us, and that *Moſes*, who indeed was our Conductor out of *Egypt*, and lived many ages before, was no Leper. *Manethon*'s lies are confuted.

He therefore firſt of all ſetteth down a ridiculous cauſe of this fore-mentioned fiction, which was, that King *Amenophis* was deſirous to ſee the Gods: What Gods do you think? He could already ſee the Ox, the Goat, the Crocodile, and the Monkey, but the God of Heaven how could he ſee? And why had *Amenophis* this deſire? Forſooth becauſe a certain King one of his Predeceſſors had ſeen them; he therefore knowing by him what things they were, and how he came to the ſight of them, needed no new device to accompliſh his deſire: But perhaps the foreſaid Prophet was a man of great
G wiſdom, by whom the King had confidence to attain his deſire; if ſo be he had been, how chanceth it that he was ſo unwiſe not to perceive, that it was an impoſſible thing to ſa-

tisfie the King's desire? for that which he promised was not brought to pass. Or what H
reason moved him to think that the Gods were invisible, because of the Leprosie and Infirmity of the people? The Gods are offended with Men's Impieties, not with the defects of their bodies. And how was it possible that at one instant so many thousand Lepers and infirm persons should be gathered together? Or wherein did not the King obey the Prophet? He commanded that the Lepers and infirm persons should be exiled the Country, and the King did not banish them the Country, but sent them to hew Stones, as though he had needed workmen, and not purposed to cleanse the Country from Lepers. Lastly, he saith, that the Prophet fore-seeing that *Egypt* was to suffer, and fearing the wrath of the Gods, killed himself, and left his mind in a Book written unto the King. How chanced it then that the Prophet did not at first foresee his own death, I
and so oppose himself to the King's desire to see the Gods? Or wherefore did he fear such Calamities as were not to fall in his life? Or what great misery hanged over his head, which might worthily cause him to kill himself to prevent it? But let us hear that which followeth, more sottish than all the rest.

Manethon's words repeated.

The King (saith he) hearing this, and stricken with fear, did not however expel those Lepers he ought to have exiled, but at their request gave them (as he saith) a City, wherein before-time the Shepherds did inhabit, called *Avaris*; whereinto being come, they made a Priest of *Heliopolis* their Prince, who devised Laws for them: commanding them neither to adore the Gods, nor to abstain from offering violence to such beasts as amongst the *Egyptians* are sacred, but that they should kill and K
spoil all things, that they should marry with none but such as were their Confederates, that he bound the people with an Oath to keep those Laws, and that they fortified *Avaris* to fight against the King. Adding moreover, that he sent to *Jerusalem* for help, promising to yield *Avaris* unto them, being a place sometime possessed by their Ancestors, and that they from that place leading their Forces, might easily subdue all *Egypt*: he then saith, that the *Egyptian* King *Amenophis* came against them with 300000; and yet, for that he would not strive against the Decree of the Gods, he fled into *Æthiopia*, and carried with him *Apis* and other Holy Beasts, and that the Inhabitants of *Jerusalem* coming down invaded the Land, fired the Towns and Cities, slew their Nobles, used all sorts of Cruelty possible, and that the Priests name, who made Laws and Statutes for L
them to live under, was one of *Heliopolis*, *Osarsiphus* by name, deriving the same from *Osiris*, the God of *Heliopolis*: and that this man, changing his name, was afterward called *Moses*.

Moreover, that *Amenophis*, having lived in banishment thirty years, came with a strong power out of *Æthiopia*, and fighting with the Shepherds and polluted, he slew many of them, and put the rest to flight, pursuing them unto the Borders of *Syria*. *Manethon* remembreth not, that here again he telleth a very unlikely tale: for although the Lepers and impotent persons were offended with the King for appointing them to hew Stones; yet it is to be thought that receiving their own desire at the King's hands M
afterwards, to wit, a City to dwell in, that then they again became the Kings well-willers. Supposing also their hatred still continued towards him, they rather should have attempted revenge by treason against him, than towards all their Nation, wherein they had many dear friends and alliance. And although they had purposed to War against these Men, yet would they not have been so impious as to have rebelled against the Gods, and to have violated the Laws wherein they were brought up.

A confutation of Manethon's words alledged.

We have therefore cause to thank *Manethon*, in that he cleareth us, and affirmeth his own Country-men (yea a Priest) to be Authors of this Impiety, and that by Oath they bound themselves so to do. What can be more extravagant than to say that neither any of their Countrey-men nor Kinsmen rebelled with them, but that the poor distressed people were glad to send to *Jerusalem* for succour? But what society or friend- N
ship had they with the people of *Jerusalem*, of whom they came to demand help? Why, they were more their Enemies than the rest of their Country-men, and were all of quite different manners from us. They of *Jerusalem* (as he saith) presently did as they were willed to do, in hope that, according as they were promised, they might subdue *Egypt*. Were they ignorant of that Country out of which they had been driven by force? Had they lived in poverty or misery, perhaps they might have been induced to have done it: but seeing they inhabited a fortunate and rich City, and possessed a goodly fertile soil far better than *Egypt*, what might move them thereto? What reason had they, at the request of their ancient Enemies (and they also so diseased, as they of *Jerusalem* could not abide their own friends among them that had the O
like Diseases) to thrust themselves into danger? they could not foreknow the King's

intent

A intent to fly; as for *Manethon* himſelf he ſaith, he met them at *Peluſia* with 300000 men. And this they that went to War well knew. But what reaſon had they to conjecture that the King's mind would change, and he fly? As to what he charges upon the Auxiliaries from *Jeruſalem*, that they ſeized upon the ſtores, and ſecur'd all the Corn that was in *Egypt*, which brought great diſtreſs and exigence upon the people, hath he forgot, that conſidering they entred as Enemies, they are not thereby to be reproached, Rapacity being unavoidable among Soldiers, eſpecially if Strangers and Conquerors? Hath he forgot he ſaid before that the Lepers had done the ſame formerly, and had to that purpoſe obliged themſelves by Oath? And that he aſſured us, that ſome years after *Amenophis* repell'd the *Jeruſalem*-Confederates, and Lepers, ſlew
B many of them, drove them out of thoſe parts, and purſued them to the very borders of *Syria*; as if *Egypt* was a Country ſo eaſily conquer'd, or that thoſe who were then in poſſeſſion meerly by Conqueſt, would not (upon the firſt alarm of *Amenophis*'s march have block'd up the paſſages, and ſecured the Avenues on that ſide towards *Æthiope*, which they might eaſily have done, and drawn together what forces they had pleaſed to defend them? And is it not as improbable when he ſays, that that Prince made not only a great ſlaughter among them, but purſued them with his whole Army (croſs the Deſart) to the very frontiers of *Syria*? Whereas it is notoriouſly known that Deſart is ſo dry, that there being no Water to be found in the whole tract, it is almoſt impoſſible for an intire Army to march through it, though there was no Enemy to give them
C impediment. To conclude therefore, our Nation neither came of the *Ægyptians*, as *Manethon* confeſſeth, neither was mingled with the diſeaſed of that Country: for it is probable, that many of thoſe ſick people periſhed in the Stone-works, many in the great fight and battel, and the reſt of them in the flight. It now remaineth that I refute that which he ſpeaks of *Moſes*.

The Epilogue that the *Jews* came not of the *Egyptians*.

The *Egyptians* do all agree that this man was a divine perſon, and one to be admi-
red, and they commit great Impiety in labouring to challenge him for their Country-
man, ſaying, that he was a Prieſt of *Heliopolis*, baniſhed with the reſt for leproſie.
For he is recorded to have lived five hundred and eighteen years before this time, and
to have guided our *Anceſtors* out of *Egypt*, into that Country wherein we now inhabit:
D and his own words teſtifie his body to have been clean from that Diſeaſe of Leproſie: for
he commandeth all Lepers to be expelled out of the Towns and Villages, and to live
apart by themſelves; To be cloathed in different Garments, and declared that whoſo-
ever touched them, or came under the ſame roof with them, ſhould be accounted
unclean. And if a Leper happened to be cured of that Diſeaſe, he appointed certain
purifications, cleanſings, and baths of fortunate waters, and all his hair ſhould be
ſhaved off; and that then after many and ſundry Sacrifices, he ſhould be admitted into
the holy City. Certainly, had he been viſited with that infection and calamity him-
ſelf, he would ſurely have been more gentle, and merciful to ſuch as ſhould have been
afflicted with that Diſeaſe.

An anſwer to *Manethon*'s ſlanders touching *Moſes*.

Moſes was not a Leper.

E He did not only make theſe ſevere Laws againſt Lepers, but he alſo interdicted all
that wanted any joint or parcel of the body from being Prieſts, or exerciſing any Of-
fice at the Altar: yea, he alſo appointed, that if any Prieſt ſhould have any of theſe de-
fects betide him after he was a Prieſt, that then he ſhould be deprived of the Dignity.
How can it then be probable, that to his own prejudice and diſcredit he would have
enacted ſuch Laws? And as to what he ſays about changing his name *Oſarſiph* into
Moſes, it is as incredible as the reſt, there being no Analogy between them, the name of
Moſes importing preſervation from the Water; for *Moy* among the *Egyptians* ſignifies
Water: and now I ſuppoſe I have made it apparent, that *Manethon*, whilſt he kept him-
ſelf to the writings of the Ancients, did not err much: but when he left them, he for-
F ſook the truth, and fell upon ridiculous ſtories, which he either invented himſelf, or
believed out of prejudice to our Nation. I now think it not amiſs to examine a little
the words of *Chæremon*, who profeſſing himſelf to write the *Egyptian* Hiſtory, ma-
keth mention of the ſame King *Amenophis* his Son *Rhamſes*, as *Manethon* doth, and
reporteth that the Goddeſs *Iſis* appeared to *Amenophis* in his ſleep, checking him for
that her Temple was deſtroyed, and that *Phiritiphantes*, a holy Scribe, told the King,
that if he would expel all polluted and unclean perſons out of *Egypt*, that then he ſhould
not be any more terrified with theſe night-viſions. Moreover, that hereupon making
ſearch for all ſick and diſeaſed perſons, he baniſhed them out of his Land, to the num-
ber of 250000. And that their Captains were called *Moſes* and *Joſeph*, holy Scribes,
G alſo that theſe *Egyptians* names were ſo, that *Moſes* was named *Tiſithes*; and *Joſeph*,
Peteſephus: and that they came to *Peluſium*, where they found 380000 left there by

Moſes took his name of *Moy*, which in the *Egyptian* tongue ſignifieth Water.

Againſt *Chæremon* the Hiſtoriographer.

Amenophis

Amenophis, whom he would not permit to come into *Egypt*: alſo they all entring into a league together, ſuddenly invaded *Egypt*, and *Amenophis* not abiding the brunt fled into *Æthiopia*, leaving his wife great with child, who hiding her ſelf in Caves and Dens, did bring forth a child whom they called *Meſſenes*, who afterward drove the *Jews* into *Syria*, being in number 200000, and this done, he recalled his Father *Amenophis* out of *Æthiopia*. And thus *Chæremon* ſaith. H

Meſſenes Son of *Amenophis*.

But I imagine, that which I have already ſaid, to be ſufficient to declare the vanity of both theſe Writers. For if that which they report were true, it were impoſſible that they ſhould ſo much differ: but they labour to deviſe lies, and write nothing agreeable to other men's writings. For *Manethon* feigneth, that the cauſe of the baniſhment of the Lepers, was the King's deſire to ſee the Gods; and *Chæremon* ſaith, that it was for that *Iſis* after appeared unto him in his ſleep. *Manethon* alſo ſaith, that *Amenophis* gave the King that counſel ſo to cleanſe the Country; and *Chæremon* ſaith, that he that counſelled the King was called *Phiritiphantes*. Nor do they agree better in their numbers: *Manethon* reports them 80000, the other 250000. *Manethon* ſays theſe Lepers were ſent directly to the Quarries to work there in the ſquaring of Stone, and that afterwards *Avaris* was given them for a Quarter, where having begun their War, they ſent Ambaſſadors to *Jeruſalem* to get that City into Confederacy. *Chæremon* tells us on the other ſide that when they were forced out of *Egypt*, they found at *Peluſium* 380000 men whom *Amenophis* had repulſed, that joining with them they returned again into *Egypt*, and compelled *Amenophis* to fly into *Æthiopia*. But that which is moſt obſervable, is, that an Author, that was ſo exact in the ſtory of the apparition of *Iſis*, ſhould forget to let us know from whence this great Army of 380000 did come, whether they were *Egyptians*, or Strangers, and for what reaſon *Amenophis* refuſed to admit them. Moreover, *Chæremon* feigneth a dream of the Lepers and *Iſis*, and reporteth that *Joſeph* together with *Moſes* was expelled, whereas *Joſeph* lived four Ages before *Moſes*, every Age containing at leaſt a hundred and ſeventy years. *Rameſſes* alſo, *Amenophis*'s Son, according to *Manethon*'s Hiſtory, being a young man fled into *Æthiopia*, and was baniſhed with his Father, and afterwards aſſiſted him in the Wars: Whereas *Chæremon* reporteth that he was born in a Cave after his Father's departure, and that he getting the victory, did drive the *Jews* into *Syria*, who were in number two hundred thouſand. O felicity in lying! for he neither told what Nation thoſe three hundred and fourſcore thouſand were: nor yet how a hundred and fourſcore thouſand of them periſhed, neither were they ſlain in the fight, or fled unto *Rameſſes*: and which is moſt to be admired, one cannot gather out of his words whom he calleth *Jews*, or whether he attribute this his name unto the two hundred and fifty thouſand Lepers, or unto the three hundred and fourſcore thouſand which were at *Peluſium*. I K L

Manethon's and *Chæremon*'s Hiſtory compared together.

The difference between *Manethon*'s and *Chæremon*'s Hiſtory.

But it is folly to oppoſe my ſelf againſt them, who have ſufficiently contradicted themſelves: for had other men controlled their Writings, they had been the more to be born withal. *Lyſimachus* was another of the ſame ſtamp, and one that not only ſeconds but ſurpaſſes them in their Lies, inſomuch that we need no more than the extravagance of his Story to prove his hatred to our Nation. He tells us that in the Reign of *Bocchor* King of *Egypt*, the *Jews* that were leprous or otherwiſe infected, reſorted in ſuch numbers to the Temples to beg the Charity of the people, that they communicated their diſtempers to the *Egyptians*. *Bocchor* conſulted the Oracle of *Ammon*, and received this anſwer, that he ſhould purifie the Temples, and ſend into the Deſart all thoſe ſick and infectious people, upon whom the Sun could ſhine no longer without regret, and that by ſo doing the Earth ſhould recover its primitive fertility. That hereupon the ſaid Prince by advice of his Prieſts aſſembled all thoſe diſeaſed perſons, delivered them into the hands of certain Soldiers, who lapp'd ſome of them in lead, and threw them into the Sea, conducting the reſt into the Wilderneſs, and leaving them there to be deſtroyed by Famine. That in that diſtreſs the poor people conſulted together, made great fires, kept ſtrong Guards all night, and faſted very ſolemnly thereby to make their Gods more propitious; and that a certain perſon called *Moſes* adviſed them to remove the next day, and march on till they found better Quarters; to truſt no man; to give no man good Counſel that asked them; to ruine the Temples and Altars where-ever they came; and that this Counſel having been approved, they paſſed the Wilderneſs, and after much trouble and frequent diſtreſſes, arrived in a Country that was inhabited, where they gave the firſt inſtances of their cruelty by abuſing the Natives, and robbing their Temples; in which courſe they continued, till they came at length to *Judea*, where they built a City, and called it *Jeroſula* (which is as much as to ſay, the ſpoil of holy things:) but that growing afterwards more potent, they M N O

Lyſimachus is reproved for lying.

According to *Lyſimachus*, the ſcabbed and leprous *Jews* were to be conveighed into the Wilderneſs, and caſt into the Sea.

A they changed that name (as too infamous) and called it *Jeruſalem*, and themſelves Inhabitants of *Jeruſalem*.

This fellow found not that King, which the two former ſpeak of, but he joined a more new name, and leaving the Dream and the Prophet, goeth to *Ammon* for an anſwer, touching the ſcabbed and Lepers; he ſaith, that a multitude was gathered together at the Temples; but he leaveth it uncertain, whether the *Jews* only were infected with this Diſeaſe; for he ſaith the people of the *Jews*; or whether they were ſtrangers and ſuch as were born in that Country. If they were *Jews*, why doeſt thou call them *Egyptians*? If they were ſtrangers, why doſt thou not tell of whence they were? Or how came it to paſs, the King having drowned ſo many of them in the Sea, and left
B the reſt in the Wilderneſs, that ſtill ſo many ſhould be left? How did they paſs the Wilderneſs, and get the Country we now inhabit, and build a City and a Temple famous through all parts of the World? Thou ſhould'ſt not only have told the name of our Law-maker, but alſo what Countrey-man he was, and of what Parents, and what moved him in his journey to make ſuch Laws againſt the Gods, and againſt men. For if they were *Egyptians*, they would not ſo eaſily have forgotten the Religion, wherein they were brought up: or of what place elſe ſoever they were, they had ſome Laws or other, which they had been accuſtomed to keep. If they had vowed to have born no good will unto them by whom they were driven out of their Country, they had ſome juſt occaſion ſo to do: But to undertake War againſt all the World, and deprive them-
C ſelves of all friendſhip and help of mortal men, doth not ſhew their ſottiſhneſs ſo much, as the fooliſhneſs of him who belies them, who moſt impudently affirmeth, that their City took the name of Church-ſpoiling, and afterward changed it. For what cauſe forſooth did they change the name thereof? Marry for that the former name was ignominious to their poſterity. But the Gentleman underſtood not, that *Jeruſalem* ſignifieth otherwiſe in *Hebrew*, than in *Greek*. And therefore what ſhould I ſtand to inveigh againſt a lie ſo impudently told? But this Book having been long enough, I will begin another, in which I ſhall endeavour to acquaint my ſelf of what I have undertaken.

Lyſimius his opinion confuted.

Nothing is to be ſaid againſt an impudent lie.

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The SECOND BOOK OF THE ANTIQUITY of the JEWS,

Written by FLAVIUS JOSEPHUS

Against APPION of ALEXANDRIA,

And Dedicated to EPAPHRODITUS.

THrice honoured and beloved *Epaphroditus*, I have in my former Books, ſo far forth as I was warranted by truth, proved the Antiquity of our Nation out of the Writings of the *Phœnicians*, *Chaldees*, and *Egyptians*: And for the further Confirmation thereof, I have produced the Teſtimony of divers *Greek* Authors. Furthermore, I have oppoſed my ſelf againſt *Manethon*, and *Cheremon*, and divers others. It remains now that I convince thoſe who defied me more particularly, and give an anſwer to *Appion*, though indeed I am ſcarce ſatisfied that he deſerves it. For as touching part of what he hath written, it ſeemeth to be one and the ſame with that which the reſt have written; And as touching the reſt, it is very cold and barren. The greateſt part thereof is ſtuffed with follies and detraction, and betrayeth his ignorance, ſhewing him to be a Man both looſe in condition, and turbulent in his life. And foraſmuch as divers men are ſo weak in their judgments, that they rather ſuffer themſelves to be won by theſe follies, than to be wrought upon by that which is written with better conſideration, vainly doting on detractions; and growing diſcontent to give ear to other men's well deſerved praiſes: I have thought it neceſſary to examine his Labours, the rather, for that he hath written againſt us, as if he intended to accuſe us before a Tribunal, and convict us by publick Trial. For I ſee that it is an ordinary courſe for the moſt part of men, to hug and take pleaſure, though perhaps he that beginneth to blame another Man, is himſelf convicted and found guilty of thoſe defaults, which he imputeth and objecteth againſt his Adverſary.

Appion wrote ſomething very coldly.

The Diſcourſe of this *Appion* is ſo difficult and perplexed, that 'tis no eaſie matter to underſtand what he means: For troubled and confus'd with the incoherencies of his ſtories, ſometimes he relates the departure of our Anceſtors out of *Egypt* according to the deſcription of thoſe, whom I have confuted before. Sometimes he calumniates the *Jews* of *Alexandria*, and ſometimes condemns the Ceremonies of our Temple, and our whole Doctrine and Religion.

Now that our Predeceſſors have not taken their Original out of *Egypt*, neither have been driven from thence for any infirmity, or deformity of their Bodies, or for any Wound, Ulcer, or Pollution, I ſuppoſe that I have not only ſufficiently proved, but alſo produced far more Arguments than was requiſite. I will therefore briefly report and repeat that which *Appion* alledgeth: For in the Third Book of his *Egyptian* Hiſtory, he writes thus: *Moſes*, as I have heard it from moſt ancient *Egyptians*, was born at *Heliopolis*, and being inſtructed in the faſhions of his Country, ſuch Prayers as were wont to be ſaid in open places and abroad, he cauſed to be ſaid in private within the City, and ordained that in praying they ſhould turn themſelves towards the riſing Sun, (for ſuch is the ſituation of the City *Heliopolis*) and inſtead of Obeliſques or Pyramides, he erected certain Pillars, under which there were certain ingraven Baſons, on which the

Appion concerning *Moſes* and the *Jews*.

A the ſhadow hapning to fall (the place wherein they ſtood being uncovered and in open air) they obſerved the ſame courſe, that the Sun doth in the Firmament. See here what eloquence this learned man uſed.

Now this lie of his needeth no words to refute it, ſeeing it is clearly refelled by the effects. For when *Moſes* firſt built that Tabernacle in honour of God, he had no ſuch intent, nor faſhioned any ſuch form, neither ordained his Succeſſors to do the like: And after this, when as *Solomon* builded the Temple in *Jeruſalem*, he never thought of any ſuch curioſity as *Appion* forgeth. He ſaith that he hath been informed by thoſe of Antiquity, that *Moſes* was a Heliopolitan; for you muſt underſtand that *Appion* himſelf was young, and believed the relation of the aged ſort of his acquaintance, which

B converſed familiarly with him; yet cannot this learned Grammarian juſtifie, where *Homer* was born, neither from what Country *Pythagoras* came, although in reſpect, they lived but yeſterday: And as touching *Moſes*, who lived ſo many ages, and ſo great a number of years before them, he decideth the matter ſo eaſily, and giveth credit to the reports of Antiquity ſo ſlightly, that it appeareth moſt manifeſt, that he is but a liar. As touching the time wherein he ſaith that *Moſes* led away the Blind, Leprous, and Lame, this diligent Author accordeth very willingly with that which he himſelf hath ſaid. For *Manethon* ſaith, that the *Jews* departed out of *Egypt* about the Reign of *Themoſis*, 396 years before *Danaus* fled out of *Greece*. *Lyſimachus* ſaith, that this thing happened during King *Bocchorus*'s time, that is to ſay, 1700 years before that time.

C *Molon* alſo and ſome others have alledged their Opinions. But *Appion*, who pretendeth to be a Man of more credit than the reſt, hath preciſely and exactly ſet down the time, averring that our departure was about the ſeventieth Olympiad; Nay more, in the firſt year thereof, wherein, as he ſaith, *Carthage* was builded by the *Phœnicians*. Now hath he purpoſely made mention of *Carthage* in this place, as an infallible argument of the truth of his Allegation, not conſidering that he draweth an argument againſt himſelf, by which himſelf may be convinced. For, if we may give credit to the *Phœnician* Chroniclers as touching this Colony, it appeareth by them, that King *Hiram* lived more than 150 years before the foundation of *Carthage*. The truth whereof I have heretofore proved out of the words of the *Phœnicians*, who re-

D port that *Hiram* was in amity with *Solomon*, who builded the Temple of *Jeruſalem*; and that he furniſhed him with much Timber and other matter toward the finiſhing of that building. Now *Solomon* builded the Temple 612 years after the departure of the *Iſraelites* out of *Egypt*. And after he had inconſiderately reckoned the number of thoſe which were driven out of *Egypt*, in like manner as *Lyſimachus* had done, namely, of 110000 men, he yielded a moſt admirable reaſon, and ſuch as may be eaſily believed: From whence he pretendeth that the name of Sabbath was derived. For (ſaith he) after they had travelled for the ſpace of ſix days, there grew certain inflammations in their Groins, by reaſon whereof they reſted on the ſeventh day, being ſafely arrived in the Countrey which at this day is called *Judea*, becauſe the *Egyptians* call *Sabbatoſis*

E an Ulcer that groweth about the Groin.

Can any man read theſe Stories without laughter, or indeed indignation, to ſee a grave Author averr ſuch Trifles with that Impudence and Authority? How improbable is it that 110000 men ſhould at one time be infected with the ſame Diſeaſe? And if they were made up of blind, and lame, and other Infirmities (as he affirms in another place) how could they have been able to have marched one day in a Deſart? Or how could they have been able to have fought, much leſs ſubdued the Nations that oppoſed them? Can it be naturally believed of ſo great a multitude? Or can it without great abſurdity be imputed to accident? Yet *Appion* affirms, that theſe 110000 men arrived all of them in *Judea*; and that *Moſes* being yet upon the Mount

F *Sinai* (which in thoſe parts parts *Egypt* and *Arabia*) he continued there privately forty days; and when he came down, he delivered thoſe Laws to the *Jews* which are ſtill obſerv'd: Upon which I would be reſolued in two things; How it was poſſible for ſo great a number of men to croſs ſo vaſt a Deſart in ſix days? And how he could ſubſiſt forty days in a place ſo wild and barren, that there was not ſo much as water to be found for his refreſhment?

His Etymology of the word Sabbath is ſo idle and impertinent, it can proceed from nothing but ignorance and folly; for theſe words *Sabbo* and *Sabbatum* do greatly differ: *Sabbatum* in the *Jews* Language, ſignifieth reſt from work: but *Sabbo* in the *Egyptian* Tongue; betokeneth a Diſeaſe about the privy parts, as *Appion* ſaith. See here what

G cavilling fictions this *Egyptian Appion* uſeth concerning *Moſes*, and our departure out of *Egypt*: wherein he counterfeiteth and coineth abſurdities unthought of by any others.

Shall

Appion's fiction concerning the Temple and *Moſes*, is refuted.

The computation of the time is different among the Hiſtoriographers.

The friendſhip between *Hiram* and *Solomon*, whereof we made mention in the firſt Book againſt *Appion* in the beginning.

The *Egyptians* do call a diſeaſe about the privy parts *Sabbatoſis*.

Appion's fiction of the ſix days journey is confuted.

Appion denies his Country and Origin.

Shall we then wonder if he belie our forefathers, who maketh no bones to belie himself? For being born at *Oasis*, a Town in *Egypt*, he forsweareth his Country and Nation, and counterfeiting himself to be an *Alexandrian*, ratifieth his Nations wickedness. No marvel then, though he term them *Egyptians*, whom he hated and railed against; for if he had not been persuaded that the *Egyptians* were wicked base people, he would never have denied himself to be their Country-man; For such as proudly boast of their famous Country, esteem it a credit to bear the denomination thereof, and reprehend such, as without just cause make themselves of their Nation. Wherefore the *Egyptians* are one of these two ways affected towards us *Jews*, either they claim us to be their Country-men, as glorying in us and their Country; or else they and their Country being infamous, they desire that we should be partakers of their ignominy. But indeed this worthy *Appion* seemeth so to inveigh against us, as thereby rewarding the *Alexandrians* for bestowing their Cities upon him: and knowing them to be at variance with the *Jews* at *Alexandria*, he as it were casteth a bone between them, raileth not only on the *Jews* of that City, but on all whersoever: and belieth both of them most impudently.

Appion raileth against the *Jews*, as thereby rewarding the *Alexandrians*.

But let us examine those heinous and enormous matters (and as he saith) such as are not to be suffered, of which he accuseth the *Alexandrian Jews*. *Coming* (quoth he) *out of* Syria, *they seated themselves near the Sea-coast in a place where, though the Sea came up, there was no Harbour.*

The Sea-coast of *Alexandria*.

Now if this place which they inhabited were ignominious, yet it followeth not that the *Jews* own Country was so also. yea herein *Appion* raileth against *Alexandria*, which he maketh his own Country: For the Sea-coast is part of *Alexandria*, and, as all men judge, the best place to dwell in. Now if the *Jews* by force of Arms so vanquished this place, that they could never since be driven out of it; it is no discredit to them, but rather an argument of their valour. But *Alexander* gave them that place to inhabit, and the *Macedonians* did allot them as great Privileges as the *Alexandrians* had. I know not what *Appion* would have said, if the *Jews* had dwelt about *Necropolis*, their Tribes being even at this time called *Macedonians*. If therefore *Appion* have read the Epistles of King *Alexander*, and *Ptolomæus Lagus*, or others their Successors Kings of *Egypt*, or seen the Pillars that are erected in *Alexandria*, containing the privileges that *Cæsar* the Great granted unto the *Jews*: If (I say) he knew of these, and yet did presume to write the contrary, then he was partial and not to be believed, and if he was ignorant hereof, he was then unlearned and as incredible on the other side.

The Liberties and privileges granted unto the *Jews*.

The like ignorance also discovereth he, where he wondereth that the *Jews* in *Alexandria* were called *Alexandrians*. For an entire Colony, though of different Nations, do all bear the name of their founder; and, that I may shun prolixity, the *Jews* of *Antioch* are called *Antiochians*; *Seleucus* the Founder having made them also Citizens: the like may be said of the *Jews* of *Ephesus*, and of the other of *Ionia*, who by the Kings Gifts enjoy the same privileges with the rest of the Citizens.

The *Romans* also of their Clemency have granted the name of their Nation, which is no small gift, not only to private persons, but to great Nations in general.

To be short, the ancient *Spaniards*, the *Tyrrhenes* and *Sabines* are called *Romans*; or if *Appion* will take away this denomination of the City wherein men inhabit, let him cease to call himself an *Alexandrian*; for he being born in the heart of *Egypt*, can in no wise be an *Alexandrian* if the privilege of the City be taken away from him, as he would have it from us.

And the Lords of the whole World, the *Romans*, have amongst all other Nations only prohibited the *Egyptians* from having the privileges of any City: and so this Gentleman being himself incapable of Dignity, endeavoureth likewise to hinder them from it who have true right unto it.

Alexander.

For *Alexander* labouring with all diligence to build that City, did not make choice of us for want of People to furnish the same withal; but for that he bestowed the liberty thereof upon us as a reward and testimony of our vertue and fidelity, endeavouring indeed to honour and credit our Nation thereby: For *Hecatæus* reporteth that *Alexander*, for the *Jews* good service and fidelity, bestowed upon them the Country of *Samaria*, and freed them from paying tribute for it.

1 *Ptolomæus Lagus*.

The same good affection towards the *Jews* of *Alexandria*, *Ptolomæus Lagus* continued after him, for he delivered into their hands the strong holds of *Egypt*, (judging that their valour and fidelity would keep them) and intending to make himself Lord of *Cyrene* and other places in *Libya*, he sent certain *Jews* to inhabit the same.

2 *Ptolomæus Philadelphus*.

After him *Ptolomæus Philadelphus* did not only release and set free all Captives of our Nation in his Country, but also did many times remit their payments of money, and

(which

A (which was the principal point of all) he desired to be instructed in our Laws and holy Scriptures, and for this cause sent unto us, requesting that we would send him some learned men to interpret them unto him; and that this might be performed with more diligence, he committed the care hereof to *Demetrius Phalereus*, *Andreas* and *Aristeus*, *Demetrius* being the only mirrour of learning in his Age, and the other two Esquires of his own Body: neither would he ever have desired to have been instructed in our Laws and Customs, if he had despised us, and not rather admired us. But *Appion* knew that almost all the *Macedonian* Kings, his Successors in order, did peculiarly affect our Nation. The seventy Interpreters.

For *Ptolomeus* the third, which was also called *Euergetes*, conquering *Syria* by force, 3 *Ptolomeus Euergetes.*
B did no sacrifice unto the gods of *Egypt* for his Victory, but came to *Jerusalem*, and there after our manner sacrificed unto our God, and to him dedicated gifts worthy of such a Victory.

Ptolomeus also, sirnamed *Philometor*, and his Wife *Cleopatra*, committed the Rule of his whole Kingdom unto the *Jews*, and *Onias* and *Dositheas*, both Jews, were Generals of his Army, from whose credit *Appion* detracts; whereas he rather ought to have admired them, and have thanked them for delivering *Alexandria*, whereof he maketh himself a Citizen. 4 *Ptolimeus Philometor.*

For when there was Rebellion in *Cleopatra*'s Kingdom, and all was in peril to be destroyed, these two men delivered *Alexandria* from Civil War: But *Appion* saith, that
C after this *Onias* came and brought a little Army into the City, at such time as *Termus* the *Roman* Embassadour was there present. True it is, and that Fact of his was most just.

For *Ptolomeus Physcon* after the death of his Father *Ptolomeus Philometor*, coming out of *Cyrene*, endeavoured to expel Queen *Cleopatra* and the Kings Sons, to the end that he (contrary to all justice) might possess the Kingdom: and this was the cause why *Onias* took Armes against him in *Cleopatra*'s behalf, not forsaking his fidelity unto Kings in the time of necessity: yet God himself did manifestly witness his justice in this action: For when *Ptolomeus Physcon* presumed to fight against *Onias* his Army, and took all the Jews, their Wives and children that were in the City, and bound them,
D and stripping them naked cast them before Elephants to be destroyed (and to the intent that the Elephants might the rather tread upon them, made the said Beasts drunken) all which fell out contrary to his expectation: For the Elephants forsaking the Jews which were caw before them, fell upon *Ptolomeus* his friends that stood by, and slew many of them: which done, there appeared unto *Ptolomeus* a most horrible Vision forbidding him to harm the Jews; and his chiefest and best beloved Concubine also (whom some call *Ithaca*, others *Herene*) came unto him, and besought him to abstain from such Impiety: whereupon he being sorry, did penance for that he had already committed, and that which he thought to commit: So that the Jews of *Alexandria*
E celebrate this day in remembrance, that upon it God did manifestly deliver them; yet *Appion* (who speaketh well of no man) accuseth the Jews of impiety for bearing Arms against *Physcon*, whereas indeed he ought rather to have commended them for it. 5 *Ptolomeus Physcon* ceased to persecute the Jews.

But *Appion* extolleth *Cleopatra* the last Queen of *Alexandria*, only for that she was unjust and ingrateful unto us; when he rather ought to have reproved her, in whom all Impiety and wickedness reigned, both concerning her own kindred and her husband's who loved her, and also generally against all the Romans, and the Emperours his Benefactors. She kill'd her own sister *Arsenoe* in the Temple, who had not any ways offended her, she also treacherously slew her own brother, and destroyed her Ancestors
F gods and sepulchres; and receiving the Kingdom from the first *Cæsar*'s gift, she ingratefully rebelled against his son and Successor: and infecting *Antony* with her poysoned drinks and amorous inchantments, she made him rebel against his Country, and to be unconstant unto his own friends, depriving some of Kingly dignity, and compelling others to be instruments of her impiety. Of *Cleopatra* the last Queen of *Alexandria*

What else shall we say of her, who in the Battel by Sea forced *Antonius* her own husband (who also had many children by her) to yield himself, the Empire and Army unto her, and become one of her followers? Lastly, when *Alexandria* was taken by *Cæsar*, she was so cruelly minded, that not remembring her own estate, she accounted it her safety with her own hand to kill the Jews, that she might be cruel and perfi-
G dious to every body. *Antony* the husband of *Cleopatra.*

Is it not a glory, think you, to us, that (as *Appion* reporteth) in time of dearth and famine wheat was so plentiful in *Jury*, that it was not sold by measure? But *Cleopa-*

tra was punished as she deserved. And we call great *Cæsar* himself to witness of our fidelity, and the service we did him against the *Egyptians*, the Senate also and their Decrees, and the Writings of *Augustus Cæsar*, wherein our Deserts are testified. These Letters *Appion* ought to have read, and to have examined all Testimonies of us, which were left first by *Alexander*, and then by all the *Ptolomies*, and what the Senate of *Rome* decreed, and the mighty Emperours. And if so be *Germanicus* could not get Corn to suffice all the Inhabitants of *Alexandria*, that was a token of scarcity and dearth, and not the *Jews* fault. For what all Emperours thought of the *Alexandrian Jews*, it is manifest enough; for the *Jews* want of Corn was not only left unsupplied, but also the want of other *Alexandrians*. But they have always kept that wherewith the ancient Princes did put them in trust, to wit, the keeping of the River and whole Country, as not being thought unfit for their purposes. H I

The *Jews* have been always trusty to their Princes.

But *Appion* thus urgeth us, *If* (saith he) *the* Jews *be Citizens, how hap they worship not the same God, nor have the same Religion with the rest of the* Alexandrians? To whom I thus answer; How hapneth that you *Egyptians* do so contend and war one against another only for diversity of Religion? Shall we hereupon conclude, that you are all *Egyptians*, or not all men, because you worship, and with great diligence nourish Beasts against nature? Yet our Nation seemeth one and the same. If therefore amongst you *Egyptians*, such difference of Opinions be, why dost thou so marvel at this, that we in a strange place, to wit, at *Alexandria*, do constantly persevere in our Religion? But he saith, that we are the cause of all Sedition; which suppose he speak true of the *Jews* of *Alexandria*, yet are not all *Jews* in all places the cause of Sedition; for we are known to be peaceable amongst our selves. But indeed as every one may perceive, the People, like *Appion* himself, are Authors of Sedition in *Alexandria*. For whilst the *Greeks* and *Macedonians* held *Alexandria*, they and we lived peaceably together, and they permitted us quietly to use our own Solemnities, but when the number of *Egyptians* encreased, by confusion of time, Sedition also by their means encreased; but our Nation remained unmixed. They therefore were Authors of those troubles, not having the Government of the *Macedonians*, nor the Wisdom of the *Greeks*: but using their *Egyptians* manners, and renewing their old hatred against us, and that wherewithal they hit us in the teeth, befalleth them; for most of them not having the privileges of the City themselves, call us strangers that have them. For none of the ancient Kings bestowed the liberty of the City upon the *Egyptians*; neither have any of the Emperors of *Rome* bestowed the privilege. But *Alexander* himself brought us into the City; the Kings after him increased our privileges; and it hath pleased the *Roman* Emperors to ratifie and confirm them. K L

The *Egyptians* do worship Beasts not agreeable to man's nature.

The discord of the *Jews* and the *Alexandrians* in Religion.

The cause of their discord.

Appion's fiction touching the *Jews* being Authors of Sedition at *Alexandria*, is confuted.

But *Appion* upbraids us for not erecting Statues to the Emperors; as though the Emperors knew not hereof, or that they needed *Appion* to speak for them: whereas he should rather admire the *Roman* Magnanimity and Modesty, who compel not their Subjects to violate their ancient Laws and Religion, but content themselves with such Honours as the Giver may with Piety and Equity give them; for they account not of forced Honours, which come of compulsion. M

The *Roman* Magnanimity towards the *Jews*.

The *Greeks*, and divers others think it not amiss to erect Statues; for they delight to have the Pictures of their Ancestors, Wives, and Children, and some of their beloved Servants also: What marvel then if they accord to yield the like honour to Princes and Emperors?

But our excellent Law-maker forbad all kind of Images, as well of inanimate as animate Creatures (not having at that time the least thought or prospect of the *Roman* Empire) because our God being incorporeal and spiritual, could not be reduced to humane representation, without great inconvenience; nevertheless he did not forbid us from paying honour and respect to such great persons, as being next in their places, may deserve the next honour to what is due to the Gods; and such is the reverence that we pay to the Emperors and People of *Rome*; and as a testimony of it, a day doth not pass, in which we do not offer up Sacrifice (at our own expence) for their safety and prosperity; which is more than we do for any other Prince or Nation in the World. N

The *Jews* may have no Images.

How Emperors and Magistrates ought to be honoured.

And let this suffice to answer that which *Appion* alledgeth against the *Jews* of *Alexandria*; yet can I not but admire at them who gave him this occasion; namely, *Posidonius*, and *Apollonius Molon*, who accuse us for not worshipping the same Gods that others do, though they lye all alike, slandering our Temple most absurdly; and yet for all this, they do not believe that they herein commit any impiety; whereas it is a most ignominious thing for any Free-man to lye upon any occasion; much more of a Temple famous over all O

The Lye of *Posidonius* and *Apollonius*, concerning the *Jews*, confuted.

A all the world for Sanctity. For *Appion* affirmeth, That the *Jews* in that ſacred Temple placed the Head of an Aſs, and worſhipped it moſt religiouſly. *And this* (quoth he) *was manifeſtly known at ſuch time as* Antiochus Epiphanes *ſpoiled that Temple; who found that Aſſes Head, being of Maſſie Gold, and of great value.*

To this firſt Slander, I anſwer, That were that true which he reporteth, yet an *Egyptian* ought not to have ſpoken againſt us for it, ſeeing that an Aſs is of no leſs worth than a Goat, and other brute Beaſts that they honour for Gods. An Anſwer to the Objection of the Aſſe's Head.

Is it poſſible he ſhould be ſo blind, as not to perceive, that never any Fable was more evidently abſurd? Every body could tell him that we have conſtantly uſed the ſame Laws without the leaſt change or alteration. Nevertheleſs though *Jeruſalem* has had her
B Misfortunes as well as other Cities, and has been taken by *Antiochus*, *Pompey*, *Craſſus*, and at length by *Titus*, and our Temple been in the poſſeſſion of all of them; yet what is it they ever found there but great Piety and Devotion? Upon which Subject I do not think it neceſſary to enlarge in this place.

And as touching *Antiochus*, many Writers of good credit report that he never had any juſt cauſe to ſpoil our Temple, but that he was drawn unto this Fact for want of Money; not that he was our Enemy, but for that, as from his Friends and Fellows he ſought Supply, and found nothing in that place that was worthy of deriſion; and thus do *Polybius Megapolitanus*, *Strabo* the *Cappadocian*, *Nicholas Damaſcene*, *Timagenes Caſtor* the Chronicler, and *Apollodorus* avow, who all do witneſs, that *Antiochus* wanting
C Money, brake the League he had with the *Jews*, and robb'd and ſpoil'd their Temple, being full of Gold and Silver.

Appion ought to have conſidered this, had he not had an Aſſe's heart, and a Dog's impudency, which he and his Country-men worſhip for Gods. As for us, we do neither honour nor reverence Aſſes, though the *Egyptians* do their Crocodiles and Aſps, eſteeming them that are bitten by Aſps, and devoured by Crocodiles, to be happy, and fit for God; For Aſſes are employed among us (as they are in all places, where a rational uſe is made of them) only in carrying burthens, and doing ſuch things as are neceſſary about Agriculture; and when they are lazy, or treſpaſs upon their Neighbour's Corn, we do not ſcruple to give them Correction. Who are accounted Aſſes among the *Jews*, and other wiſe men.

D But *Appion* was either the greateſt Aſs that ever was, in telling a Lye; or elſe having begun to do it, he could not compaſs his Enterprizes, in that he found not any juſt cauſe of detraction againſt us.

He addeth another Fable of the *Greeks* to our detraction; to the which I will make only this Reply, That it is more commendable and agreeing to Piety, and leſs uncleanneſs, to paſs through the Temple, than for Prieſts to come and feign impious Words and Speeches; which they not reſpecting, laboured rather to excuſe the ſacrilegious Kings, than to write the truth of us and our Temple, endeavouring to curry favour with *Antiochus*, and to cover and hide his Sacrilege, uſed againſt our Nation, for that he wanted Money. Certain Hiſtoriographers indeavour to cover and hide *Antiochus* his Perjury and Sacrilege.

E *Appion*, with reflection upon the reſt, ſaith, That *Antiochus* found a Bed in our Temple, and in it a Man lying, and a Table ſet before him, furniſhed with all Fowls belonging either to the Sea or Land; that the Man was aſtoniſhed to ſee him: And that ſo ſoon as *Antiochus* came into the Temple, the Man adored him, as though he hoped for great help from the King, falling down at his feet, and with a ſtretched out Arm craving Licence to ſpeak; which the King granting, will'd him to declare what he was, why he dwelt in the Temple, and the cauſe of his meats before him; the man with ſighs and tears unto *Antiochus*, bewailed his Calamity; ſaying, *He was a* Grecian; *and that travelling in the Country to get his Living, he was ſuddenly ſeized upon by certain Outlandiſh Men, and brought unto the Temple, and ſhut up therein, and that no man might ſee him, and that he*
F *was there fed or fatted with all dainties that could be provided; and that at firſt this dainty fare made him joyful; but afterward he began to ſuſpect it; and laſtly, he was hereat amazed, and then demanding of a* Jew, *that adminiſtred unto him, for what cauſe he was there kept? he underſtood the* Jews *purpoſe, and Law not to be revealed, for the fulfilling whereof, he was there nouriſhed; and that the* Jews *were wont to do the like every year upon a day appointed: & to take a* Grecian *Stranger, & feed him a year, and then carry him to a Wood, & there to kill him, and ſacrifice him according to their Rites and Ceremonies, and to taſte and eat of his entrails; and in the ſacrificing of the* Grecian, *to ſwear to be Enemies to the* Greeks; *and the remainder of the murthered man they caſt into a certain Pit.* And that then this *Greek* reported unto *Antiochus*, *That the Time allotted unto him by the* Jews *to*
G *live, was now almoſt expired: and therefore requeſted, for the reverence he bare to the* Grecian *Gods, to ſave his Blood from being ſpilt by the* Jews, *and to free him out of that imminent calamity.* That the Jews ought once a year to ſacrifice a Grecian.

This Fable is not only full of all tragical cruelty, but also mingled with cruel impudency; yet for all this, the first devisers hereof do not free *Antiochus* from Sacrilege, as they hoped hereby to do, who write it purposely to flatter him. For that which they report of the *Greek* found in a Bed, did not move him to come and sack our Temple, he not knowing of it before he came and found it so (as they say.) *Antiochus* therefore was most impious, and not assisted by God's favour in that enterprize, (whatsoever those Lyers mutter) as it is easie to learn by the Fact he committed. For we do not only differ from the *Greeks* in Religion, but a great deal more from the *Egyptians*, and other Nations,; and what Nation in the world is there, that sometime doth not travel through our Country? Is it then probable that we only renew that Conspiracy against the *Greeks*? Or how is it possible that so many thousand people as are of our own Nation, should all eat of the Entrails of one Man, as *Appion* reporteth? Or why did he not name this Man, whosoever he was? Or why did not the King carry him with Trumpets before him into his Country? seeing that in so doing, he might have been esteemed full of Piety, and a great favourer of the *Greeks*, and greatly strengthen himself against the hatred of the *Jews*, by their aid? But I omit to speak more of this; for insensible people void of all reason, must not be reprehended in Words, but by Deeds; for all men that have seen the building of the Temple, can testifie what it was, and the undefiled purity thereof. For it consisted of four Portico's, or Apartments, each of which, by our Laws belonged to several Persons: Into the first, Strangers, and all people were admitted, Women only excepted that have their Monthly Courses. Into the second, it was lawful for the *Jews* only; all which might go into it, with their Wives also, if free from pollution of their Flowers. Into the third Porch, they only of our Nation that were purified and sanctified, might come. Into the fourth, might only the Priests enter, in their Sacerdotal Habits; and into the secret part of the Temple might only the High-Priest come, attired with a Stole proper to him only; yea, we are in all things so careful of Piety, that our Priests are appointed their certain hours when to enter into the Temple.

The description of the Temple & Porches.

For in the Morning, when the Temple was opened, the Priests that were to sacrifice, entred into the Temple; and at Noon again when it was shut; yea, it was not lawful to carry any Vessel into the Temple, but there was only there an Altar, a Table, a Censer, and a Candlestick, as is in our Law mentioned; and there is no other Secret or hidden Mystery done, neither is there in that place any eating; and all the People can testifie this which I have here set down, and our Writings do the like. For notwithstanding that there are four Ranks of Priests, and every Priest's Tribe containeth above five thousand Men; yet every one waiteth on certain appointed days in their turn, and their time of waiting being expired, others succeed them in Sacrificing; and the day before they are to finish their waiting, they deliver up unto their Successors the Keys of the Temple, and all Vessels belonging thereto, in the full number that they received them; and nothing is brought into the Temple, pertaining either to Meat or Drink, which are forbidden to be offered at our Altar; those things only excepted whereof we make our Sacrifice. What then shall we say of *Appion*, who examining nothing of all these hath raised such incredible Reports of us? How ignominious a thing is it for a Grammarian, not to be able to deliver the Truth of a History? Well, he knew the Piety used in our Temple, but he purposely omitted it; yet could he remember a feigned Tale of the Sacrificing of the *Greek*, his dainty Fare, and hidden Food, that all men that would passed through our Temple; whereas the most Noble among our whole Nation are not permitted to come there, except they be Priests.

What was in the Temple.

Four Tribes of Priests, and of every Tribe more than five thousand Men.

This therefore is great impiety, and a voluntary forged Lye, to seduce them that will not search into the Truth. For they have attempted to slander us by those impieties before mentioned. And again, like one full of all piety, he derideth the vanity of these Fables, and reporteth, that at such time as the *Jews* for a long time together warred against the *Idumeans*, *Zabidus* departing out of a City of *Idumea*, where *Apollo* was worshipped, came unto the *Jews*, promising to deliver unto them *Apollo*, the *Doreans* God, and bring him unto their Temple, if so be that all of them would there assemble themselves together; and that afterwards *Zabidus* making a wooden Engine, and putting himself into it, he caused three rows of Candles to be stuck about it, which made it at a distance appear like a Comet, to the great amazement of the *Jews*, who being terrified and astonished at the Vision, gave *Zabidus* opportunity to pass into the Temple, to possess himself of the Asses golden Head, and convey it to *Dora*. Wherefore we may say that *Appion* leadeth an Ass, to wit, himself with Fooleries and Lyes; for he nameth Places that are not, and setteth down Cities to himself unknown; for *Idumea* is a Province near unto us, and bordering upon *Gara*; and there is no City in it called *Dora*,

Another Tale devised by *Appion*, of *Zabidus*.

A *Dora*; but in *Phœnicia*, near unto the Hill *Carmelus*, there is a City of that Name; yet nothing consonant to *Appion*'s Slanders; for it is four days Journey from *Judea*. *Dora* is a City of *Phœnicia*, and not of *Idumæa*.

Why therefore doth he so rashly accuse us for not worshipping the Gods of other Nations, seeing (as he saith) our Predecessors did so easily believe that *Apollo* would come unto them, and that he walked upon the earth with Stars about his back? Perhaps indeed they had never before seen a Candle or Lamp, themselves having so many: or is it likely, that he walking thus quite through our Country, where so many thousand men are, no one of them all met him? Did he in the time of War find the Towns and Villages by which he past, without any Watch-men? Well, to pass the rest; The

B Gates of our Temple were threescore cubits high, twenty cubits broad, all covered with Gold; yea, almost all of clean Gold, and these Gates every day were shut by two hundred Men; and it was too impious a thing to leave them open. Is it then credible that this Candle-bearer could easily open them, who alone was judged to have the Asse's head? So that now it remaineth doubtful whether *Zabidus* did bring back again the Asse's Head, or else *Appion* took it of him, and brought it again to our Temple, that there *Antiochus* might find it, and so *Appion* might have another occasion of Lying. He also belyeth us concerning the Oath which he saith we *Jews* do take, swearing by the God of Heaven, and Earth, and Sea, never to favour any Stranger, and especially the *Greeks*. This Lyar might better have said, not to favour any Stran-

C ger, and especially the *Egyptians*; and so his former Lyes and these should have better corresponded, if our Ancestors had been expelled (by their Predecessors) out of *Egypt*, not for their wickedness, but for their calamity. But we are so far from the *Greeks*, that we scarcely ever think of them: so that no man can say, that there is any Enmity between us and the *Greeks*. But contrariwise, many of them have embraced our Religion, and some of them therein persevered: others again have forsaken it; yet none of them will say, that he heard this Oath spoken of among us: but it should seem that only *Appion* heard of it, in that he himself forged it. Truly his Wisdom and great Providence is worthy to be admired (as shall hereafter appear:) for he, to prove these his Lyes to be true, saith, That it is a certain testimony, that the Laws we observe

D are most unjust, and that we worship not God as we ought to do, in that we are subject to divers Nations, and our City endured many Calamities: Whereas, touching themselves, they are of a City that flourisheth in absolute Authority, accustomed to govern from the foundation thereof, and not to serve the *Romans*. In effect, who can resist their Valour? Truly no man but *Appion* would ever have flouted us herewith, seeing that few Cities so flourish and reign over other, that they again at no one time have been brought into subjection; for many Nations are subject to others: only the *Egyptians* are freed from the Captivity of such as rule *Europe* and *Asia*, for that (as they say) the Gods fleeing into their Country, were saved, by entring into the Bodies of Beasts. Yet have they not indeed had one days liberty since the beginning of

E the World, neither under the Government of their own Princes, nor under Strangers.

I will not stand to reckon how often the *Persians* have wasted their City, destroyed their Temples, and slain their supposed Gods. For it is not decent that I should imitate herein *Appion*'s foolishness; neither am I calling to memory what befell the *Athenians* and *Lacedemonians*; the last of which are recorded to have been most valiant, and the first to have been most devout and religious: Neither will I reckon up those most godly Kings, amongst whom *Crœsus* was one, who, notwithstanding fell into great Calamities. Moreover, I will not recount how the Castle of *Athens* was set on fire, and the Temples of *Ephesus* and *Delphos* likewise, and many others. There is now

F one *Appion*, a new accuser of the *Jews*, who upbraideth them with their Calamities, forgetting the Misery that hath befallen his Country-men the *Egyptians*; but he was blinded with the Fable of *Sesostris* (whom he saith to have been King of *Egypt*.) We could report and boast of our Kings, *David* and *Solomon*, who subdued many Nations unto them; but it is not fit here to speak of them. But *Appion* was ignorant of that which all the World knoweth, to wit, that the *Egyptians* have served first the *Persians*, and afterwards the *Macedonians*, and that as Bond-slaves; whereas we remaining in free Liberty, reigned over all the Cities about us 120 years, even unto the time of *Pompey* the Great; and when all the other Kings were subdued by the *Romans*, only our Kings, for their fidelity and friendship towards them, were dear unto them. O, but

G this sticketh upon *Appion*'s Stomach, That we have not had any famous Men of our Nation, who have invented Arts and Sciences, and been excellent in wisdom, such as *Socrates*,

Appion upbraideth the *Jews* with Captivity.

David's and *Solomon*'s Power.

The Gates of the Temple.

Appion's Lye concerning the Oath, is confuted.

crates, *Zeno*, *Cleanthes*, and others whom he ſetteth down; and which is moſt to be admired, *Appion* puts himſelf into the number of theſe famous Men; and ſaith, That *Alexandria* is bleſſed and happy, that hath deſerved to have ſuch a Citizen as he is; and great reaſon that he ſhould teſtifie that of himſelf, which all Men elſe perceive in him, to wit, that he is an impudent deceitful Fellow, both of corrupt Life and Manners. So that the *Alexandrians* had juſt cauſe to be ſorry that they ever had any better opinion of him. But that our Nation had Men equal at leaſt unto thoſe whom he mentioneth, all Men know that pleaſe to read the Book of our Antiquity. The reſt that his Accuſation containeth, it is not amiſs to let paſs without anſwer; for that it rather impeacheth the *Egyptians*, his own Country-men, than us; for he doth complain of us for Sacrificing ordinary Beaſts, and abſtaining from Swines-Fleſh; and laughed at our Circumciſion. Touching the Sacrificing of Beaſts, we do as all Nations elſe do; and *Appion*, inveighing againſt our Sacrificing, ſheweth himſelf to be an *Egyptian*; for were he either a *Grecian* or a *Macedonian*, he would not be herewith offended; for both *Greeks* and *Macedonians* do vow to Sacrifice Hecatombs to their Gods, and uſe Prieſts in their Banquets; and yet for all this, the World is not deſolate of living creatures, as *Appion* feareth.

Appion praiſeth himſelf.

Why the Jews do Sacrifice common Beaſts, and do not eat Swines Fleſh.

But were all Men ſo mad as the *Egyptians*, it would indeed be deſolate of Men, and filled with cruel Beaſts, which they (ſuppoſing them to be Gods) do diligently nouriſh. If any Man ſhall ask of *Appion*, whom of all the *Egyptians* he judged to be a wiſe Man, and moſt religious towards their Gods? no doubt he would anſwer, the Prieſts. For, they ſay, that their firſt Kings in the beginning gave them theſe two Commandments in charge; firſt to ſeek Wiſdom; and next, to worſhip the Gods; they alſo are all of them circumciſed, and abſtain from Swines Fleſh, and no other *Egyptian* Sacrificeth with them unto their Gods. *Appion* therefore was ſurely blind, when, inſtead of detracting us, he ſpeaketh ill of them, to gratifie whom he took all this pains. For the *Egyptians* do not only uſe thoſe Cuſtoms which *Appion* in us diſalloweth; but alſo do teach others to circumciſe themſelves as *Herodotus* reporteth. So that I verily think, that *Appion* was juſtly puniſhed for blaſpheming his Country-Laws and Religion. For being forced to circumciſe himſelf, to avoid a great Diſeaſe, he was hereby nothing helped; but for all this, his privy Member rotting, he in extreme Grief and Miſery, gave up the Ghoſt. For wiſe Men ought to perſevere in their Country-Laws in all Piety, and not to deride and detract others: But *Appion* forſook his own Religion, and ſlandered and belyed ours. And this was *Appion*'s End: And here alſo ſhould end this Book, but that *Apollonius*, *Molon*, and *Lyſimachus*, and certain others, partly for Ignorance, partly for Madneſs, have moſt injuriouſly belyed our Law-maker *Moſes*, and the Laws he made, detracting him as a deceitful Magician, and Author of all the Malice and Impiety amongſt us; and for ſuch as teacheth no Vertue nor Goodneſs at all.

The *Egyptian* Prieſts circumciſed, and eat no Swines Fleſh.

Appion's Death.

The defence of *Moſes* againſt *Apollonius* and *Lyſimachus*.

I will therefore, as far as in me lieth, declare both our Converſation in general, and in particular: For if my Judgment be any thing, our Laws are moſt forcible, both to Piety, and to all Humanity in general; as alſo to Juſtice, Pains-taking, and Contempt of Death. I only requeſt this Favour of the Reader, that he will not with a prejudicate or malicious Opinion, peruſe theſe Writings; for I do not write this as a Praiſe and vain Oſtentation of our Nation, but as a juſt Apology, refuting the ſlanderous Reports that ſome have uſed againſt us.

Apollonius doth not continually inveigh againſt us as *Appion* doth, but only here and there; ſometimes affirming us to be hated both of God and Man, ſometimes to be Cowards, ſometimes contrariwiſe complaining of our Nation's Boldneſs. Saying moreover, that we are more ſottiſh than any Barbarous Nation; and that therefore we only have had none of our Nation Founders of Arts or Sciences, which are profitable for Man's Life; all which Objections are eaſily refuted, if we ſhew the contrary to all theſe by him reported; both that we have obeyed our Laws, and lived in all Integrity.

Wherein *Apollonius* accuſes the *Jews*.

If therefore I be forced to ſhew that other Nations have made contrary Laws, not I, but they are to be blamed, who, comparing ours with them of other Nations, affirm ours to be the worſe; neither of which can charge us, either that theſe Laws, which I will briefly ſet down, are not ours, or elſe that we have not perſiſted in them as we ought. Making therefore this Beginning, I affirm, That they who have framed themſelves to live together under certain Rules and Ordinances, and kept them inviolate, and were the firſt Founders of them, were more to be commended for Humanity and Vertue, than they who live under no Rule nor Ordi-

The lovers of Order and common Laws are excellent in Meekneſs and Vertue.

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A nance at all: and every Law-maker endeavoureth so to attribute Antiquity to their own Ordinances, as that they may not be thought to imitate others, but to be themselves the first Authors thereof, and Guides to direct other Mens Lives. Which being so, it is the Duty of a good Law-maker to make choice of that which is best, and most convenient for them, who are to obey their Laws, and to satisfie them as much as may be, in proving their Laws to be good and right, and both in Wealth and Wo, Calamity and Felicity, to remain in them, never changing nor altering them. I therefore averr, That our Law-maker is more ancient than any Law-maker mentioned. For *Lycurgus*, and *Solon*, and *Seleucus* of *Locris*, and those the *Greeks* admire, are modern, and of late times, in respect of him, as is well known. For the *Greeks* themB selves confess, that in times past they wanted the Name of *Law*. This *Homer* can witness, who, in his whole Works never mentioneth this Word *Law*; for the People of those times were not governed by Laws, but by indefinite Sentences, and the Prince's Pleasure, using Customs, but not written, and altering and changing them also as occasion served.

Moses more ancient than all other Law-makers.

Νόμος, This Word, *Law*, is not in *Homer*.

But our Law-maker being very ancient (for this is every way manifest, even by our Adversaries own Confessions) shewed himself both a good Prince, and Counsellor unto his People; for making Laws to direct and govern Mens Lives, he perswaded them voluntarily to embrace them, and firmly to persist in them with all Wisdom.

The Life of *Moses*.

C And first of all, let us consider the Works of his Greatness: For he undertaking the Conduct of many Thousand of our Fore-fathers out of *Egypt* into our own Country, delivered them from many Calamities, almost impossible to be avoided: For they being to pass through a Place wherein was no Water, and a very sandy Ground, being also to war, and preserve their Wives and Children, and Goods from the variable Event of Wars, he in all these shewed himself a most Wise and Prudent Counsellor, and a true Patron and Guide unto them all. For he made the Multitude so to depend upon him, that he might perswade them to what he pleased; and yet in none of all these, did he usurp any Authority over them; and in that Time and Place wherein all Men of Authority assume D Power unto themselves, and exercise Tyranny, at such time as the People do oftentimes offend, and live in all manner of Impiety; at the same, he being in Authority, did contrariwise use all Lenity and Mildness, to the intent that he might be a Pattern of Vertue and Justice to all the rest, giving all those that willingly followed him, most assured Safety, using in all Accidents most strange Works. For which cause he rightly deemed God to be his Captain and Counsellor: And first examining himself, and finding all the Laws he had set down, were agreeable to the Will and Pleasure of God, the chiefest Care he had, was, how to perswade his People to the same; which he himself now knew: For they who direct their Lives according to the will of God, avoid all Sins, as our Law-maker did; being neither Magician nor DeceiE ver, as his Enemies injuriously report; but such a one as the *Greeks* do boast *Minos*, and others after him, to have been; for some of them affirmed their Laws to be made by *Jupiter*, others by *Apollo*, and *Delphos*-Oracle; either so believing themselves, or else thinking that the People would be easily so perswaded. Now, who of all the Law-makers made the best Law, and who did most rightly think of God, he that compareth all their Laws together, may easily know; for now occasion is offered to speak of them: There are therefore an infinite Company of Nations, and Laws amongst Men, and some Nations are ruled by Monarchs, others by the common Consent of the People. But our Law-maker doing neither of these, did, as one should say, therein declare his Common-wealth to be Divine, chiefly F assigning all Power and Principality over us to God, causing all Men to fix their Minds and Cogitations on him, as the only Giver and Author of all Goodness, giving them to understand, That whatsoever in their Necessity they intreat him for, he heareth their Prayers, and understandeth what every Man doth in private; yea, his very Cogitations; and that he is One, Unbegotten, and in all Times Immutable and Eternal; differing in a most excellent Shape from all Mortal Creatures: And this we knew; but we are altogether ignorant what God is, as touching his Substance and Essence.

Moses maketh God his Guide and Counsellor.

The Origine of Laws amongst the *Greeks*.

The Opinion of the wisest *Greeks* concerning God.

And thus the wisest *Greeks* that ever were, judged of God, who how learned they were (he giving the Ground of all their Knowledge) I now omit to rehearse: And G that these Things afore rehearsed, are best and most agreeable to the Nature and Magnificence of God, many do witness; as *Pythagoras*, *Anaxagoras*, and *Pla-*

to

to, and after them the *Stoicks*, and almoſt all other Philoſophers have ſo thought of the Divine Nature. But they delivering this their Philoſophy in ſhort Speech, durſt not publiſh the truth of their Doctrine among the People already ſeized upon by ſuperſtitious Opinions. But our Law-maker's Works and Words ſo agreed, that he ſatisfied at large all his People, and they that were to be born of them, and their Succeſſors, inſpiring, as it were, a certain Conſtancy into them to perſevere in the ſame, ſtill referring the Cauſe of his Laws to their own Profit and Commodity. For he did not affirm the Worſhip of God only to be part of Vertue; but he aſſigned other part thereof to Wit, Fortitude, Juſtice, and mutual Concord of all his Citizens. For all our Actions, Speeches, and what elſe ſoever, are all referred to Divine Piety. Which he left not touched, without any more Diſcourſe of it. For theſe two are the Methods of all Diſcipline and Morality, whereof one frameth and directeth the Speech, the other, the Manners and Actions; which being ſo, other Law-makers were indeed wiſe in Advice and Counſel, and yet they made choice of one of theſe Methods, and left the other; for the *Lacedemonians* were inſtructed in Manners, and not in Words; as alſo they of *Crete* were; but the *Athenians*, and almoſt all the *Greeks*, were directed and trained up by the Laws in every thing they were to do; yet never could they put their written Laws in practice. But our Law maker very induſtriouſly did conjoyn both theſe together; for he neither omitted the training them up in Manners and good Exerciſes, neither did he ſurceaſe to leave them written Laws.

Moſes compared with other Law-makers.

The Methods of Morality & Diſcipline.

H I K

And firſt of all, making his entrance from the very Meats, and preſcribing to every one a convenient Diet, he left no man liberty amongſt us to direct himſelf in the leaſt matter concerning his Meat; but he by Laws defined, both from what Meats we were to abſtain, and what to eat, and what ought to be our ordinary Diet; as alſo, when we ought to labour, and when to ceaſe from Work; ſo that we, as it were, under the Government of a Father or Maſter, might neither ſin willingly, nor for ignorance; for he did not appoint puniſhment for them that were ignorant of it, but by Law enacted a moſt neceſſary and mild Chaſtiſement for the voluntary Offenders; and for this Cauſe he did not only will, that we ſhould once, or twice, or oftner hear the Laws, but that once every Week, we all, omitting other Buſineſs, ſhould come to hear the Laws, and ſo learn them perfectly; which things all other Law-makers, as it is well known, omitted: All which laudable Cuſtoms all other Law-makers have neglected; and the moſt part of men are ſo far from living according to their own Laws, that they are altogether ignorant of them; and having offended their Laws through ignorance, they then learn by other mens means, that they have made breach of their Laws; yea, the chiefeſt and moſt eminent men amongſt them, do profeſs herein, that they are ignorant, cauſing thoſe that are learned and skilful in their Laws, to ſit as it were in Commiſſion with them, to direct them.

Moſes commandeth all the *Jews* to come and hear the Law.

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Whereas every one of our Nation being demanded of our Laws, can anſwer as readily, as he can tell his own Name; for every one of us learning them, as it were, ſo ſoon as we come to the uſe of Reaſon, we have them, as it were, written and printed in our Minds, and by this means both we offend more ſeldom; and when we offend, we are ſure to be puniſhed.

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And this eſpecially is that, which hath cauſed ſuch an Unity and Concord amongſt us. For to worſhip one God after the ſame manner, without any difference in Manners and Converſation, is the only way to eſtabliſh Amity and Concord in a Commonwealth.

The Concord of the *Jews* in Religion.

Amongſt us no Man ſhall hear any different Speeches and Opinions concerning God; whereas, amongſt all other Nations it is moſt frequent and ordinary: for amongſt them, not only every one of the common People doth ſpeak his Pleaſure in this Point; but divers Philoſophers alſo preſume to do it, ſome of them with their blaſphemous Speeches altogether deſtroying the Nature of God, and others, with the like impudency denying him to have any care of Men; neither is there any difference amongſt us of Affairs pertaining to Man's Life; but all Men with us follow one common expreſs Labour, and we all joyntly affirm the Son of God, and that he hath care of humane Affairs, and all our Actions and Exerciſes: yea, any one may learn of our Women and Children, that all Things whatſoever are to be reduced to Piety.

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Hence

A Hence it groweth that ſome detract our Nation, for that amongſt us were no men Inventers of new Matters and Arts. To whom we will thus anſwer; That other Nations account it a Glory not to perſiſt in any thing that their Fore-fathers uſed, and hold them of moſt account who can beſt tranſgreſs their Fore-father's wiſdom. But we contrariwiſe do account it the chiefeſt point of Wiſdom and Vertue, neither to do nor think any thing contrary to that which our Anceſtors have decreed; which is a token that our Law was eſtabliſhed by as good advice as was poſſible. For thoſe Laws that in all points are not as they ought to be, are often by experience found faulty. But amongſt us who believe, that our Law was firſt eſtabliſhed by the will and pleaſure of Almighty God, nothing is pious and vertuous which may any wiſe impugn the ſame. For who
B can take away any tittle thereof, or add better in their ſtead? Or, who is he that can transferr and carry us from the obſervance of them, and ordain for us better Laws to govern our Common-wealth? or what Law can be more juſt and better, than that which the Wiſdom of God (who is Lord of all things) hath eſtabliſhed? He firſt of all permitted the diſpoſing of all principal affairs to the Prieſts in general, and moſt wiſely conſtituted a High-Prieſt as their Head; neither were they choſen to this Dignity by our Law-maker, who either excelled in Nobility of Birth, or Riches, but he appointed ſuch to ſacrifice unto God, who were known to excel others in Wiſdom and Sanctity; theſe do both keep our Laws, and obſerve all other things belonging to their Office, with all integrity; for our Prieſts are appointed Overſeers of all things, and to judge all Striſes
C and Controverſies, and to puniſh Offenders.

What Monarchy then or Kingdom can be more holy than this? Or how can God be better honoured than amongſt us, where all People are prepared to Piety, and the Prieſts commanded ſo to rule and govern the Common-wealth, as if they were celebrating ſome Feſtivity? What ſort of people are to be made Prieſts.

And whereas other Nations are weary of celebrating their Myſteries (which they term Sacrifices) in a few days; we with joy, pleaſure, and immutable wills, do celebrate our Sacrifices continually without intermiſſion. It reſteth now that I ſet down our Precepts and Laws, as Arguments of that which I have ſaid.

The firſt is of God; of whom our Law ſaith, God comprehendeth all things; he is Of God, and of the divine providence.
D moſt perfect, moſt bleſſed, he is ſufficient both for himſelf and all things elſe; he is the beginning, midſt, and ending, famous amongſt all things for his Works and Benefits, more manifeſt than any thing elſe; but his ſhape and greatneſs is to us unſpeakable, all Matters (how precious ſoever) being compared with his excellent Beauty, are nothing worth; and all Art, compared with his Invention, is un-artificial; we can neither ſee, conceive, nor imagine any thing like him.

He is holy; for we ſee his Works: the Light, the Heaven, and the Earth, the Sun, the The Works of God.
Moon, Rivers, and Sea, ſo many different ſhapes of living Creatures, and encreaſe of Fruits; all theſe God himſelf made, not with hands or labour, nor as one needing any to help him; but he ſeeing them to be good, they were preſently made. He is to be
E followed of all Men, who ought to worſhip him by the exerciſing of Vertue; for this is the moſt holy way to pleaſe him.

We have one Temple, as alſo one God, which Temple is common to all Men, as he is the common God of all Men. Our Conformity is pleaſing to him, and with that our Prieſts do conſtantly adore him, and he amongſt them hath the firſt place, who by birth is the chiefeſt: He it is who firſt ſacrificeth to God, ſeeth the Laws obſerved, judgeth Controverſies, and puniſheth thoſe that are convicted by the Law; whoſoever diſobeyeth him, ſhall be puniſhed as one that rebels againſt God himſelf: He offereth Sa- The Sacrifices of the Old Teſtament.
crifices, not of Gluttony or Drunkenneſs; for God is not pleaſed with ſuch Sacrifices, but rather injured, and ſuperfluous expences are thereby made.

F But God loveth them that are temperate, and orderly, and of good behaviour, and eſpecially requireth in us that Sacrifice and inviolable Chaſtity. In our Sacrifices offer'd for our common Good, we firſt of all pray in common, and then every one for himſelf, becauſe we are all fellows, and he that delighteth herein more than in his own life, is moſt acceptable to God.

We pray and vow unto God, not requeſting Riches of him; for he of his own accord beſtoweth them upon every one, and left them amongſt us; but we pray that we may have part of them, and having gotten them, may keep them.

Our Law hath alſo appointed purifications, and abſtinence from carnal copulation, Purifications uſed in Sacri-
and many other things, which are too long to rehearſe: And this is our Speech and Ob- fice.
G pinion of God, who himſelf is our Law.

And as concerning Marriage; our Law only alloweth Natural Copulation between Man

Man and Wife, done to the intent to get Children. But that men ſhould abuſe one another againſt nature, it altogether diſalloweth, and puniſheth ſuch Offenders with death. H

Of Marriage. It commandeth us to marry, not reſpecting the Dowry, neither muſt we take Women violently and by force, nor allure them by deceitful perſwaſions; but that we rather obtain the good-will of the Parent, and uſe ordinary means to perſwade. It alſo appointeth, that the Woman ſhall be in all things inferiour to the Man, neither is ſhe to obey in committing wickedneſs, but as one under Government: For it is God that gave Man this Authority. With her the Husband only may lawfully accompany, and it is abomination for her to make trial of another Man; and whoſo attempteth this, can no ways avoid Death; the like penalty attendeth him, if he offer violence to a Virgin eſpouſed unto another Man; or if by perſwaſions he overcome a married Woman, or I other that hath Children; and all this our Law commandeth: It hath alſo interdicted all women from concealing their Children being born, or otherwiſe to deſtroy them; for ſo ſhe ſhould be a Child-killer, deſtroy Souls, and Mankind: Whoſo therefore uſeth carnal Copulation and Corruption, is unclean by our Laws, and Women after lawful Copulation, muſt waſh themſelves, judging that a part of their Soul was by this Act defiled, and ſhe being puffed up, was wounded in her Body, and therefore our Law ordained water of Purification for them. Neither is it lawful for them to feaſt and banquet at their Child-birth, whereby an occaſion of Drunkenneſs may grow; but that their beginning ſhould be temperate: They are likewiſe commanded to train up their Children in Learning, that they may learn the Law, and Actions of their Fore-fathers, and imi- K tate them; that ſo being trained up in the Law, they may not ſin nor tranſgreſs them by Ignorance.

The puniſhment for one that doth raviſh a Virgin.

The purification for the Body.

Of the Funerals of the Dead. Our Law hath alſo provided for the Burial of the Dead, that our Funerals ſhould neither be pompous, nor our Sepulchres gorgeous, commanding every Houſhold to perform all Neceſſaries touching the Burial of their dead, permitting all men at any ones death to aſſemble themſelves together, and bewail the dead: It alſo commandeth every one (yea, even the dead Man's own Family) to purifie themſelves after the Burial, and to go afar off, as ſeeming to be unclean.

It alſo appointeth puniſhment for them that have committed Murther, either wilfully, or againſt their will. L

The honour due to Parents. It bindeth every Man to obey his Parents next after God, and commandeth that thoſe Children that do not ſhew themſelves grateful unto them, or in any thing do grieve them, that they ſhould be ſtoned to death: It alſo commandeth all young Men to reverence old Men, becauſe God is Elder to us all.

It permitteth not Friends to conceal any Impiety; for God is not their Friend who doth not diſcloſe them: And if Friends fall out that do know one anothers Secrets; yet they are commanded not to bewray them.

Againſt Theft and Uſury. If any Judge take a Bribe, he is to be puniſhed with death for omitting Juſtice, and aſſiſting the guilty. No man muſt take any thing away that he himſelf placed not; and no Man muſt take that which is not his own. No man for lending muſt take uſu- M ry; and many ſuch like things our Law commandeth, concerning cauſe of Communion between us and others.

It is alſo not amiſs to recount how our Law-maker provided for the entertaining of Strangers amongſt us: For he ſeemeth ſo to have provided, that to our knowledge we neither corrupt our own Laws, nor deny to impart them to others; but he entertaineth all liberally that will come and live under our Laws, judging the community of man's Life not ſo much to conſiſt in the Nation whereof we come, as in the unity of our minds and converſation. He forbiddeth others that are ſtrangers, and come not with that intent, to be admitted to our Solemnities; yet he commanded us to exhibit unto them all other things neceſſary; and that we ſhould give unto all Men fire, water, meat, N and bury them being dead. He hath alſo moſt mildly determined how we ought to deal with our Enemies, that we neither deſtroy their Country with Fire, nor cut down their Fruit-trees.

How we ought to uſe our Enemies. We are alſo forbidden to rob and ſpoil thoſe that are ſlain in fight, and deal injuriouſly with our Captives, and eſpecially if they be Women: yea, he ſo endeavoured to teach us Humanity and Mildneſs, that he provided, that we uſe even unreaſonable Beaſts courteouſly, and only employ them to ſerve our lawful need, and no further; for he forbiddeth us to kill any tame thing bred in houſes, and that we ſhould not kill the old Birds and their young together; and becauſe many wild Beaſts, enemies to Mankind, do aſſiſt us in our Labours, he commanded to ſpare them alſo. And in every point he O eſtabliſhed humanity and mildneſs amongſt us, uſing (as is before-ſaid) Laws to direct

us

A us therein, enacting alſo other, how they who infringe the foreſaid Laws, may be with all ſeverity puniſhed; for the puniſhment allotted to the violaters hereof, is for the moſt part death. As if any Man commit Adultery, raviſh a Virgin, uſe the Sin againſt Nature with another, or ſuffer himſelf to be ſo abuſed.

We alſo have Laws concerning our Servants, and our Meaſures, and Weights, and unlawful Bargains and Sales, or Deceit, if either one take any thing that is another Man's, or which is not his own; all theſe are to be puniſhed, not as other Nations puniſh them, but much more grievouſly. But whoſoever either injureth his Parents, or committeth Impiety againſt God, he ſhall preſently be deſtroyed. But they that obſerve this Law, are rewarded, not with Gold or Silver, nor with a Crown beſet with precious B Stones; but every one having his Conſcience to witneſs, doth greatly profit, and gain Eternity; as both our Law-maker propheſieth, and God himſelf doth moſt aſſuredly promiſe to them that obſerve them. And if it chance that we be forced to ſuffer death for them, yet do we joyfully go to execution, nothing doubting but that we ſhall ſo exchange this Life for a better.

A repetition of the precepts of the Law.

The reward of ſuch as keep the Law.

I ſhould be loth to report this, if our deeds did not make it manifeſt; for many of our Fore-fathers, only for that they refuſed to ſpeak againſt our Laws, or otherwiſe than our Laws permitted, have moſt manfully and conſtantly endured all torments and death itſelf.

If our Nation were unknown to all the world, and that this our voluntary obſervation C of our Laws, were not manifeſt to all the people, if any man ſhould report unto the *Greeks*, that either he had read this which I have declared, or elſe that he had found People in a ſtrange Land, ſuch as we be, having ſo pious and honeſt opinions concerning God, and who had for many ages perſevered therein; I doubt not but they would all admire and wonder hereat, conſidering the great mutability amongſt themſelves.

To be ſhort, there are ſome, who ſtick not to deride them, who have lately written of the Government of Common-wealths and Laws, as though they had written things fabulous, and altogether impoſſible. And (to ſpeak nothing of other Philoſophers, who have written of this Argument) that divine *Plato* amongſt the *Greeks*, a Man, who in honeſt Life, vertuous Speech, and ſound Philoſophy, excelled all others, this Man is D almoſt continually ſcoffed at by them, who in their own conceit are skilful in civil affairs, and brought in to their Comedies. Whereas, whoſoever conſidereth his Writings with diligence, ſhall often and eaſily find matter agreeable with moſt Mens Manners; yea, this *Plato* himſelf confeſſeth, that he dare not, by reaſon of the common people's ignorance, ſet down the true opinion of God.

The continuance of the Laws amongſt the *Jews*.

Plato admir'd amongſt the *Greeks*.

But many think *Plato*'s words full of vanity and licentiouſneſs, and admire *Lycurgus*, and the City of *Sparta*, for that it ſo long time perſevered in his Laws. It is therefore an evident demonſtration of Vertue to remain in their Laws. But if thoſe who ſo admire the *Lacedemonians* do compare them with us, and the time during the which their Laws were in force, with the time of our Commonwealth, they ſhall find that ours hath E continued more than two thouſand years. They ſhall alſo find that the *Lacedemonians* did only perfectly obſerve their Laws, during ſuch time as they were in proſperity and liberty, and that when their Fortune changed, they then became unmindful of their Laws.

Lycurgus the Law-maker amongſt the *Lacedemonians*.

But we, who have felt many thouſand Miſhaps, by reaſon of the often change of Princes in *Aſia*, have not in theſe our laſt miſeries and evils forſaken our Law. Neither can any man ſay, that liberty and licentiouſneſs of Life is the cauſe why we ſo diligently obſerve them, ſeeing that whoſo pleaſe may ſee ſufficient proof, that they tie us to more ſtrict Life and laborious, than thoſe of the *Lacedemonians* did them: For they neither tilled the Earth, nor uſed any handy-craft; but ceaſing from all labours and pains-taking, F lived in their City, fat, and in fair liking, having both their meat, and all other neceſſaries provided and prepared for them by others, and eſteemed that only their felicity to do and endure any thing, ſo that they might prevail againſt thoſe againſt whom they enterprized Wars: And that they failed alſo herein, I omit to rehearſe. For not only one or two of them at once, but oftentimes whole Companies of them, forgetting their own Laws, yielded themſelves to their Enemies. And can any one tell of (I ſay not many) but of one or two of us that ever was treacherous to his own Laws, or that feared to die for them? I mean not a common death, ſuch as Soldiers are ſubject unto; but ſuch a death as is effected by all torments and tortures that can be deviſed. Which I think thoſe that prevail againſt us, impoſed upon us, not for hatred, but that they de- G ſired to ſee ſo admirable a matter; and to ſee we being but Men, and ſuch who eſteemed it the greateſt impiety poſſible to do it, could be compelled by them to ſpeak or do

The *Jews* compared with the *Lacedemonians*.

any

The ſtrict Laws of the Jews.

any thing contrary to our Laws. Yet it is no wonder that we for our Law do die with H
ſuch conſtancy, rather than any other Nation: For other Nations cannot abide to endure that which we account a trifle, to wit, labour and ſimple fare, abſtinence from our Wives, and obſervation of our days of reſt, and we are always careful that when we fight againſt our Enemies, we obſerve our Laws concerning our Meats. And thus we take pleaſure to obſerve and keep our Laws, and to exerciſe fortitude in obeying them.

Let now *Lyſimachus* or *Molonus* paſs, and all ſuch as they be, wicked lying Writers, and Sophiſters, deceivers of young men, and detracters of our Nation, as though we were the wickedeſt people living. As for me, I will not examine the Laws of other Nations: for it is our Cuſtom to keep and obſerve our own, not to detract others; yea

Moſes forbideth to deride and blaſpheme falſe gods, only for the name of God imputed unto them.

and our Law-maker openly prohibited us from blaſpheming ſuch, as other Nations I
hold for gods, only for the name of God attributed unto them: yet may we not leave the Objections of our accuſers unanſwered, ſeeing that which we are to ſpeak againſt them is not our own device, but many before us have ſpoken it. Who then of all the wiſe Greeks will not condemn the moſt famous Poets, and eſpecially the Law-makers,

The number of gods amongſt the Gentiles infinite.

who at firſt brought and ſettled ſuch vain opinions of the gods among the common people? affirming the number of them to be as many as they thought good, and that they were born at divers times, allotting to every one his proper place, as unto other living Creatures: ſome to be under the Earth, others in the Sea, and the ancienteſt amongſt them in Hell, fettered and bound: and thoſe whom they place in Heaven, in words they do term him a father, but in deeds they ſhew him to be a Tyrant; and for this cauſe they K

The Fable of *Jupiter* and *Pallas*.

report that his Wife, his brother, and his daughter, whom they affirm to have been born of his Brain, conſpired againſt him to bind him and hang him, as they report him alſo to have dealt by his father. Againſt theſe vanities all excellent and wiſe men do worthily inveigh, who beſide this already rehearſed in deriſion add, how ſome of the gods are young, ſome are old, ſome infants, others are gods of Arts and Sciences, and one is a Smith, another a Weaver, another a Pilgrim, and at variance with mortal men, others delight in Muſick, others in Shooting: Moreover that they are at variance one with another amongſt themſelves, and that they fall out one with another in mens behalf, and that not only one of them layeth violent hands upon the other, but that alſo they are wounded by mortal men, and ſorrow, and grieve for the wounds; and that which L
is moſt abominable of all, do uſe carnal Copulation with mankind, and that moſt undecently, that their unbridled luſt is extended both to men and women. Then that

Jupiter.

their chief god, whom they call father, contemned and drowned certain women, whom he himſelf had deceived and gotten with child, and that he could not deliver the Children born of theſe Women from calamity, for that deſtiny had obliged him, nor ſee their deaths without tears.

This is all good ſtuff, as alſo is that which followeth, to wit, Adulteries committed in Heaven ſo openly and impudently among the gods, that ſome profeſs themſelves to envy their fellow gods and goddeſſes tied together in ſuch filthineſs. And what ſhould the reſt of them do, when as their King, the moſt ancient amongſt them, could not refrain M
his luſtful licentiouſneſs and debauchery? Moreover, Some of them became ſervants unto men, ſome built houſes for money, and others became Shepherds, others like malefactors were chained in Hell. What man then, that ever was accounted wiſe, would not bluſh at theſe follies, and reprove the inventors hereof, and the fooliſh believers alſo? Others made them ſubject to terrour and fear, and madneſs, and ſuch ſimplicity, as that they might be deceived, and all other naughty paſſions to be found in the nature of their gods, and have perſwaded whole Cities to offer ſacrifice to the moſt noble amongſt them. And they are in great perplexity, thinking that ſome of the gods are the givers of all good things, others again to be their enemies, and ſo ſeek to pleaſe them with gifts as they would do wicked men; and they are verily perſwaded, that they N
ſhall ſuſtain great damage by their means, except they do daily pacifie their wrath by frequent gifts.

What is the cauſe of ſuch errour concerning God.

What is the cauſe of this ſhameful ignorance, and erroneous iniquity concerning God? Truly I am perſwaded, For that their firſt Law-makers were themſelves herein to ſeek, and ignorant of the nature of God, or elſe that they did not faithfully deliver unto their Common-wealth, ſo much as themſelves knew concerning this point; but as though it had been a thing of leaſt moment, did willfully let it paſs, giving licence too Poets, and permitting them to deifie and make gods whom they pleaſed, and that the Orators ſhould write of the Common-wealths affairs, and tell what they liked of ſtrange gods. O

Moreover, the Painters and Image-makers amongſt the Greeks had a great hand in

A making of Gods, it being lawful for them every one to frame what shape he list, and how he list, some of Earth, others of Colours: and the chiefest God-makers amongst them used Ivory and Gold to make their God of, a true argument of their mutable Novelty. Poets and Painters cause the multitude of Gods.

And then the ancient Gods, whom at first they honoured and reverenced, as much as they could possibly devise, being now withered with Age, are out of Credit, and other Youngsters possess their Places and Honours; their Temples also, some are desolate, others newly erected, as Men please. Whereas contrariwise, they ought most constantly to keep their opinion of God, and his Religion.

Apollonius Molon was one of these proud Fools; but those *Grecians* that followed the
B true Philosophy, were not ignorant of what I have said of the Nature and Essence of God, but agreed with us in our Opinions, and laughed at these ridiculous Fictions. Which *Plato* well seeing, affirmeth, that Poets are not to be permitted in a Commonwealth, and sendeth *Homer* away very honourably, crowned and anointed, lest that he with his Fables should destroy or deprave the true opinion of God: For *Plato*, of all others especially imitated our Law-maker, as he did herein also, commanding his Citizens, that all of them should perfectly learn his Laws, and that for no casualty any strange foreign Custom should be admitted into their City; but that their Common-wealth should be pure, and they persist in the observation of their Laws. But *Apollonius Molon*, not respecting this, inveigheth against us, for not receiving into our Society Men
C of strange Opinions in Religion, whereas not only we do so, but commonly all *Greeks*, yea, and the most prudent amongst them. *Plato* decreed that no Poet should be permitted in a Common-wealth.

The *Lacedemonians* expelled all Strangers, and did not permit their Citizens to travel into other Countries, fearing that both ways their Laws might be corrupted. They therefore are to be spoken against rather than we, seeing they neither admit Strangers to converse with them, nor to inhabit amongst them, nor impart their Religion unto them; but we, though not desirous to learn the Religion of other Nations, yet do we not deny to impart ours to Strangers, who desire to embrace it: which, if I be not deceived, is a token of magnanimity and clemency in us: But this shall suffice concerning the *Lacedemonians*. The *Lacedemonians* did expel all strangers.

D *Apollonius* was ignorant how matters stood with the *Athenians*, who boast that their City was free to all Nations; but they did most severely, and without all mercy punish those that did but speak any word against their God. For what was the cause of *Socrates* his Death? He neither betrayed the City to Enemies, nor destroyed their Temples, but only swore by a strange Oath, which, as he said, (whether in jest or in earnest) a Devil taught him, and for this offence, he was put to death by drinking Hemlock; his Accusers alledging, that he corrupted young men, and contemned the Laws and Religion of his Country. And this *Socrates* sustained being a Citizen of *Athens*. The *Athenians* Manners. *Socrates* a Citizen of *Athens*.

Anaxagoras was of *Clazomenia*, and for that he affirmed the Sun, which the *Athenians* worshipped for God, to be a fiery Stone, he was by the Sentence of some few condemned
E to die. They also proclaimed, That whosoever would kill *Diagoras* of *Melus*, should be rewarded with a Talent for his labour, only for that this *Diagoras* was said to deride their Mysteries: *Protagoras* also had been by them taken, and put to death, had he not escaped, only for that they supposed him to have written certain doubts of the *Athenian* Gods. And what wonder is it that they used their Men at this rate, when they practised the same cruelty upon their Women, one of their She-Priests being put to death for worshipping a strange God; their Laws appointing, that whoever brought a strange God into their City, should be punished with death: It is therefore evident, that they who enacted such strait Laws, believed not the Gods of other Nations; for had they believed in them, they would not have deprived themselves of the Benefit of many
F Gods. *Anaxagoras*. A Talent is 600 Crowns.

The very *Scythians* (who delighted in Manslaughter so much, that they very little differed from brute Beasts) yet did they think themselves bound to maintain their own Laws, as best, so that they slew *Anacharsis*, a famous *Greek*, that came unto them, only for that he seemed to attribute too much unto the *Grecian* Gods; yea, thou maist find many among the *Persians*, who for this cause have been tortured. And it is evident that *Apollonius* approved the *Persian* Laws; for when the *Greeks* admired their Fortitude and Concord of Opinions concerning God, I mean, the fortitude they shewed at the burning of their Temples, this *Apollonius* in all things imitated the *Persians*, violating other mens wives, and putting out their Children's Eyes; whereas our Laws adjudge him
G to death that useth beasts so unreasonably: And neither the fear and terrour of Potentates, nor the favour of them whom all men reverence, could ever cause us to forsake The *Scythians*. The *Persians* Manners.

The *Jews* constancy in their Laws.

or abandon these Laws: neither do we exercise fortitude, to deprive other men of their goods and fortunes by War; but to keep our own Laws; and we who patiently put up all other injury; yet if any man do in our Religion provoke us, we presently seek revenge, not respecting our own ability; yea, though thereby we work our own utter ruine and calamity. What therefore should move us to imitate the Laws of other Nations, when they that made those Laws (yea, even the Law-makers themselves) did transgress them? Or how can the *Lacedemonians* avoid reproach for their inhospitality, and neglecting Marriage? or the *Elians* and *Thebans*, for accompanying with men contrary to the Law of Nature, which Fact, most shameful, they deemed good and necessary? Yea, not content to do so themselves, they also ascribed the like unto their Gods, to be done by them (which the *Greeks* also now of late have done) and for this cause they refused to marry with their own Women; judging their satisfaction to be contrary to the prescript of Nature. But I will speak no more of punishment; neither how great Malefactors those first Law-makers freed from punishment, being bribed with Money, and how unjust they were in the Laws appertaining to Wedlock. It is long to examine what great occasions of Impiety they gave: For many have already long ago forsaken their Laws; which cannot be said of us, who, for our Laws have suffered loss of our Cities, Fortunes, and Lives, we keeping and persisting in our Laws even unto death; and if any *Jew* be in a strange Country, where there is a Tyrant King, yet doth not he so fear him, that he would for his Command in any jot transgress our Laws. If therefore we do valorously endure thus much for our Laws, all men must needs grant our Laws to be very good: But if they say we suffer all these Calamities to maintain wicked or naughty Laws, what punishment are they not worthy of, who, having (as they say) better Laws than we, do so easily forsake them; whereas we do maintain ours even with our Lives? But seeing the Antiquity of Laws is the greatest Argument to prove their goodness, I will set down of what Antiquity our Laws are, together with our Law-maker's Opinion of the Deity; if therefore any one compare our Laws with the Laws of all Nations, he shall find that ours are of more Antiquity than theirs by many Ages. For our Laws established amongst us, have been imitated of all other Nations: For though the first *Greeks* did pretendedly observe their own Laws, yet all their Philosophers did imitate ours, and our Opinions of God, and taught others the same Manners and Conversation; yea, the common people did long since imitate our Piety. Neither is there any Nation, either *Greek* or *Barbarian*, who have not after some manner observed a Sabbath as we do, and Fasting-days, and Lamps, all which they learned of us; yea, many do also observe our Customs concerning their Meats, and our unity and concord, wherein we excell all other Nations, our community also, and industry in Arts and Labours, and sufferance for our Laws. And which is most to be admired, our Law, not having any to force us to observe it, hath so obliged our hearts, that as God is of all the world honoured without compulsion, so are our Laws amongst us, without any violence or force: And whosoever doth diligently consider his own Nation and Family, shall find that which I have reported to be true. I will now generally reprehend the voluntary malice of all men; for either they mean, that we having these good Laws, do yet little esteem them, and follow worse; or if they do not so mean, let them hold their malicious Tongue from any further calumniation. For I do not take upon me the defence of this Cause, for that I bear any hatred to any man; but for that I and all the *Jews* do honour and reverence our Law-maker, and believe that whatsoever he propheſied, proceeded from God; yea, although our selves did not know the goodness of our Laws, yet the multitude of them that imitate them, were a sufficient Motive to induce us thereunto. But I have at large, and with all sincerity discoursed of our Laws and Common-wealth, in my Books of our Antiquity. And now again I have made mention of them, neither in contumely of other Nations, nor in praise of our own; but only to reprove such as have most maliciously and impudently belyed us, contrary to the known truth: And I think I have already fully performed that which I have promised: For I have shewed our Nation (contrary to their affirmations) to be most ancient, which I have proved by the testimony of many ancient Writers; who, in their Works have mentioned us.

Against the Law-makers of the Gentiles.

The injustice of Law-makers.

The *Jews* strict observation of the Law.

The *Jews* Laws are of great Antiquity.

The Laws of the Gentiles.

The Epilogue of this Book.

The cause why *Joseph* writ these Books against *Appion*.

A brief rehearsal of all that is above-said.

The intention of the *Jews* Laws.

Our Adversaries affirm us to have come of *Egyptians*: I have shewed that our Forefathers came into *Egypt* out of some other place. They alledge that we were expell'd *Egypt*, for that we were infected with Diseases: I have proved that our Predecessors came from thence to their own Country by means of their own Prowess and Force, of their own accord. Others labour to defame our Law-maker, as a wicked person, whose vertue many of ancient times, and so long time as hath been since him, do witness.

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A It is not needful to ſpeak more largely of our Laws; for they by themſelves appear pious and good, and ſuch as do not invite or incite us to the hatred of other Nations, but rather to Communion and Friendſhip, being both enemies to Iniquity, and Commanders of Juſtice, Baniſhers of Luxurioufneſs, and Teachers of Frugality and Labour, forbidding all Wars enterprized for Avarice, and preparing the People to ſhew Fortitude in them, and for them, inflicting inevitable puniſhment upon their Tranſgreſſors, not eaſily to be deceived by gloſing Speeches, and executing in Action all that they in Word command; yet amongſt us the execution of them, and obſervation is more ready than the Words of them.

I therefore confidently affirm, That we do teach more pious and vertuous Manners The Origin of the *Jews* Laws.
B than other Nations do. For what can be better than inviolate Piety? What more juſt than to obey the Law? What more profitable and commodious, than to be at Unity and Peace amongſt our ſelves? and neither to forſake one another in calamity, nor injure one another in Proſperity; to contemn and deſpiſe Death in time of War, and in Peace to labour, and till our Grounds, and to uſe other Arts and Works, and always to think and believe, that God beholdeth all our Actions, and ruleth and diſpoſeth all Things? If theſe be either written or obſerved by any one before this time, we are then to thank them, as being their Scholars; but if they were never extant before, then we are known to be the firſt Authors and Inventers of them. Let therefore *Appion* and *Molon* periſh, and all others that with them are convicted of lying, and ſlandering
C us. This Book is written to thee, *Epaphroditus*, who loveſt the Truth; and to others, who by thee will, or are deſirous to know the ſame.

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DESIDERIUS ERASMUS *ROTERODAMUS*,

To the most Vertuous and Learned Father, *HELIAS MARCEUS*, The *Maccabetian* Ruler of the Renowned College of the *MACCABEES*.

I

I Have not grudged, Vertuous Father, to Dedicate unto thee a days Labour, wherein I have perused, and what in me lieth, amended the Book which Joseph *writ of the seven* Maccabees *Brethren; and would it had lain in my power more abundantly to have answered your expectation: I have now (for that I counted the* Greek *Copy) by the* Latin *conjectured the* Greek, *and altered some things; yet but very few.* Joseph *doth not falsly boast himself to have attained to the excellency of the* Greek *Tongue; and this Book will sufficiently witness the same, wherein he shewed great* K *Variety and* Emphasis, *insomuch as he seemeth to have handled that famous Work with eloquent Style, and the Ornament of Discourse. St.* Jerom, *for this cause, entituleth this Book,* Great Eloquence; Suidas, Ενάρετον πᾶν; *out of them both we amend the corrupted Stile, and call it* περὶ αὐτοκράτορος λογισμοῦ, *that is,* The Rule of Reason: *For the Scope of this Book tendeth all to prove, that Reason is of no force in Man, except it bear Sovereignty over all inordinate Appetites. This is most evidently proved by the Books of the* Maccabees *in the Scripture; which Books the* Jews *did not receive as Canonical; yet do they account it among their Sacred Writ. I cannot but congratulate this worthy College (which, though famous for many other things, yet is more* L *happy) for that it is so blessed as to enjoy so worthy and unspeakable a Treasure: Or rather all* Colonia Agrippina, *that happy and fortunate City: yet in nothing more happy, than for that it alone doth in her Bosom shrine so many, so sacred, and excellent Pledges of Piety: yet should it be more happy, if it could express their Vertues, whose sacred Relicks it so religiously keepeth, and imitate their Manners whose Bodies it possesseth; to wit, if in sincerity of Religion, it imitated the piety of three Kings, and the sacred Purity of the eleven Virgins; if it resembled the most valiant young Men, the* Maccabees, *and the invincible Courage of that Woman, whose valorous Constancy no Misery could conquer. And this best portion and part of her Felicity this worthy City might bestow upon her self, yea, and double the same. Do thou go forward in that which thou hast in hand, to wit, in* M *spreading the Praise of those Martyrs, making that vertuous Example more commendable, and your City more famous.*

Farewell.

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FLAVIUS

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FLAVIUS JOSEPHUS
OF THE
RULE of REASON:
A most Eloquent Book; Corrected by
DESIDERIUS ERASMUS
Most lively setting down the
MARTYRDOM of the *MACCABEES*.

I Am at the instant Request of *Polybius* of *Megalopolis*, to put in writing the constant Sufferings of the *Maccabees*, worthy all admiration, not in a Rhetorical and pleasing Stile, but rather after our own Country-fashion, thereby to exhort our Nation to Patience in their Calamities. But first of all, it is necessary to speak something of Reason, and assign unto it the Power and Virtue to deliberate. For he who hath once fully determined to suffer all Misery for God's sake, is in my opinion, already a Martyr: It is therefore great Merit to have so determined, and therefore (as above-said) Reason governeth our inferiour Passions; and though Destiny deny us opportunity to suffer, yet have we suffered all in purposing to suffer all.

Reason hath dominion over our Passions.

Whoso therefore will renounce the World, and aspire only to Celestial things, must exercise Sobriety, banish Gluttony, Lasciviousness, and all other such Vices as may possess and captivate the Mind: He must likewise mount up to the top of Vertue's Tower, that from thence he may resist and impugn the Vices of his Body, Grief and Fear.

There are many Examples of the valiant Soldiers of God, which I could produce; but the brave Persons descended from one single Woman (not at one, but several births) may suffice.

And first I will speak of *Eleazar* and seven Brethren, and relate what Tortures and Torments their Mother endured; yet cannot Man, but only God determine who amongst them was first, and who last in this noble Agony. They therefore, being all of one opinion, resembling one another more in Mind than in Body, duly considered the frailty of this Life, and neither delighted in the Flatteries of the world, nor the alluring Enchantments thereof. They valued not Torments, Fetters, nor any other sort of Tortures imposed upon them: To return, they resolved upon patience, and to endure whatsoever the Judge's Cruelty could devise. I will therefore praise the fortitude of these Brethren, or rather with all truth rehearse the noble Conflicts of these holy Men; and setting all Adulation apart, prosecute with a bare Historical Narration, the manner of their Martyrdom.

The death of the seven Brethren and their Mother.

But before I begin to declare the Death of these brave Men, I will a little treat of Reason, which, as I have affirmed, is no small Motive to Martyrdom. Reason it is that maketh us observe Fasts and Abstinence; Reason makes us despise Money; by it we are taught not to account of Dignities and Honours, which all Men generally aim at; yea, Reason's gift it is, that we do resist the heat of lustful Desires. Hence cometh it, that having once overcome such things as the Flesh delights in, we find our selves a little able to resist, we also learn to despise Pains and Torments, and by degrees resolve to suffer all things that shall be imposed upon us.

The description of Reason and Wisdom.

Which that it may more plainly appear, let us search out the cause of this order, and

we ſhall find Wiſdom to be the Cauſe hereof. For no man can determine and diſtinguiſh Good from Evil, that is not endued with Wiſdom; this Wiſdom is always accompanied with Juſtice, and Juſtice is ſtill joyned with Vertue; and Vertue and Temperance cannot be ſeparated; ſo that this Wiſdom conſiſteth upon four parts. H

Grief and pain cauſe or hinder Paſſion.

Beſides theſe, there are two Things that either do cauſe or hinder Paſſion, to wit, Pain and Pleaſure; one of which we do always refuſe, and the other we do always deſire; yet where Pleaſure ariſeth, and is preſently by Reaſon's Rule put away, the Mind is there ſtrengthened, and Pain compared with Glory, is through hope of a greater Reward contemned before it come; and being come, our Mind is aſhamed not to ſuffer that which before it was reſolved to do.

Reaſon reſembleth a skilful Gardiner.

Reaſon therefore is the guide of all our Actions, and by it we deſpiſe Torments, and deteſt Vice; like a skilful husbandman, it pruneth and cutteth away ſuperfluous branches, and killeth the heat of all corrupt and hurtful humours, only leaving that which may ſome way be profitable to us. I

Thus Reaſon corrects our Paſſion, encourages us to ſuffer, and ſupports us in our Sufferings. Who is not deſirous to eat the Fleſh of wild Beaſts and Fiſhes? And who luſteth not to eat of feathered Fowls? Nay, do not the dainty Diſhes either from Sea or Land invite us to eat them? What then cauſeth us to abſtain from them? What makes us all deſire them, and yet none of us eat them? Even Reaſon, by which the Mind is taught to overcome it ſelf in delightful Objects and Pleaſure, that when occaſion of Martyrdom is offered, ſetting aſide all Vanities, we will not for a little Pleaſure forget our accuſtomed Vertue. K

An inſtance of *Joſeph*'s Chaſtity.

By reaſon it was that *Joſeph* (to his great praiſe) maſter'd his Concupiſcence, and ſuffered not himſelf to be overcome by his Luſt, which was but too incident to his age: Reaſon ſo worketh with ſound advice, and mature counſel, that it again recovereth loſt friendſhip, gaineth new, and ſuffereth cruelty to be committed. Of this we have alſo the example of *Moſes*, who had he not had juſt occaſion to be angry againſt *Dathan* and *Abiram*; Reaſon (no doubt) would have cauſed him to have ſmothered his Paſſion. Did not our Father *Jacob* with great vehemency reprove his Sons *Simeon* and *Levi*, who without reaſon had uſed ſuch cruelty; ſaying, *Curſed be your anger?* Which anger had it been bridled with Reaſon, neither had they been curſed, nor the other had periſhed. For this cauſe, God, the Maker of Mankind, when he faſhioned us and our Manners, having finiſhed the Lineaments of our Body, he placed the Mind in it, to rule it with certain concomitant Precepts, to wit, Temperance, purſuance of that which is good, cleaving to Juſtice; by which Rules we might be able to bridle our Paſſions, and obſerve the Precepts of God. L

But ſome will ask me, why we commit wickedneſs, ſeeing that Reaſon ruleth our Paſſion? But it is ridiculous to think that Reaſon hath ſo perfect a dominion; for Reaſon's Rule cannot hinder the appetite from deſire; but only correct it ſo far, that it ſuffer with patience the loſs or abſtinence from ſuch things as it deſired. For example ſake, Reaſon cannot hinder thee from being angry; but it can ſo work, that thou commit no Impiety when thou art angry; in like manner, it cannot hinder thee from deſiring filthy Pleaſure, yet can it cauſe thee not to yield unto it. M

An inſtance of *David*'s thirſt.

Reaſon therefore cannot eradicate Vice, but only bridle it. Witneſs in this the example of holy *David*, who fighting againſt Strangers with great ſucceſs, and being at Evening weary and faint, retiring into his Tent, that was guarded by Soldiers, he found them all at meat; yet himſelf being thirſty, would not drink, notwithſtanding Water was hard by, becauſe his Religion diſſuaded him; for he had vowed not to drink, but from a Fountain in the Camp of the Enemy. 1 *Sam.* 2. 18.

Whilſt thus his Thirſt encreaſed, three luſty young Men armed themſelves, and taking with them a Veſſel, they went unto their Enemies Camp, and aſſaulted the Watchmen, who, for fear of death, fled; and ſo they paſt through the Camp, till ſuch time as they came where the Water was, and filling their Pot, they brought it to the King. But holy *David* ſo bridled his Appetite, that his Reaſon quenched his Deſire, and ſhewed an excellent Token of Patience; teaching how the fear of God was to be preferred before all things: For taking the Water he had ſo much wiſhed for, and which had been gotten with ſuch danger, he preſently poured it on the ground, as a ſacrifice to God, chuſing rather to die for thirſt, than to offend the divine Majeſty; yet Reaſon is not ſo forcible, that it is able without due conſideration, to repreſs the inordinate Motions of the Mind, and mitigate the Grief of the Body. But it is now time to come to our Hiſtory; yet is not this former Diſcourſe to be thought impertinent, for that it is ſomewhat previous to the Matter enſuing. Such was the Wiſdom and Fidelity N

David in his thirſt refuſed to drink the Water he ſo deſired.

O

of

A of our Fore-fathers, that *Seleucus* King of *Asia*, enriched our Priests, and being a man
H of another Religion, ascribed all his Actions and worthy Deeds to the Religion and Faith of our Ancestors. But wicked Mens Madness could not herewith be satisfied. For one *Simon*, hating the High-Priest *Onias*, and finding no ways or means to be revenged of him in his own Country, went unto *Apollonius*, Governor of *Syria*, *Phœnicia*, and *Cilicia*, and before him, in a publick Assembly declared, that he could help the King to an infinite Treasure; for (saith he) there is hidden in *Jerusalem* an infinite deal of Gold and Silver, which by right belongeth unto King *Seleucus*.

Seleucus and *Nicanor*.

Simon a Traitor to his Country.

Apollonius hearing this, praised and commended *Simon*, and confiscated the Gold and Silver to the Treasure-house of *Seleucus*; and having Authority from the King,
B to get it, he levied an Army, and so accompanied with *Simon*, came unto our Country, purposing, if any violence were offered, to use the defence of his Soldiers.

Apollonius Captain of *Syria*, came with an Army to *Jerusalem*.

When the Treasure-house of our Temple was now a sacking, *Onias* wept bitterly, and said, that it was a heavy sight to them, to whom this Treasure was committed, to see it, or any part of it taken away. But *Apollonius*, neither respecting the Tears and Intreaties of the old Men, Women, nor Children, pressed into the Temple, they all praying God to punish him, and to defend their Temple. Being now with a great Guard of armed Men entred into the holy Temple, there appeared certain Angels on Horseback, with weapons in their hands, and shining with a fiery flame about them,
C and they daunted the courage of this Infidel *Apollonius*, who presently fell down flat upon his face, and lying so a great while, at last he came a little to himself; and rising up, he leaned upon his shoulder who kept the Temple, not being able to stand alone, he was so terrified with the Vision he had seen. When by degrees he recollected, and found some little hope of recovery, he stretched both his hands towards Heaven, and despairing to obtain pardon by his own Prayers for his offence committed, he besought the *Hebrews* (whose Temple he came to spoil) to make intercession for him; himself with Tears craving pardon for his offence, and not only acknowledging his fault, but confessing himself to have deserved Death, and all punishment possible. Holy *Onias*
D seeing this, and fearing also, that if *Apollonius* should then die, the *Hebrews* would be suspected to have made him away, made Prayers to God for him, and obtained his Enemies Life. *Apollonius* presently hasted to *Seleucus*, to let him understand what had hapned; but when he came, he found *Seleucus* dead, and *Antiochus* reigning in his stead, a man of tyrannous Nature, who bare an ancient grudge to *Onias* the High-Priest; and therefore made *Jason* his Brother High-Priest in his stead, *Jason* promising *Antiochus*, in recompence, to pay him 3660 Talents of Silver every year.

Angels upon Horses shining with fiery brightness.

Onias by prayer obtaineth *Apollonius* Life.

Antiochus his rage against the *Jews*.

Jason being made High-Priest, and Chief amongst all the Nation of the *Jews*, presently forced all the People to impiety, and to forsake their Religion; so that to build Baths, he hindred the defence and compleating of the Temple, and many of our Nation conspired with him in this Iniquity. But hereat God was presently wroth, and being
E displeased, it was not needful to seek foreign Enemies; for *Antiochus* himself was incited against them; who warring against *Ptolomeus* King of *Egypt*, had heard it reported, that the *Jews* esteem'd him to be dead, yet was he very nobly entertained by the Inhabitants of *Jerusalem*; and presently after the fight, he made an Edict, that whoso among the *Jews* refused to offer Sacrifice to the Gods, should presently die upon the Wheel. But the godly-minded of our Nation did little esteem this Edict; yea, the Women circumcising their Infants (as our Law requireth) did afterwards cast themselves down headlong, to the end that they might so obtain a present Death without longer delay.

Antiochus perceiving that the severity of his Edict could not compel the *Hebrews*
F to forsake their Religion, but that men voluntarily did chuse Death; he sitting in an eminent place from whence all the *Jews* might behold him, calling all of them together, caused Swines Flesh to be sacrificed upon the Altar, and to be offered to every *Hebrew* to eat.

Amongst this whole Multitude assembled from all places, was one *Eleazar*, a Priest, well instructed in Learning, and the Fear of GOD, a man aged in respect of his years, of a very reverend countenance, one that was known to all men, and famous for his Vertue. To this Man *Antiochus* said thus:

Eleazar is brought unto *Antiochus*. 2 Macc. 6.

Be advised by me, holy old man, eschew those torments prepar'd for such as are obstinate, preserve thy reverend age, and cast not away your life, take the Sacrifice, and eat of the swines
G *flesh: for it is contrary to all wisdom and discretion to follow the* Jews *opinion, and refuse that meat which Nature hath as well ordained for Mankind as any other. We are unthank-*

Antiochus's exhortation to *Eleazar*.

ful

full for God's benefits, when we contemn his Graces, and make difference where Nature hath made none; or what reason is there to shew that this Beast is more abominable than others: Either all Beasts are to be eaten, or else all to be eschewed; it is Superstition and Folly to bar our selves from any thing by a Law, when we have no other for it, but our Will. Set apart those vain and sottish Opinions, and at least in this venerable Age change thy Opinion. And though your Laws are strictly to be observed, yet will they excuse thee, seeing thou dost not sin voluntarily, but by compulsion. H

Eleazar's answer to Antiochus.

Eleazar was permitted to speak, and replied to *Antiochus*, who exhorted and pressed him to the breach of his Laws. *We, Antiochus, do not follow vain report, but observe the verity of Religion which our Fathers kept, and fear of Torments cannot make us embrace another Religion, and forsake our own; yea, suppose our Religion delivered to us by our Fathers, had no firm grounds, yet would I not be compelled by Torments to forsake it. Do not esteem it a small matter to eat impure meat, and taste of that which is sacrificed to Idols, for it is profane to touch things that are profane. Our Law condemneth your Philosophy, wherein he is most ignorant that thinketh himself most wise.* I

We are taught to embrace Sobriety, to subdue our inordinate appetites, to keep our bodies chaste, to suffer with patience whatsoever for God's sake is inflicted upon us, and not to deny the Truth, Justice, Piety, or God, who alone is true; and therefore I refuse this profane Meat, well knowing what I ought to eat, as warranted therein by the Precept of the Almighty God, whose Laws I have learned to obey, and eschew all Meats sacrificed to Idols, and embrace with all vigour that which is expedient for the Soul: and it is no less than Tyranny to compel a man to that which his Religion forbids, and to command that which is contrary to Justice. K

Do what thou wilt, despise us as you please, it shall be returned upon your own head, and you shall be as despicable your self, as others are to you. I will persist in the holy steps of my Forefathers; though with tyrannous hands you pluck out mine Eyes, and rip up my Bowels with a Knife, thou shalt never conquer me. I will die secure, and patient in the Love of God; neither flatter thy self for that I am aged, and that my Body is now feeble: If need be, that I must be sacrificed for God's sake, thou shalt find me in the vigour and resolution of a young Man. Prepare then your Fire, and get ready your Racks; thou shalt find me more constant in my torments, than before I come to them.

Eleazar's constancy,

O sacred Religion! I will never violate thee, the foundation of my Salvation, the defence of the Believer, the grounds of Faith; never will I lift up my hands contrary to thy Precepts; never will I believe any thing to be just, which is repugnant to that which thou hast taught me: I will not lose the merit of so many years, nor relinquish the Faith I have hitherto embraced. The chaste, pure, and devout Company of Fathers shall receive me into their number, where I shall not fear (O impious King) thy threats. But thou hast changed the name of King to Tyrant; yet thou shalt never alledge against me, my deed, my consent, my word. L

Eleazar cruelly whipped.

Whilst *Eleazar*, full of constancy and liberty, spake thus, the Soldiers that stood thereabout haled him to be tortured, and stripping him naked, they hang'd him up, and whipped him: and whilst on either side he was beaten, a Crier with an impious voice still cried unto him, *Obey the King's Pleasure and Command.* But worthy *Eleazar* was not overcome by Torment, but suffered all with great patience, and lifting up his venerable Eyes to Heaven; he knew in whom he believed, and to whom he sacrificed his Soul; after which, observing his Flesh to be wounded, and cut on each side of his Body, and the Blood gushing out in great abundance, he admired his own patience, and thanked God, who was the Author thereof. At last, his Body being unable to hang longer upon the Rack, he fell down flat upon his face, still glorifying God, as he did before his Fall. Then one of the Soldiers, to gratifie the King, like a mad-man spurned and trod upon him to increase his Torments. But *Eleazar*, strong in Body and Mind, like a right Champion of the true GOD, never shrunk at those pains; but the good old Man by patience overcame the Cruelty of his Torturers, and put his very Torturers into admiration of his Constancy. Then the King's Officers coming unto him, said; M N

How long, Eleazar, *wilt thou neglect the King's commands, and refuse to free thy self from torments? Eat Swine's flesh, and thou redeemest thy self from all thou endurest.* Eleazar, although in the height of his tortures, he had been silent, could not, without answering, endure to hear so profane counsel, but as tormented with this speech, he cried out, *We Sons of the* Hebrews *are not so effeminate, as to forsake the way of our Salvation, wherein we've walk'd even until our old age, neither are we taught for the avoiding of torment, which will not long continue, to give others example & occasion to sin. It is but a while that this life can last; so that we lose but a small moment for that which is eternal. Far then be it from me to prolong the small remainder of my life by so pusillanimous an action, or expose my self by my cowardice* O

A *dice to the contempt of the World, you your ſelf would deſpiſe me, and upbraid my inconſtancy: Let us die therefore courageouſly and our Souls take their flight into* Abraham's *Boſom.*

The Soldiers ſeeing his Conſtancy, by the King's Command caſt him into the Fire, and poured ſtinking and loathſom Liquors into his Noſtrils; which the reverend old man moſt patiently ſuffered, till at length he was conſumed with the flame; when he found himſelf departing, and giving up the Ghoſt, he ſpake after this manner, liſting up his dazled Eyes to Heaven:

Eleazar's laſt Words in the Fire.

Thou art He (O God) from whom Life and Salvation proceedeth; behold I die for obſerving thy Laws, be merciful to this thy Nation, and do not forſake them whom thou haſt
B *hitherto protected as in thy Boſom, and under the ſhadow of thy Wings; let my death put an end to all our Miſery, and paciſie thy Wrath againſt our whole Nation for their offences; receive me for them all, and beſtow them all upon me.* And amidſt theſe Speeches he joyfully expired.

It is moſt true therefore, which we at firſt affirmed, that Reaſon regulates our Paſſions, and diſpoſeth us to ſuffer chearfully, which once we having determined and reſolved the anguiſh of our ſuffering is abated, and our reſolution and conſtancy confirmed.

Reaſon's Victory.

If therefore Reaſon and the Inferiour Powers be at variance, we muſt ſubject them to Reaſon, if we will make a perfect Victory. With this Guide our Father *Eleazar* was moſt ſafely directed, neither to yield, or ſink under his pains, nor give place to unlawful
C enticements and allurements; he ſaved the Ship of his Body from the ſhipwrack that might ariſe by the tempeſtuous ſtorms of Vanity, and ſuffered not himſelf by contrary Winds to be driven from the right courſe; yea, though it was toſſed upon the Waves of Tyranny, yet did it remain ſound and unbroken, and keeping a direct courſe, arrived in the Haven of Salvation. Never any man did ſeek ſo valiantly to defend his City from an Enemy, as this holy old Man did his Soul, who, amongſt Stripes, Croſſes, and Flames, was ſtill the ſame Man. For as the top of a high Rock ſtandeth ſafe, and reſiſteth the Wave without any damage unto it ſelf; even ſo did the Rock of Reaſon in this Man beat back the Rage of thoſe tempeſtuous Waves that daſhed againſt his Body, not permitting them to break in, and pierce the Celeſtial and Divine
D Power of the Soul.

A Similitude taken from the Rock.

O happy old Man, more bleſſed than all of thy Age! O Prieſt, more ſacred than all other Prieſts! who didſt not pollute thy ſacred Lips with profane Meats; Impiety found no entrance that way, from whence ſo many Prayers to God had proceeded. The Tyrant's Cruelty could not prevail againſt thee: Thou therefore art made an example for all Prieſts of God to imitate. Such a one behoved it a Prieſt to be, more ſtrong than torments, more able to ſuffer than the torturers to inflict puniſhment, more forcible than Princes Commands; yea, and more potent than the Fire, wherein thou didſt periſh; and finally, thou waſt ordain'd to be crowned with the Laurel of Martyrdom for thy ſufferance. Thou haſt ſurpaſſed all Antiquity, thou ſhalt be an Example to all Poſterity.

Eleazar's Praiſe.

E If then feeble old Age, wherein all ſtrength and heat of Body was extinguiſhed, grown unfit for Torments (as being already broken with Age) could by the ſtrength of Reaſon endure ſo many Miſeries, who dare deny Reaſon to be the chief Cauſe of our ſufferance? We have ſeen the higheſt Cruelty hath been overcome by a firm determination to perſiſt in the Service and Fear of God; yet many affirm, that every Man, who hath the uſe of Reaſon, is not able to undergo ſuch Agonies; but their Aſſertion is vain, and of no force: For moſt evident it is, that he only is overcome by pain, whom Wiſdom hath not armed with Patience. And no marvel if he who raſhly enterprizeth ſo weighty a Matter, and without due conſideration, do at laſt forſake and repent himſelf of that which he ſo unadviſedly undertook. But if we with due advice and deliberation arm our ſelves, it is not an eaſie matter to remove us by any Misfortune from our determination, when we foreſee and pre-conſider the Diſtreſſes that may befall us, when they do happen, we are not ſo much ſurprized or diſmayed, becauſe we expected them before.

F

Antiochus cauſeth ſeven noble young Men of the *Hebrews*, and their Mother to be brought to *Antioch.* 2 *Mac.* 7.

He therefore that is wiſe, is reſolute, and able to conquer his Paſſions; for that he doth well deliberate, and when he cometh to trial, can put his Determination in execution. Neither is the Wiſdom of this old man ſo much to be admired, ſeeing Children, and as it were, Infants, have deſerved the ſame Commendations, and wrought aſtoniſhment in their tormenters; for the indignation and cruelty of *Antiochus* (though overcome by the wiſdom of this old Man) was but the more increaſed, and therefore
G by wicked counſel, he cauſed ſeven young Gentlemen of the *Hebrews* to be brought unto *Antioch*, out of their Caſtle *Soſandrum*, who being tender in years, and as he thought

though weak and unable to ſuffer torments, his hope was, that either by Perſuaſions, H
or Terrors, or Tortures, he might force them to renounce their Religion. He there-
fore commanded theſe Seven, together with their Mother *Salomana*, who now grew
ancient, to be brought before him: So they, according to his Command, were brought,
being very graceful in their Perſons, and every way worthy of ſo vertuous a Mother;
yea, they reſembled Angels, their Faces ſhining like the clear Light of the Sun; their
Eyes ſparkled in moſt comely and decent manner, as teſtifying, that they ſurpaſſed
in Vertue all other of humane Race and Condition. The Mother was deſcended of
moſt Vertuous and Noble Parentage, and ſo ſhe her ſelf had continued and lived; but
that excellent Feature of Body, and Nobility of Blood, was much dignified by her Ver-
tue and Fortitude, in which ſhe paſſed all that could be ſaid in her commendation. I
The Tyrant beholding them and their Mother together, with a counterfeit Smile, he
accoſted the Children in this manner.

The King's exhortation to the ſeven Brethren.

I wiſh your good (O admirable young men; for ſo both your Beauty of Body, and Noble Parentage, perſuade me;) do not therefore, like mad Men, reſiſt my Command; avoid not only Torments, but Death alſo: For I deſire not only to exalt you unto honour; but alſo to encreaſe your Riches and Poſſeſſions; contemn the ſuperſtitious and ſuperfluous Belief of your own Countrymen, and embrace our Religion; which if you refuſe to do (as I hope you will not) I will deviſe ſuch Torments, as that I may by a lingring and painful Death be able to conſume you.

And to terrifie them the more, he commanded the Inſtruments of their Torments K
to be preſented unto their view. And accordingly Wheels, Rods, Hooks, Rakes, Racks,
Cauldrons, Cages, Grid-irons, were brought forth; and Engines to torment the Fin-
gers and Hands; Gauntlets, Awls, Bellows, Brazen Pots, and Frying-Pans; for theſe
are the Names which we find. That which I term Bellows, was a thin Plate of Iron
to kindle or blow the Fire with, like a Fan; and far more horrible Devices of Torments
were ſhewed unto them, too long to rehearſe; whereof they having had a ſight, *Anti-
ochus* ſaid;

Conſent unto me, O prudent young Men; for if that I command you to commit a Sin; yet do not you offend in doing it, ſeeing you commit it only upon compulſion. But the young
The young mens Conſtancy. Youths inflamed with a divine Spirit, and Senſe, contemned ſo many kinds of Tor- L
ments, and deſpiſed the Tyrant's Threats and Flatteries; and their Conſtancy (for they
gave him no juſt occaſion) put the Tyrant into a great Rage.

By this it is evident, how much Reaſon is Maſter over Paſſion; for if any ſlothful man
not before trained up to it, ſhould of a ſudden come to ſuch a puſh, at the very ſight of
ſuch Torments, his Mind would be troubled, and his Countenance appalled, his Legs
under him would have trembled, and he with fear have been confounded; ſo that he
would preſently have retracted, and profeſſed himſelf unable to bear up againſt ſo ma-
ny, and ſo grievous Torments; ſaying:

My ſelf being unwiſe, what ſhould I have made choice of? Whether to endure theſe Torments, or accept of their promiſed Benefits? Whether I ſhould have been moved to pity M
mine own Age, or to compaſſionate my Mother; God would not have denied pardon for this deed, I being forced thereunto: and by doing it, though againſt my will, I ſhall get the King's Favour.

But where Reaſon and Advice taketh place, and hath well trained the mind to perfection, the other conſequently followeth: As by the example of theſe Brethren I will declare, who as it were, all with one voice denied to eat the ſacrificed Swines Fleſh, as they were commanded. Wherefore (ſaid they) O Tyrant, doſt thou perſecute us that are innocent? We both deſire and wiſh to die, and will, until ſuch time as Death expelleth Life, firmly keep that which God commanded, and Moſes *taught us. And thou, Tyrant, do not ſeek to ſeduce us by pre-*
The ſeven Brethren's reply to *Antiochus.* *tending Love towards us; thou lover of injuſtice, maſter of cruelty, deviſer of iniquity, the* N
pardon which thou doſt offer, is to us more painful than puniſhment; we contemn death, and eſteem not thy words, as being by our late Maſter Eleazar *taught to deſpiſe them. Why then doſt thou ſuppoſe ſuch puſillanimity to be in us young Men, ſeeing of late thou foundeſt ſuch courage in an old man? We follow him: thou canſt not try and know our Minds, except by rearing our Bodies, thou ſearch them out: We will ſafely and ſecurely ſuffer for our God any thing, and leaving this Earth, we ſhall be entertained into Heaven; and thou, for ſo tyrannizing moſt cruelly upon innocent Souls, ſhalt be reſerved to eternal Fire.*

The Tyrant enraged, that he could neither prevail by fair Promiſes, nor by Threat-
Antiochus commanded *Maccabeus* to be racked. nings, cauſed them to be beaten with Bull's Pizzles; and firſt of all he commanded
Maccabeus, the eldeſt of the ſeven Brethren, to be ſtript, and ſtretch'd out upon a O
Rack, and his hands to be bound behind him, and then to be moſt cruelly beaten,

who

A who wearied his Tormenters by his ſuffering (ſo great the force of Vertue is) in ſuch manner that they deſired more to leave beating him, than he requeſted they ſhould leave. This done, he was put upon a Wheel, and a Weight hanged at his feet, and ſo ſtretched round about it, that his Sinews and Entrails brake, and his pains encreaſed; yet being overcome with pain, his mouth was not for all this ſtopped, or hindred from calling upon God, who beheld all; and reproving the Tyrant for deviſing thoſe Torments for the Innocent, he took ſtrength, and is ſaid to have cried out after this manner:

Bloody Tyrant, who perſecuteſt the Majeſty of God; I whom thou thus tormenteſt, am no Witch, nor one who have murthered and killed another man; but one who dies for Juſtice,

B *obſerving the Law, and for Charity.*

Then when the Torturers (overcome with compaſſion) perſwaded him to ſubmit to the King's pleaſure, he anſwered:

O ye wicked Miniſters of Tyranny! Your Wheels are not ſo ſharp and cruel, that I thereby will be forced to forſake Heaven, whereon my Mind is fixed: Tear my Fleſh; yea, if you ſo pleaſe, roaſt it at the Fire; torture and torment each parcel of my Body with ſeveral Cruelty; you ſhall for all this find your ſelves unable to force us young Men to Impiety.

As he thus ſpake, a Fire was kindled, and he, as he was upon the Wheel racked, was ſo thrown into the Fire; and thus he was by Flames and Torments ſo burned, that

C his Bowels appeared; his Mind nothing moved, when his Fleſh yielded to the Tortures, who amidſt his pangs cried thus unto his Brethen: *O beloved Brethren, learn of me an example of vertue; conſider the ſtrength of an invincible courage; contemn and deſpiſe the alluring Baits of this world, and rather obey God than this Tyrant; who can, if he pleaſe, humble the proud and mighty, and exalt the lowly and dejected.*

As thus he ſpake, he was taken out of the Flame, and ſlaid alive; his Tongue was pulled out of his Mouth, and he put into a Frying-Pan; and ſo he departed out of this Life, to the great admiration of all that beheld him, and the Joy of his Brethren and Mother; and went before them to Heaven, there to prepare a Kingdom for himſelf and them. The death of the eldeſt brother.

D After him, the ſecond Brother, called *Aber*, was haled by the Soldiers; and before the Tyrant asked him whether he would relent, he cauſed all thoſe Torments to be ſhewed him, thereby to terrifie him; but he nothing thereat moved, and denying to eat of that foreſaid Sacrifice, his Hands were bound with Iron Chains, and he being hanged up by them, the Skin of his Body was ſlaid off from the Crown of his Head unto his Knees; ſo that the Entrails in his Breaſt appeared naked, yet in ſuch manner, as he might abide greater Torments: For he was caſt before a cruel Libard, thirſting moſt extremely after Blood, to the intent that he might devour with his Teeth the reſt of his Body; but the Beaſt ſmelling of him, (no doubt by the great Handy-Work of Almighty God) forgot his Cruelty, and turning away his Face, did no hurt to the

E Martyr. The ſecond brother brought.

But hereat the Tyrant's Rage increaſed, and the Martyr by ſuffering ſuch Torments, was made more conſtant; crying aloud:

O how pleaſant is that death unto me, which is cauſed by all ſorts of torments for God's ſake! yea, ſo much the more pleaſant, for that I aſſuredly hope to find reward for it in heaven. Let theſe torments inflicted upon me (O Tyrant) ſatisfie thy Cruelty; for my pain is not by thy tortures increaſed, but rather my pleaſure, as thou ſhalt find by my patience in this Agony; more willing am I to ſuffer than thou to puniſh; yet my pain in ſuffering, is leſs than thine by inflicting the ſame upon me. I am tormented for Vertue, and obſerving the Law; and the Juſtice of God ſhall baniſh thee from thy Regal Seat: Thou by tormenting art tormented, and almoſt conſumed; thy wrath and fury being almoſt ſpent upon me

F *in vain, thou ſhalt not eſcape the day of Judgment; eternal Torments are there prepared for thee, which neither thy profane Mind is able to endure, nor thy great Power to decline, thy ſinful Soul being condemned to eternal Puniſhments.* Thus, remaining conſtant in his Faith, and animated by his Brother's Example, he departed to Heaven.

Then *Machir*, the third Son, was brought; whom all Men now pitied for the death of his two Brethren; and many exhorted him by his Brothers examples to deſiſt from his Opinion, and ſo avoid puniſhment: But he being angry hereat, replied; *One Father begot us, one Mother bare us, one Maſter inſtructed us, we are all of one Mind, and all like affected; do therefore no longer prolong the time in vain, I came hither to ſuffer,*

G *and not to ſpeak: uſe all your Tyranny poſſible againſt this Body; for you have no power at all over my Soul.* *Machir*, the third brother is brought.

The

The Tyrant hereat moved to see this third nothing relent by his Brother's death, de- H
vised more cruelty than humane Wit alone could invent. Wherefore he commanded a Globe to be brought, and tied the holy Martyr about it in such sort, that all his Bones were set out of joint, and displaced; whereat the holy Martyr was nothing dismay'd. The Skin also of his Head and Face was pull'd off, and then he was put on the Wheel; but he could not be rack'd any worse, for that his Bones were all displaced, and did hang one separated from another in most pitiful manner; and when the blood issued from him abundantly, he was deprived of the use of his hands and feet; but perceiving his Life to be spent, he spake thus, and died; *Wit, O Tyrant, endure this Torment for the love of God, and thou the Author of such unjust cruelty, shalt suffer everlasting Pain.*

Then his Tongue being cut out of his Mouth, he was put into a frying-Pan, and so I
amidst those Torments yielded up the Ghost.

Judas the 4th. Brother, is brought.

Next after, followed *Judas*, the fourth Brother, whom all the People persuaded and entreated to obey the King; but he contemning their prayers and exhortations, said thus with all constancy: *Tear fire shall neither separate nor sever me from the Law of God, nor from my Brethren, who instead of this mortal life, enjoy life everlasting. I denounce unto thee, O Tyrant, destruction and overthrow; but to such as believe, salvation: make trial of me therefore, thou cruel wretch, and see if God will forsake me, who hath with open and stretched out Arms received my three Brethren, which are gone before me, and whom the Womb of so holy a Mother at several times brought forth unto Glory.*

The cruel Tyrant hearing this, was much moved, and from his Chair leap'd down K
to torment this Martyr himself, and in his fury commanded his Tongue to be cut forth; but he hereat not terrified, said to *Antiochus*,

This Cruelty will nothing avail thee, neither shalt thou hereby, Tyrant, as thou supposest, conquer me. Our God needs not by voice to be awakened, but rather by secret cogitation to be prayed unto to help his Servants; he provideth for them that hold their peace, and heareth the prayers of such as do call upon him, if they deserve to be heard, and only requireth purity of Soul. For our God knoweth all things before we ask, and before we our selves enter into cogitation thereof, he understandeth our necessity: cut out my tongue, thou canst not cut out my mind while my life remaineth. Those Prayers which by it I have uttered to Almighty God, have taught it to suffer; would God thou wouldst so sanctifie all parts of my L
Body, by punishing them; for thou therein inflictest punishment on thy self, and reward upon me; and think not that thou shalt thus escape long unpunished.

When he had thus spoken, his Tongue was cut out of his Mouth, and he bound to a Stake, and there he was beaten with Ropes ends; and he did patiently endure this, notwithstanding the colour of his Face became dead and wan. Being loosed from thence, he was put upon the Wheel; and then praying for his Country-men, he by death went unto the rest of his Brethren.

The Death of the 4th. Brother.

Achas, the 5th. Brother, presents himself to torments before he was called.

Then *Achas*, the fifth Brother, before he was haled to Torments, spake in this man- M
ner: *Behold (thou Tyrant) I come to be punished before thou commandst me; hope not therefore any jot to alter his mind, who, as thou seest, desireth to be tormented. The Blood of my four innocent Brethren, which thou hast shed, hath condemned thee to Hell-fire: I am to make them up the number of five, that by it thy pains may be encreased. Tell me (bloody wretch) for what offence by us committed, dost thou thus punish us? For what impiety dost thou so persecute us? What villainy have we committed? what wickedness? what naughtiness have we attempted? This is all that thou canst alledge against us, that we honour God our Creator, and live justly in obedience of his Laws, and therefore do not esteem thy punishments; but they are to us Honour and Salvation, and not Punishment; we shall be greatly rewarded by God, if no part of us be left free from torment.*

Whilst thus he spake, his Executioners, by the King's command, took him, and cast him N
into a brazen pot, and he was prest down in it, his head to his feet; and afterward he suffered all other torments, which his brethren had endured; yet not amazed hereat, he suddenly started up, and thus bitterly inveighed against the Tyrant: *Cruel Tyrant, how great benefits dost thou against thy will bestow upon us! Yea, the more thou art incensed against us, the more acceptable to God shalt thou make us: Yea, I should be sorry if thou shewedst Mercy upon me. This short affliction gaineth us Life everlasting; if this temporal Death should not betide me, everlasting Life could not befall me.* And thus he finish'd his Agony, and died.

The Death of the 5th. Brother.

Areth, the 6th. Brother, brought to punishment.

Then the tormenters laid hands upon the sixth Brother, who was call'd *Areth*, to whom the Tyrant made offer either of honour or punishment; but he disdaining his offer, said, O
Although (Tyrant) I be younger in years than my martyr'd Brethren, yet my constancy of Mind to theirs is not inferiour; for we were all nourish'd up together, all together instructed

A *ſtructed, and we will all die together in the fear of God. Haſten therefore your torments, and that time which thou wouldeſt ſpend in exhorting me, ſpend it in deviſing tortures for me.*

Antiochus hereat confounded commanded him to be bound to a Pillar with his head hanging down, in ſuch wiſe as the defluxion of humours might cauſe ach: and this done, he cauſed a fire to be made ſo far off him, that it could not burn him, but roaſt him. He alſo commanded him, as he hung, to be pricked with awls, that ſo the heat might pierce into the holes they made in his fleſh. Whilſt thus he was tormented, much blood like froth gathered about his head and face, and he then ſpake in this manner. *O noble fight! O valiant War! O ſtrife between piety and impiety! Theſe men have paſt their A-gonies, whoſe Crown of Martyrdom is the puniſhment of their perſecutors: I do moſt wil-*

B *lingly follow my brethren, that as by blood I am conjoyned unto them; ſo by death I may not be ſeparated from them. Deviſe, O Tyrant, ſome new Torment, for theſe I have already o-vercome. O maſter of cruelty, Enemy of piety, perſecutor of juſtice! we ſix Brethren have conquered the King's power, and what his Kingdom or the whole World could afford. Thy fire is cold and heateth not, and the King's weapons are bended and blunted in our bodies; our God giveth us more courage to ſuffer, than thou haſt to puniſh: and ſo the precept of God remaineth firm in us.*

The valour of the ſixth brother.

The ſixth brother ſharply reproves *Antiochus.*

And as he thus ſpake, one took hold of his tongue with a hot pair of tongs, and ſo with the ſame torments, that his brethren had ſuffered, being fryed in a pan he gave up the Ghoſt.

C Six of the Brethren being now dead by diverſity of torments, only one of the ſeven remained alive with his mother, named *Jacob*, younger in years (but not in conſtancy of mind) than the reſt of his brethren. He preſenting himſelf before the Tyrant, moved him to compaſſion, both for that he was left alone, and the laſt of his brethren, and alſo that he was to periſh: wherefore he called the child unto him, and into a place where no inſtruments of torments were, and taking him by the hand, he ſaid thus unto him, hoping to win him by fair ſpeeches: *By thy brethrens calamity thou now well haſt learned, what is prepared for thee, if thou diſobey me: deliver thy ſelf therefore from theſe torments, and I will give thee what honour my kingdom can afford: thou ſhalt be a Magiſtrate, and General of my Army, and one of my Counſellors.*

Jacob the ſeventh brother brought to torment.

D But perceiving himſelf not to prevail, he cauſed the young man's mother to be called unto him: who coming and ſtanding near her ſon, the Tyrant ſaid thus unto her; *Where are now, O worthy woman, all thy Children? Behold of ſuch a number, if thou pleaſe, the deſtiny affords thee one: adviſe therefore thy Child, and mollifie his obſtinate mind by wholſom counſel.*

The mother having heard what the King ſaid, made her reverence to the King: which done, that the King might not underſtand her, ſhe ſpake in Hebrew to her Child as followeth:

Pity thy mother, O ſon, and comfort thy ſorrowful mother, who bare thee nine months in my womb, and gave thee ſuck three years, and with great induſtry have brought thee up to this

E *age. I pray thee dear ſon, conſider the Heaven and Earth, and all that in them is, and know, that God created them all of nothing, who alſo of nothing created mankind. Fear not this Ethnick's pains and torments, but imitate thy brethren, and contemn death, that in the day of mercy I may receive thee and thy brethren again in Heaven.*

As his mother thus admoniſhed him, he in the Hebrew tongue requeſted to be unbound, for that he had a ſecret to diſcloſe to the King: who being unfettered he preſently ran to the torments prepared: for there was a Frying-pan red hot, that was prepared for ſuch as were to ſuffer: unto the which the Child coming, remembring his brethren, and beholding alſo the King he ſaid unto him: *Cruel tyrant, I now know thee not only to have been cruel againſt my brethren, but even cruelty it ſelf. Wretch that thou art, who*

F *gave thee this purple? and who exalted thee to this Kingdom and dignity? even he, whom thou in us doſt perſecute, whoſe ſervants and worſhippers thou killeſt and tormenteſt, for which thy wickedneſs thy ſelf ſhall ſuffer eternal fire and torments which ſhall have no end. Thou art of higher dignity and authority in this world than other men, yet he that made o-ther men, made thee alſo of the ſame nature that they are: for all men are born and muſt die alike. He that kills another, ſheweth that he himſelf may be killed: thou teareſt and torment-eſt thy own picture and image in vain: thou in thy fury killeſt him, whom not long ſince God cre-ated like thy ſelf, and according to the ſame law thou thinkſt all lawful, which thy Kingly power can command: thou pulleſt out our tongues, and teareſt our bodies with fleſh-hooks, and conſumeſt with fire: but they, who have already ſuffered this, have received everlaſt-*

G *ing joy for their reward; and thou ſhalt anſwer for all the puniſhments inflicted upon them.*

Think not that I expect any favour at thy hands; I will follow my brethren, and remain constant in our Law. The Tyrant hearing this was wroth, and caused him to be tormented: but his mother in his torment comforted him, and with her kind hands held his head, when with violence of the tortures blood issued out of his mouth, nose and privy parts, the tormentors not ceasing till life in him was almost spent: but they (by God's appointment) gave over, and so he took strength again to endure more, than any of his brethren had done; at last, his Hands and Arms being cut off, he lifted up his Eyes to Heaven, and cryed, *O Adonai, O Sabaor*, be merciful unto me, and receive me into 'the company of my brethren, let thy wrath now cease, and grant them mercy, who by 'us do make intercession to thee. H

The death of the youngest brother.

Having said thus, his tongue being pulled out, he of his own accord went into the fiery Frying pan, and so to the great admiration of *Antiochus* died.

Reason, Mistress of our affection's.

Behold how evident it is, that reason can rule our affection's, seeing that Children hereby shewed more constancy, than the Tyrant could shew cruelty. For it was reason's force, that wrought in them that determination to suffer all torments, rather than to forsake the way of Salvation.

A similitude of the waves.

These constant young men do fitly resemble inexpugnable Towers, and them, who after a great tempest and shipwrack do safely enter the harbour of Salvation, who guiding their course amidst the boysterous waves, at last obtain the wished shore. For every one of them strengthened the other by advice and good counsel, and none of them was so effeminate as to decline his Martyrdom. None used delay herein, but one followeth anothers example. Let us therefore die for our Law, and imitate the three Children, whom the Assyrians fury condemned to the fiery Furnace, whose patience spread their fame even unto Heaven. K

The seven brethren exhort one another to suffer death manfully.

Whilst thus one of them exhorted the other, it came to pass, that none of them offended, but each one resolute in his Religion, took example of the vertue, courage and constancy of their fore-father *Isaac*, who understanding that it was God's will, that he should be Sacrificed, refused not to submit his body to his fathers Sword. Let us (said they) yield our Souls to him, of whom we received both Soul and Body: It is a small matter for us to suffer loss of these members, seeing that we shall in lieu of them receive everlasting bliss. *Abraham, Isaac*, and *Jacob* do joyfully expect us, as Co-heirs of their Kingdom: let us glorifie that womb, wherein we were for ten months space: let none of us be more coward than the other, nor none of us degenerate from the other. L

True brotherhood.

We that were all begotten of one father, and sucked of one milk, must in all things resemble one another: we had one teacher, and one law inviolate. And in this golden bond of concord were these brethren linked together, and none of them mourned to see the other tormented, but all rejoyced at the others death. O Children, whose dignity surpasseth the Royalty of Kings and Princes, whose glory and vertue is unspeakable! None of you were terrified with fear, but you so hastened to your deaths, as though you had been to go to bliss and felicity: you were truly brethren, who even by death were linked together. God hath greatly in you magnified our Nation, and in you shewed us all an example of fortitude: whom therefore I think he caused to be so many in number, as were the days, wherein he created the World, so that these seven brethren may resemble the seven days wherein all things were made. And why should we so admire this fortitude in these young men, when a woman armed her self with contempt of death? Who indeed is not to be called a mother, but to be honoured with a higher title than humane frailty can afford, who bare into this World so many triumphs.

A pledge and sign of brotherly amity. M

The mother's grief.

For the mother seeing her children dead, was with a kind and godly zeal inflamed also to suffer: and no marvel, seeing that the very brute beasts, if they perceive violence offered to their young, do expose themselves to perils in their defence, and protect them with their wings, teeth, and tallons; yea, and every one, that is any way able to make resistance, opposeth her self to the Enemy to defend her young. And not only brute Beasts do this, but even Bees do defend their young, and their honey, threatning their Stings to them that offer to tast thereof, and more esteeming the good of their young than their own lives. But this zealous mother directed by the Spirit of God, and the dictates of reason, incouraged her children to die, and being to die after them chose rather to be a spectator of their death than otherwise. N

When all her family had suffered, she as the last and glory of them all came to execution despising the Tyrants threats, offering her motherly breast to those torments, which her children had suffered. O blessed stock, and blessed increase of the self same womb! Why should I not affirm, that in all lineaments and feature of the body you are like your mother? and if this be a commendation in them, that beside O

the

A features of the body receive nothing of their mother, I will ſay more of you, that you are like your mother in Fortitude, Vertupe, and Religion; and that you ſo in all things reſemble her, that you are every way equal unto her, ſave only herein, that ſhe with her Eyes beheld the immanity of your torments, and was afterward as conſtant in her own Martyrdom, as you in yours. She therefore herein excelled you, that ſhe ſuffered ſeven torments before ſhe came to ſuffer in her own perſon, and feared in every one of them leſt ſhe ſhould be overcome. But O thou example of all women, I cannot tell, whether thou bareſt theſe Children in thy womb, or createdſt them, who couldſt with dry Eyes look upon them, whilſt they were torn in pieces: Yea, I ſay little, affirming that thou patiently didſt behold thoſe ſights; for even thou thy ſelf didſt exhort them thereunto;
B thou rejoycedſt to ſee one of them torn in pieces with Fleſh-hooks, the other to be racked upon the Wheel, the third to be bound and beaten: thou joyfully admiredſt the others burning, and exhortedſt the reſt not to be terrified herewith; and although, whilſt thou beheld'ſt their torments, thy grief was greater, than that which thou hadſt in childbirth, yet didſt thou bear a lightſome and chearful countenance, as though it had been one triumphing. While they were a killing, thou didſt laugh, and ſeeing only one of all thy children left hereat thou didſt nothing relent. Can I deſcribe how every one periſhed, ſeeing thou their mother didſt laugh at their deaths, and when their ſinews were cut in two, their heads ſlaid, their tongues pulled forth by the Roots, their hands broken, their bodies in the fire, and caſt upon Iron plates red-hot, and upon Wheels,
C and their ribs pulled in ſunder, and many other torments for which we want names? Never was any Swan, which (if you will believe antiquity) Sings ſweeteſt before her death, comparable to the Funeral notes of thy dying children.

The mother ſuffereth ſeven torments before ſhe was tormented.

And you, bleſſed ofspring, were not overcome by that Syren's enchantments, but to honour God ſcrupled not to leave your mother without children: And ſhe being as pious and brave on her ſide, choſe rather to want you for a time, than to incur eternal damnation, wiſhing rather that the bodies of her children ſhould be tormented, than their Souls. Well ſhe knew, that nothing was more frail and infirm that our bodies; which, though perſecution be wanting, are often killed with *Agues*, and other Maladies: Who is ignorant, that ſhipwrack is incident to Sailers, diſaſters to them that travel, ſud-
D den death to thoſe that live at eaſe: ſudden caſualty by fire, and by the hands of Thieves, and a thouſand other ways to diſpatch our lives? Seeing then that our mortal bodies are ſubject to ſo many miſeries to bring us to our end, who would not make choice of a quick diſpatch, whereby we loſe goods of this World and gain life everlaſting? O thou moſt reverend of all women, the credit of thy Nation, and honour of our Religion, who, like the Ark of *Noe*, didſt perſiſt inviolate amongſt ſuch ſtormy Waves! for as the Ark withſtood the force of the deluge, and being built ſtrongly with firm boards, did not ſuffer any thing within it to periſh: ſo thou ſufferedſt not the Tyrant to overcome the holy Ghoſt, which thou hadſt received in thy heart.

A ſimilitude from the Deluge.

Behold of what force and efficacy Reaſon is! which oftentimes maketh men inferiour
E to women. For neither was *Daniel* ſo tortured at the ſight of the Lions, nor the three children with the fiery Furnace, as this woman was afflicted at the death of all her Children, before ſhe came to her own Agony. What would another woman and mother have done in this Caſe, but wept, and with pitiful lamentations have cryed? Ah wretch that I am! moſt unhappy and miſerable of all that breath! who therefore bare ſo many children into this World, that their ſeveral deaths might be ſo many ſeveral occaſions of my grief and ſorrow: ſhe would have commemorated her frequent labours and the pains ſhe endured in her ten Months bearing them, ſhe would have bewailed her ill fortune, who brought forth her ſons to ſo many deaths and dangers, ſhe would have recounted the milk wherewith ſhe fed them, and their meat ſhe had prepared for them, the
F pains ſhe had taken with them, how ſhe had carried them in her Arms, and ſung to them, and taught them to ſpeak; her cares, her watchings, her fear, leaſt any miſ-hap ſhould betide them; and with weeping tears would have ſaid, Shall I never be a Grandmother, and embrace your children, who a while ago was a fruitful mother my ſelf, but am now deprived of you all? If this day I die, I have none to bury me. But this handmaid of God forgot all theſe complaints, that another mother would have made and with an Adamantine fence more impenetrable than the never-yielding Rocks, did neither forſake her children in their torments, nor in their death, but rather compelled them to periſh, and never ſorrowed thereat. For being apprehended, together with her ſeven ſons, ſhe conſidering *Eleazar's* Martyrdom, did thus exhort them in the Hebrew tongue.
G

The mothers ſpeech exhorting her ſeven Sons to ſuffer.

O my moſt dear and loving children, let us haſten to that Martyrdom which may make us a H *credit to our Nation, and gain of God an everlaſting reward; let us without fear preſent our ſelves unto thoſe torments, which* Eleazar's *aged body endured; calling to mind our father* Abraham *of worthy memory, who, having but one only ſon, did ſacrifice him, being willed by God ſo to do, and feared not to bring him to the Altar, though he was the fruit and only comfort of his age.* Iſaac *alſo was willing to be ſacrifice by his father, knowing that God was to be obeyed in all things: the like may be ſaid of* Daniel *and the three children: believe me, we are rather tried than tormented. For whatſoever this World affordeth is Mortal and tranſient.*

A Golden ſaying of the mother of her ſeven Children.

Thus did this mother arm her childrens minds with fortitude, and though a woman, infuſed courage and conſtancy into men. And when her children were all dead, ſhe, a worthy mother of ſo many Champions, kneeling down in the place of torment, beſought God to put an end to her life, proteſting, that ſhe had not for love of life ſo long deferred to die, but only for her childrens ſake, and that now ſhe had ſeen them all ſeven triumphing. Whereupon the rage of *Antiochus* grew hot, and he commanded this noble perſon to be tormented, and accordingly (as the Tyrant willed) ſhe was ſtriped naked, and hanged up by the hands, and moſt cruelly whipped: her dugs and paps were pulled off, and ſhe put into the red-hot Frying-pan, being moſt willing to follow her childrens ſteps in torment; and lifting up her Eyes and hands to Heaven, ſhe prayed for all women with child, and ſo yielded her chaſt Soul to God. But *Antiochus* K was ſtriken with fire from Heaven. O thou! miſtreſs of juſtice who followed'ſt thy triumphing children: O Conquerer of Tyrants, and a Looking-Glaſs for all Martyrs! O example of patience! not only to women, but to all men that ſhall be after thee, reverenced of them that now are, and to be worſhiped of them that are to come, and to be admired not only of our Nation, but of all other people. Thy light obſcureth the bright ſhining Moon: and though ſhe fill the World with her brightneſs, yet is ſhe not comparable to thy ſhining light. Seven lights inviron thee about, dazling the brightneſs of the ſeven Planets. Could any Painter expreſs, or any hand in writing declare the torments which you ſuffered? none could with dry eyes read or behold them. All people would flock about to ſee it. All people would praiſe and eſteem him L to have offered a great gift, who to God's glory had painted ſo incomparable a picture. And if any skilful workman ſhould engrave this Tragedy upon a Sepulchre, or in his houſe, doubtleſs he ſhould be freed from all plague and misfortune. But where could a ſtone be found able to contain ſo many torments? Therefore the old man *Eleazar*, the mother and her ſeven ſons are for their Nobility graced with a Sepulchre, and a great reverence is done unto them of all men, yea, even by men that are not of our Religion; and there is a conſtellation of eight ſtars ordained as an argument of their juſtice; and Angels did execute their Funerals. The Tyrant himſelf was aſtoniſhed to ſee the conſtancy of ſuch godly minds. And thus have they found ſuch favour in the ſight of God, that they have obtained remiſſion of the ſins of our Nation: M For preſently after the Tyrant was deſtroyed, and *Iſrael* was freed from his Tyranny.

The mother followed her Sons in torments.

The light of the juſt. 1. *Cor.* 15.

Antiochus leavied an Army of Footmen from amongſt the Hebrews.

But *Antiochus*, ſeeing the greatneſs of their Faith, and their contempt of death, gathered an Army of Foot out of the Hebrews, by whoſe help he terrified his Enemies, and got great Renown. O bleſſed ſeed of *Abraham*! behold what benefit the Sufferings of the mother and her ſeven ſons brought to us their Country-men! let us perſiſt in this piety, that ſo we may be like our Forefathers: behold! the death of a few did end all the miſeries and ſins of our whole Nation, and you by your Country-mens hands vanquiſhed their perſecutors Enemies, and after that victory our ſins were remitted; and laſt of all, *Antiochus* being mad, and his entrails devoured with Worms, he ſmelling like N Carrion, gave up the Ghoſt, and was ever after death puniſhed for his offence. For when he could not make the Citizens of *Jeruſalem* to forſake their Law, he made War againſt the *Perſians*, and there received that which he deſerved.

Antiochus died ſtinking exceedingly 2. *Mac.* 9.

An Epitome of the life of the ſeven Sons and their mother.

It now remaineth, that we briefly repeat all that is before ſaid. For in her Agony, this ſacred mother ſaid thus unto the ſtanders by; *Whileſt it was lawful for me, I kept my ſelf a Virgin; and then I married and lived a Chaſt Wife, and forſook not my own houſe. I brought forth ſuch ſons, as I need not be aſhamed of; and though daunted with my Husband's death, yet I did not forſake my Faith.* This, and many things elſe ſhe recounted. And what more? She ſet before her childrens Eyes the examples of the Prophets; how *Abel* by his brother was ſlain, *Iſaac* to be offered in ſtead of a ſacrifice; how *Jacob* was baniſhed, *Joſeph* kept in priſon, *Daniel* caſt before the Lions, the three children into the fiery furnace: She rehearſed alſo unto them the Book of *Iſaiah*, where it is ſaid: Al- O

though

A though thou do go through the fire, the flame ſhall not burn thee. That of *David*, The juſt ſhall have much tribulation; and *Solomon*, who propoſeth the tree of life to ſuch as do the will of God; not omitting that of *Ezekiel*, Theſe dry and withered bones ſhall live again: Alſo that of *Moſes*'s Canticle, I will kill and reſtore to life, and the length of your days is in my hand. Unpappy Tyrant, what did thy Cauldrons red hot, and thy torments profit thee? what availed it thee to cut away their Eye-lids, and to pull out their tongues? thou thy ſelf for ſo doing doſt now endure far worſe than all theſe. And they whom thou killedſt (believe me) enjoy Everlaſting comfort, and are now ſecure of bliſs and revenge. For they, who ſuffer for God's ſake, ſhall have happy ſucceſs, when God the father of all things ſhall reward them with life everlaſting that follow
B him. Thus have I conſecrated theſe worthy memorials, which I find in the holy Scriptures of the ſacred *Maccabees*; to the reading of all men, who ſhall live in any age hereafter.

The joy of the bleſſed in everlaſting Life.

The end of all Joſephus's *Works.*

H

FINIS.

PHILO'S RELATION OF AN EMBASSY

(In which he was the Chief Person)

From the Jews of *Alexandria* to the Emperour

CAIUS CALIGULA.

The PREFACE of *Philo*, upon the blindness of man, and the incomprehensible Grandeur and Majesty of God.

HOW long shall we confound old Age and Infancy, and be as imprudent at sixty, as at sixteen? For what greater imprudence can there be, than to look upon Fortune as a settled and certain thing, when there is nothing more inconstant, and to consider this Nature (which is immutable) as subject to continual changes? Is it not to invert the order of things, and shuffle them together like Counters? to fix our Eyes upon uncertain things, as if they were more firm and durable than those which were certain? The reason of this Error proceeds from this, that present objects do more easily affect men of ordinary understanding, than objects that are more remote; and most men do allow more credit to their Senses (though deceitful) than to the reflections of their mind; because nothing is more easy, than to suffer our selves to be taken with what is presented to our Eyes; whereas there must be Argumentation and Reason to comprehend things that are future and invisible. Not but that the Eye of the Soul is as quick and piercing, as the Eye of the Body, but some people dazle it by their intemperance, and others by their stupidity, which is the greatest fault of all.

So many extraordinary events happening in our age inforces a belief that there is a providence, and that God Almighty takes particular care of vertuous men, who have recourse to him in their necessities, and more especially of those who are consecrated to his service. They are as it were the partage and propriety of this Supream Soveraign, whose Empire has no end. To these people the Chaldeans *gave the name of* Israelites, *which is as much as to say,* Seers of God, *and certainly it is an happiness preferrable to all the Treasures of the Earth: For if the presence of those, whose age renders them venerable to us (as our Masters, Superiours, and Parents) imprints so great a respect in us, that it many times corrects our Enormities, and disposes us to vertue; How great an advantage, and incouragment is it to us to elevate our minds above all created things, and accustom our selves to the contemplation of God, who is not only uncreated, but infinitely good, infinitely beautiful, infinitely happy, or (to speak more properly) whose goodness surpasses all goodness, whose beauty surpasses all beauty, and whose happiness surpasses all happiness, and yet this is but a weak and imperfect explication of his Grandeur: for how can words be able to describe him, who is so transcendantly above every thing, that after our mind has advanced it self as high towards him, as is possible, by the attributes which it has given him, as by so many stairs, yet it is forced back again without being able to approach or understand him? for he is so vastly incomprehensible, that, if every Creature of the Creation was changed into so many Tongues, they could not express that sovereign power, by which he created all things; that Royal conduct meriting an Eternal Monarch, and by which he preserves the World, and that just distribution of rewards and punishments, which are dispensed with so much equity and wisdom, that our chastisements may be put into the number of his Mercies and Blessings, not only as they are part of his justice, but as they are many times serviceable to the conversion of sinners, or at least as they restrain and hinder them from continuing in their Crimes for fear of those pains, which they see inflicted upon others.*

CHAP.

A

CHAP I.

The incredible Felicity of the firſt ſeven Months of the Reign of the Emperour Caius Caligula.

THe Emperour *Caius Caligula* is an eminent Example of what I have ſaid: Never was there ſeen a greater Tranquility, than that which was enjoy'd by all the Provinces both by Sea and Land, when he was advanced to the Empire after the Death of *Tiberius:*
B The Eaſt, the Weſt, the North and South were all in profound Peace: The *Greeks* had no difference with the *Barbarians*: The Souldiers and Citizens lived quietly and in good intelligence together. So great a felicity ſeemed to be incredible; and it could not be ſufficiently admired, that ſo young a Prince mounting the throne ſhould be attended with ſo much proſperity, that his deſires could not exceed his injoyments: His Riches were immenſe, his Forces both by Land and Sea great and formidable, his Revenues prodigious, flowing into his Exchequer (as from an inexhauſtible Stream) from all parts of the habitable World: For his Empire extended to the *Rhine*, and the *Euphrates*; the firſt ſeparating it from *Germany* and other wild Nations, and the other bounding it from the *Parthians*, *Sarmatians*, *Scythians* and other people no leſs
C barbarous than the *Germans*. So that it might be ſaid, from the riſing to the ſetting of the Son, not only upon the continent, but in the *Iſles*, and even in the parts on the other ſide of the Sea, all was in peace and felicity: The people of *Rome*, all *Italy*, and all the Provinces both in *Europe* and *Aſia* lived in a perpetual feaſt: For it was never ſeen before under the Reign of any of their Emperours, that every man by the bleſſing of God injoy'd his eſtate in that quietneſs, and bare ſo great a ſhare in the publick felicity, that there was nothing wanting to his deſires. In all the Towns there was nothing to be ſeen but Altars, and Victims, and Sacrifices, and Prieſts in their white Robes, with Garlands of flowers upon their head. All places were full of Chearfulneſs, Feaſting, Playing, Muſick, Running of Horſes, Banqueting, Dancing to the Flute, and
D the Harp and all other Divertiſements imaginable. No difference to be diſcerned in the contentment of either Rich or Poor, Common Perſons, or Perſons of Quality, Maſters and Servants, or Creditor and Debtor. The felicity of that time was equal to all conditions, and what was verified then, made it almoſt credible, what the Poets had ſaid formerly in their fables of the age of *Saturn*. And in this manner they paſſed ſeven compleat Months.

CHAP. II.

E

The Emperour Caius, *having Reigned but ſeven Months, fell deſperately ill: The great concernment which all the Provinces expreſſed for it, and their incredible joy at his recovery.*

THe next Month this happy Emperour fell into a great fit of ſickneſs; for having left his old way of living ſoberly and temperately, which preſerves people in health, and was the way he took, whilſt *Tiberius* was alive, he plunged himſelf into Intemperance and Luxury: He drank much Wine, eat to exceſs, bath'd unſeaſonably, cram'd himſelf, till he could not keep what he had taken down, and when he had diſgor-
F ged, crammed himſelf again: He gave himſelf up wholly to women, and to pleaſures more unnaturally criminal; in ſhort he abandoned himſelf to all other diſorders that were moſt likely to alter that Temperament and Harmony of body and mind, which Temperance maintains in health and vigour; whereas Intemperance weakens it, and expoſes it to Diſtempers, that are moſt commonly mortal.

It was then about the beginning of Autumn, which is the laſt Seaſon in the year that is proper for Navigation, and the time in which thoſe, who traffick in foreign parts, return home. By this means the news of his ſickneſs was in a moment carried all over the World, and changed their joy into ſadneſs. The Towns, and the houſes were generally full of mourning and affliction; and the Emperours ſickneſs became the diſtem-
G per of all the Provinces; and theirs was the greateſt, becauſe his infirmity was only in his body, but theirs in their minds, apprehending to loſe with their peace the injoyment of all thoſe good things, which were concomitant with it; and having obſerved the

the death of their Emperors attended commonly with Famine and other calamities, H
that are the consequents of War, they could not see any thing so likely to exempt them, as the health of their Prince.

His sickness beginning to abate, the News was immediately spread abroad, and carried joy to the very ends of the Earth; For nothing is more nimble than fame; and every body expected the news of his recovery with incredible patience; and when it arrived every body believed himself recovered with him, and restored to his former felicity. It is not remembred, that any joy was ever so general, all people seeming to have passed, as it were in a Moment, from a savage and rustick, to a soft and a sociable life; from Desarts to Towns; from Disorder to Order; and all by their happiness in being under the conduct of a bountiful and legitimate Prince.

CHAP. III.

The Emperor Caius *abandons himself to all sorts of Debauchery, and with horrid ingratitude, and terrible cruelty obliges young* Tiberius, *the Emperor's Grand-son, to kill himself.*

BUT it was quickly discernable, that the Spirit of man is blind in its imaginati- K
ons; that he is ignorant of what is most for his advantage, and that he takes the shadow many times for the substance. For this Prince, who was consider'd as an admirable Benefactor, and one whose Munificence and Favours were spread all over *Europe* and *Asia*, became a Monster for cruelty, or to speak more properly, he discovered that humour, which though born with him, he had dissembled till that time. The Emperour *Tiberius* had by his son *Drusus* (who died before him) this young *Tiberius*: and by his Nephew *Germanicus* he had *Caius Caligula*, whom he preferred to *Tiberius* in the Succession of the Empire upon condition, that he should acknowledge the greatness of the benefit by the manner of his comportment with his Grand-child: But *Caius*, instead of being concerned for having received that by Adoption, which belonged to young *Tiberius* by Succession, prov'd ingratefull, and carried it to that excess of Inhumanity, that not contented to have defeated him of his Empire, he caused him to be put to death upon pretence of practices against him; as if a person of his age had been capable of so great a design; but many people are of opinion, that if young *Tiberius* had had some few years more over his head, his Grand-father would doubtless have made him his Successor, and laid aside *Caius*, of whom he began already to be jealous. L

And this was the way which *Caius* took to execute his detestable Resolution upon a person, with whom in justice he ought to have parted the Soveraignty. He caused the young *Tiberius* to appear before him, assembled his friends, and told them, I love *Tiberius*, not only as my Kinsman, but as my Brother; and I wish with all my heart, it was M
in my power to take him presently as a partner into the Government, that I might thereby fulfil the last Will and Testament of his Grand-father: But you see the tenderness of his years, and that he is fitter to have a Governour, than to be a Governour himself. Were it not for that, what joy, what ease would it be to me to have discharged my self of part of so great a burden, as it is to manage and conduct so many several Nations? Seeing then the affection which I bear him obliges me to it, I think good to declare to you, that I am resolved to serve and take care of him, not only as a Governour, but as a father; by which name I desire he may call me, and I shall call him Son for the future.

When *Caius* by this Artifice had deluded all that were present, and by his counter- N
feit Adoption rather robb'd, than conferr'd upon the poor Prince that part of the Empire, to which he might lawfully have pretended, there was nothing left, that might obstruct his falling into that Snare, which he had laid for him: for the Laws of the *Romans* do give the Parents an absolute power over their children, and then the Supream degree of authority in which he was established, left no man in a Capacity to question any thing he did. So that looking upon this young Prince as an Enemy, he treated him accordingly without respect to his age, or any consideration, that he had been brought up by the Emperor with hopes of succeeding him in the Government: for after his father *Drusus* was dead, the Emperour took him into his tuition, and used him rather like his son than his Grand-child. O

It

A It is reported, that *Caius* commanded him to kill himſelf in the preſence of ſeveral Tribunes and Captains, forbidding them ſtrictly to give him any aſſiſtance, becauſe (forſooth) it was not decent, that the deſcendents of an Emperour ſhould die by any inferiour hands: For he would needs paſs for a ſtrict obſerver of the Laws, at the very time when he broke them, and a Bigot in Religion, when he was committing ſo great a Crime, without the leaſt compunction or remorſe for making a Stalking-Horſe of the truth by ſo ſtrange an hypocriſie.

The poor Prince, who had never ſeen any murders before, nor been accuſtomed to thoſe counterfeit Combats, in which young Princes are uſually exerciſed in time of Peace, preſented his Throat to the perſon who ſtood next him; but he and all the reſt
B refuſing to diſpatch him, he took the Dagger himſelf, ask'd them where he was to ſtrike, and they in their great Civility having inſtructed him, he ſtabb'd himſelf immediately, and that with many blows, till by a lamentable and unmerciful compulſion he had murder'd himſelf.

CHAP. IV.

C Caius *puts to death* Macro *Colonel of his Pretorian bands, to whom he was oblig'd both for his life and his Empire.*

WHEN *Caius* had finiſhed that buſineſs, which of all his affairs was of the greateſt importance, there being no body left that could pretend to the Empire, or to whom any turbulent perſons could in prudence apply, he turn'd his indignation upon *Macro*, reſolving, that he alſo ſhould feel the effects of his Cruelty and Ingratitude.

This *Macro* had not only ſerv'd him faithfully ſince his advancement to the Throne, (which would have been no extraordinary thing, becauſe Princes who are fortunate
D ſhall never want flatterers) but he had been a great means, that *Tiberius* had choſen him for his Succeſſor: For beſides that there never was Prince of greater Sagacity and Penetration than *Tiberius*, the experience, which his years had given him, gave him ſo large an inſight into the ſecreteſt Cogitations of man, that he began to be jealous of *Caius*: he ſuſpected him an Enemy in his heart to the whole family of the *Claudii*; and that if he had any natural affection at all, it was only for his Relations by the mothers ſide, ſo that *Tiberius* began to be apprehenſive for his Grand-child, if he ſhould leave him a Minor. Again he looked upon *Caius* as uncapable of the Government of ſo great on Empire, by reaſon of the weakneſs and levity of his parts, which ſeem'd rather inclining to folly than otherwiſe: ſo little Solidity was there to be obſerved either
E in his words or his actions: But there was no Stone that *Macro* left unturned to diſcuſs theſe ſuſpicions, and eſpecially his apprehenſion for his Grand-child. He aſſured the Emperour, that *Caius* had an extreme reſpect for him, and ſo great an affection for his Couſin, that he would willingly leave the Empire to him, and that it was nothing but his retention and modeſty, that made people think him weak in his intellectuals. When *Macro* found theſe Reaſons would not work, he feared not to offer himſelf in Caution: and the Emperour had no reaſon to ſuſpect his Sincerity after the Teſtimony, which he had given of it not only in diſcovering, but defeating the Conſpiracy of *Sejanus*. In ſhort, he was always commending *Caius*, (if it may be called commending to undertake his juſtification againſt all uncertain ſurmiſes, and undetermined ac-
F cuſations) and carried himſelf ſo towards him, that, if *Caius* had been his Brother or his ſon, he could not have done more: Several have attributed the Cauſe to the reſpects, which *Caius* always ſhew'd to *Macro*, but more to the good offices of his Wife, who for ſome private Reaſons was always crying him up, and magnifying him to her Husband, and every one knows the influence of women, eſpecially if they be immodeſt, for then no Art nor Flattery can eſcape them, that may conceal their tranſgreſſions from their Husband. *Macro*, being ignorant of ſome paſſages in his Houſe, interpreted theſe artifices for affection, and the greateſt of his Enemies paſſed in his thoughts for the trueſt of his friends. That he had preſerved *Caius* in ſo many dangers, and
G could not imagine, that he would ever be ingrateful, gave him the confidence to admoniſh him with great liberty upon an apprehenſion, that he would either ruin himſelf, or be corrupted by other people. He was like a good workman, jealous of his own manufacture, and could not endure it ſhould be ſpoil'd. *Caius* falling aſleep one day

at the Table, *Macro* was bold to wake and admoniſh him, that it was neither decent nor H
ſecure; for he in that condition might eaſily be ſlain. When *Caius* was looking upon his Dancers or Mimicks with ſuch extraordinary pleaſure and attention, that he could not contain from imitating their Geſtures; when not contenting himſelf to ſmile, or be pleaſ'd, he brake out into a loud Laughter among the Comedians or Buffoons; or when he ſung or play'd among the Muſicians, he jogg'd him Gently, if he was within reach, to the end he might give over, and told him in his Ear, what no dody elſe durſt have ventur'd to have ſaid.

You are not, Sir, *to abandon your ſelf to the pleaſures of your ſenſe like other men, but are rather to ſurpaſs them in gravity and prudence, as much as you tranſcend them in dignity and extraction. How ſtrange will it appear, for the Monarch of the World, to be unable to moderate himſelf in ſuch ſlight and contemptible things? The great honour, that invirons you, obliges you to do nothing unſuitable to the Majeſty of ſo great and ſo redoubted an Emperour: When you are in the Theatre, or Circus, or in the place of any publick exerciſe, you are not to conſider the ſhow or ſpectacle ſo much, as the pains and care, which thoſe perſons, who preſent it, have taken to do it to your content; and are to argue thus with your ſelf; If theſe perſons have taken ſo much pains in things that are uſeleſs to the life of man, and only ſerviceable to the pleaſures of the ſpectators, that thereby they may merit their applauſes and acclamation, what is there incumbent upon a Prince, who profeſſes an art infinitely more eſtimable? Do you not know, that there is nothing equal to governing well,* K
ſeeing it cauſes plenty in all places capable of Cultivation, and ſecures Navigation, by which all the Provinces have Commerce, and communicate their reſpective Commodities? Envy and Jealouſie, to fruſtrate this happy Communication, have like poiſon infected ſome perſons, and ſome Towns: But ſince your Auguſt Family has been advanced to the Sovereignty and Supream power which extends it ſelf as well over the Seas as Lands of the whole Earth, it has repelled theſe monſters into the moſt recluſe and obſcure Solitudes. To you alone it is that this ſupreme Authority is committed. Providence has plac'd you, as a judicious Pilot, to manage the Helm. It is your office to look to the good conduct of this incomparable veſſel fraughted with the wellfare of all mankind; and as ſo noble an office is above all eſtimation, you ought not to take pleaſure in any thing ſo much, as in rendring ſo many Nations, as are L
under your dominion, happy by your benefits. 'Tis true they may be oblig'd by particular perſons, but it is from their Prince only they are to expect this excellent conduct, by which he ſhowers down his bounty upon them with full hands, reſerving only ſuch things, as in prudence are neceſſary for the remedying of ſuch accidents, as cannot be foreſeen.

Thus it was, that this unfortunate Counſellor adviſ'd *Caius* with deſign to have made him better; But his wicked nature turned his remedies into poiſon, made a mock of his counſel, and became much worſe; in ſo much as, when *Macro* came towards him one time, he ſaid to thoſe who were then about him; *Do you ſee that impertinent Schoolmaſter, that ridiculous Pedagogue? he would take upon him to give inſtructions, not only to a child, but to a perſon wiſer than himſelf. He prates, as if a ſubject was to com-* M
mand an Emperour, and an Emperour, that is not ignorant in the art of Governing, and he believes himſelf excellent in that ſcience. But I would fain know, where he learned it. For my part, I was brought up to it from my Cradle, receiving continual inſtructions from my Father, Brothers, Uncles, Couſins, Grand-father, Great-Grand-father, and many other great Princes, from whom I am deſcended both by the father and mother, without ſo much as mentioning the ſeeds of vertue, which Nature mingles with the blood of thoſe, ſhe deſigns ſhall command: For by the ſame reaſon as children are obſerved to reſemble their Parents, not only in the lineaments of their face, and the qualities of their mind, but in their very geſtures, inclinations and actions, by the ſame reaſon thoſe, who proceed from a Race accuſtomed to dominion, do receive with their exiſtence a diſpoſition, that makes them ca- N
pable of all the impreſſions neceſſary for the formation of a great Prince. I therefore may ſay, that, when my mother carried me in her womb, and even before I was brought into the World, I was inſtructed in the art of Governing, and yet a private perſon, whoſe thoughts have nothing in them that is noble and ſublime, has the confidence to give me Counſel in the Conduct and Regiment of my Empire, which to him is an impenetrable myſtery.

In this manner *Caius* conceiv'd every day more and more averſion to *Macro*, endeavouring to charge him with falſe crimes, but ſuch as might at leaſt carry in them ſome appearance of truth; and of this ſort he believed he had found one by theſe words, which fell from *Macro* upon a time.

The Emperour is of my making, and has no leſs obligation to me, than to thoſe who brought O
him into the World. Three times by my prayers and contrivances have I reſcued him from the fury of Tiberius, *who would have put him to death; and when* Tiberius, *who would have*

put

A *put him to death; and when* Tiberius *died, I caus'd him to be declared Emperour by the Guards, which were under my Command, remonſtrating and inculcating to them, that the only way to keep the Empire entire, was to pay obedience but to one perſon.*

Many people approved this diſcourſe in *Macro*, as knowing it was true, and not yet underſtanding the inconſtancy and diſſimulation of *Caius*: But not many days after the unfortunate *Macro* and his wife were put to death; which was all the recompence that the ingratitude of *Caius* afforded to the fidelity of his ſervant, for having ſecur'd him againſt death, and advanc'd him to the Empire. Some ſay, *Macro* was compelled to kill himſelf, and that his wife did the ſame, though it was more than ſuſpected *Caius* had been kinder to her formerly. But what is more unconſtant than love, by reaſon B of the frequent exceptions and diſguſts that happen, where the affection is irregular? Nay ſo inſatiable was the cruelty of *Caius*, that he put to death the whole family of *Macro*, leaving not ſo much as one of his Servants alive.

CHAP. V.

Caius caused his Father in Law Marcus Syllanus *to be ſlain for giving him wiſe Counſel: and the Murder of him was followed by the Execution* C *of ſeveral others.*

WHEN this perfidious Prince had in this manner quitted himſelf of his Competitor in the Empire, and of a perſon to whom he ought both his authority and life, there was a third deſign that remained to be executed, to the perpetration of which he imploy'd his utmoſt addreſs. His father-in-Law *Marcus Syllanus* (who was a perſon of great Generoſity, and of illuſtrious extraction) after the death of his daughter who died very young) continued to *Caius* the affection of an own father rather than of a father-in-Law, believing that, though the Princeſs was dead, he could not but have the ſame ſentiments for him. Upon this ſcore he ſpake to him D with great liberty about the meaſures, which he was to take by his actions to anſwer the hopes which were conceived of him: But *Caius*, being ſo vain an Opiniaſter, that inſtead of owning or mending his faults, he flattered himſelf with a Fancy, that he was excellent in all kinds of vertues, and look'd upon thoſe as his Enemies, who gave him good counſel, he perverted the good counſel of *Syllanus*, reputed it an inſolence, grew inſupportable towards him, and could not endure any longer to have him an impediment to the irregularity of his paſſions. After this he baniſh'd as well out of his thoughts as his heart the remembrance of his wife, and by more than barbarous Cruelty cauſed him to be put to death for Treaſon, from whom ſhe had received life, and who ought to have been reſpected by him as an own father. The noiſe of this murder, which was E followed by the execution of ſeveral others the moſt conſiderable in the Empire, was ſpread all over the World: every body ſpake of it with horrour, but in private, their fear obſtructing the publication of their reſentment. Nevertheleſs the people being eaſily deluded, and not without difficulty to be perſwaded that a Prince, who had appeared ſo good and ſo gentle, ſhould be ſo ſuddenly changed. It was ſaid in his excuſe, *That, as to the death of the young* Tiberius, *the Soveraign power could not admit of a Partner: That he was only prevented by* Caius; *for if his age would have permitted, he would have treated him in the ſame manner*: *That it was perhaps by the Providence of God, and for the benefit of the whole World, that* Tiberius *loſt his life, to ſecure the Empire from Civil and Foreign Wars, which would have divided in factions by the ſeveral great perſons, who would have eſpouſed the intereſt both of the one and the other*: *That nothing is more* F *deſirable than peace*: *That peace cannot ſubſiſt but by good conduct in the Provinces; and that a Province cannot be well govern'd, unleſs the Government be in a ſingle perſon whoſe authority maintains all things in quiet and repoſe*: *That, as to* Macro, *he was grown ſo ſawcy and proud, that in appearance he had quite forgot that excellent direction of the Oracle at* Delphos, Noſce teipſum, *which is a thing ſo neceſſary, that with the knowledge of ones ſelf one cannot fail to be happy, nor avoid being unhappy, when it is not attained*: *That it was inſupportable for* Macro *to ſet himſelf up above the Emperour, as if it was not his office to command, and the ſubjects to obey*: *In this manner it was that the ignorant either out of flattery or folly interpreted the wholſome counſels of* Macro: *and as for* Syl- G lanus, *it was ſaid, that it was ridiculous in him to pretend to as much power over his ſon-in-Law, as a father has over own his ſon, ſeeing thoſe fathers, who are but Citizens, do ſub-*

mit

mit without trouble to their own Children, when they are advanced to any dignity or office, and that it was imprudently done in him to imagine, that, being but his father-in-Law, he ſhould have a right to interpoſe in publick affairs, without conſidering that his alliance with the Emperour was extinguiſhed by the death of his Daughter, Marriages being but outward ligaments, which, though they joyn Families together at preſent, yet they are broken upon the death of either of the parties. H

This was the diſcourſe, which was uſed in ſome of their aſſemblies to excuſe the Emperour's cruelty, for there having been none of his predeceſſors, of whoſe meekneſs and bounty they had conceived a better opinion, they could not (as I have ſaid) imagine he ſhould be ſo changed in a Moment. I

CHAP VI.

Caius *requires the veneration of one of the Gods.*

THeſe horrid and criminal actions paſſed in the mind of *Caius* for ſo many victories, obtain'd againſt the moſt conſiderable perſons of his Empire; For his fury had extinguiſhed the luſtre of the Imperial Family in the blood of his Couſin young *Tiberius* whom he ought in juſtice to have taken into the partnerſhip of the Government. His K abominable inhumanity had exaſperated the Senate by the death of *Syllanus* his father-in-Law, who was one of their greateſt ornaments: and his horrible ingratitude had taken away the life of *Macro*, a perſon of the firſt Rank in his Court, and to whom he was oblig'd particularly for the Grandeur, to which he was advanc'd.

Having perpetrated theſe great things, he believed, that, there being no body left, who durſt oppoſe himſelf againſt his pleaſure, he ought not to be ſatisfied with the greateſt honours, that could be conferr'd upon man; but that he might expect and challenge what was given to the Gods; and it is reported, that to perſwade himſelf to ſo ſtrange an extravagance, his argument was thus:

As thoſe, who conduct and have the care of Herds of Cattel whether Oxen, or Sheep, L *or Deer, are neither Oxen, nor Sheep, nor Deer themſelves, but men of a nature infinitely more excellent, than the nature of thoſe animals: ſo they, who have the command of all the men and Creatures in the World, ought to be conſidered as more excellent than men, and receive reverence like Gods.*

Having admitted this ridiculous fancy into his head, and taken the boldneſs to publiſh it, he came by degrees to the effects: He began firſt to deſire to be reverenced as one of the demy-Gods, ſuch as *Bacchus*, *Hercules*, *Caſtor* and *Pollux*, *Tryphon*, *Amphiarus*, *Amphilochus*, and others; but he laugh'd at their Oracles and Ceremonies, and raviſh'd them from them, that they might be attributed to himſelf.

He changed his habit and dreſs like a player. Sometimes to perſonate *Hercules* he M wore a Lion's skin about his ſhoulders, and a Club in his hand: ſometimes he wore a Hat like *Caſtor* and *Pollux*; and ſometimes in imitation of *Bacchus* he wore the skin of a young Hind. But in this point he differed from thoſe pretended Deities, that, whereas they were contented with their reſpective and particular Ceremonies without envying what was conferr'd upon the reſt, he required them all, that he might be accounted above them.

Nevertheleſs, that which contracted the great throng of ſpectators, was not that he had three bodies like *Gerion*, but becauſe he transformed himſelf into as many different ſhapes as *Proteus*; who, as *Homer* deſcribes, changed himſelf into ſeveral Elements, Animals, and Plants. N

But, *Caius*, this vain reſemblance with theſe Demy-Gods was not the thing you ought to have affected; you were rather to have imitated their actions and vertue. *Hercules* by his glorious labours delivered both Land and Sea from ſuch Monſters, as troubled the repoſe of mankind: *Bacchus*, who was the firſt that planted the Vine, brought a liquor into the World ſo pleaſant and comfortable both to the body and mind of man, that it made them forget their ſorrows, exhilarated and fortified their hearts in ſuch manner, that the effects of it are ſtill ſeen in the dances and feſtivities, not only of the moſt civiliz'd, but of the moſt barbarous Nations. As to *Caſtor* and *Pollux*, the two Sons of *Jupiter*, is it not ſaid, that one of them being immortal and the other mortal, he, who had the advantage of immortality, not being able to think that his brother ſhould O die, would needs equal and debaſe himſelf to the condition of his Brother by communicating

A nicating to him part of his immortality, and in some measure subjecting himself to death, which was the greatest expression of kindness that could be imagined. These *Hero's* then, who were the admiration of their own Ages, and are still the wonder of ours, were not adored and reverenc'd as Gods, but for their benefits and good actions to Man. But, *Caius*, what have you done in imitation, that may incourage you to such an exaction? To begin with *Castor* and *Pollux*, have you imitated the perfect Friendship, that was between those two Brothers, and made them so glorious? You without compassion to the youth and tenderness of him, who ought to have been to you as a Brother, and with whom you were in justice obliged to have shar'd the whole Empire, you (I say) have cruelly embrued your Hands in his Blood, and sent his Sisters
B into Exile, to reign with the more security and quiet your self. Have you imitated *Bacchus*, and diffused an universal joy and cheerfulness over the whole Earth by any admirable invention? You, who being to be considered no otherwise but as a publick Plague, have found out nothing but new inventions to turn that joy into sorrow, that chearfulness into sadness, and make People's lives a burden: You, who in recompence of the infinite Wealth and Advantages, which flow in to you dayly from all parts of the World, do with your insatiable Avarice crush and depress your People with the weight of so many new Tributes and Impositions, that you inforce them to abominate your horrible inhumanity. Do you imitate *Hercules* in the nobleness of his actions, and in the difficulty of his Labours to introduce and establish Peace, to distribute Justice and restore
C Plenty both at Land and at Sea? You, who on the contrary being most lazy and fearful of your Sex, have banished all Order, and Quiet, and Happiness, to introduce Disorder, and Trouble, and all kind of Misery in their places. Is it then by these measures you think to pass for a Demi-God? And do you desire to be immortal, that you may continue these afflictions eternally? Is it not more rational on the other side to believe, that, if you were really one of the Gods, the odiousness of your conduct would degrade you, and tumble you down again into the degree of a Man, seeing Vice is as efficacious to make People mortal, as Vertue to immortalize? Forbear then to compare your self to *Castor* and *Pollux*, who were so much celebrated for their Brotherly Love, after you have been so cruel as to have murdered your own Brother; and do not pretend to the Ho-
D nours, which are given to *Hercules* and *Bacchus*, who signalized themselves by their Good Deeds, whilst your Crimes and Iniquities are sufficient to render them useless.

CHAP. VII.

The folly increasing every day, he exacted the Honour of a God, and imitated Mercury Apollo, *and* Mars.

E BUT the arrogance of *Caius* rested not there; he thought it beneath him to be honoured as a Demi-god, and therefore pretended to be equal with the Gods. At first he would pass for *Mercury*, and habited himself like him, wearing a *Caduceus* in his Hand, and winged Buskins upon his Legs. To represent *Apollo*, he appeared another time with a Crown upon his Head glistering with Rays, a Quiver at his Back, with Arrows in his Left Hand, and with his Right Hand distributing Largesses among the People, to shew that his Bounty was greater than his Exaction.

After that he instituted Sacred Dances, in which Songs were sung in praise of this New God, who before, whilst he personated *Bacchus*, contented himself with the Names of *Evius*, *Liæus*, and *Liber*. Many times also, when he represented *Mars*, he arm'd
F himself with a Head-piece, a Cuirasse, and a Buckler, showing himself publickly with a naked Sword in his Hand, accompanied with *Bravo's* and *Hectors* ready for any Murders that he should command them, and all to imitate the fury of that Deity, who breath'd nothing but Slaughter and Blood. So extraordinary a Spectacle fill'd with astonishment the Minds of his People, who could not sufficiently admire, that he should pretend to any resemblance with those, having nothing of their Virtue or good Qualities to recommend him, and that he should affect to take upon him the Marks of that Good, which they had procured to Mankind. For what else is signified by the Winged Buskins of *Mercury*, but that he was an Embassador of the Gods, and an Interpreter of
G their Wills, the *Greek* Name implying no otherwise, but that he was the Messenger of happy News, which he conveyed with expedition? And not only a God, but a Man would with great difficulty be perswaded to be the Messenger of bad. The *Caduceus*,

What did it import, but that he was the Stickler and Mediator in Treaties, and all mat- H
ters of Peace; ſeeing Men alſo uſed the ſame upon the like occaſions, and otherwiſe there would have been no end of the ill conſequences of War? But that *Caius* put on his winged *Brodequins* upon his Ankles, was it to publiſh and ſpread abroad through all the Provinces the noiſe of his Crimes, which ought rather to have been buried in perpetual Oblivion? And why ſhould he give himſelf ſo much trouble, when without ſtirring from his place, he committed ſuch an infinite number of Impieties, which ſtreaming inceſſantly from that deteſtable ſource, overflow'd the whole World, and was a more pernicious Deluge than the former? And why ſhould he carry a *Caduce*, when there was nothing to be found either in his Words or Actions, that had the leaſt appearance or tendency to Peace: But on the contrary, there was not a Province or Town I
in all *Greece* or *Barbary*, in which he was not the occaſion of Diviſion and Troubles? Let our pretended *Mercury* then quit that Name, which is ſo unſuitable for him.

And as to *Apollo*, In what was it that he could pretend to reſemble him? Was it in the glittering of his Crown, as if the Sun and the Day were more proper for the commiſſion of Evil, than Darkneſs and Night? There are none but actions that are virtuous, and worthy of praiſe, that are fit for the Day; whilſt actions that are wicked and ſcandalous ought to look out the thickeſt and moſt private obſcurities in Dens and Caves.

This counterfeit *Apollo* has no leſs overturned and perverted the Order of Phyſick: For, whereas the true *Apollo* invented wholſome and ſalutiferous Remedies for the Cure K
of Maladies, this made uſe of nothing but ſuch Poiſons as were mortal and deſtructive. His inſatiable Avarice animated him principally againſt the greateſt and moſt opulent Perſons of *Italy*, becauſe among them there was more Gold and Silver to be found, than in all the reſt of the World; and had not God Almighty delivered it, there had not been a place in the whole Empire, that his Avarice would not have pillaged, ruined, and deſtroyed.

Apollo was celebrated likewiſe not only for his excellency in Phyſick, but for his Predictions, which by his Oracles he communicated for the good of Mankind, that they might not ſink under thoſe Calamities which hung over their Heads. But the Oracles of *Caius* extended no further, than to the foretelling to the moſt Illuſtrious, and beſt L
qualified Perſons, Confiſcation, Exile and Death; the only favours, that were to be expected from his Oppreſſion, Injuſtice, and Tyranny. What ſimilitude was there then betwixt theſe two *Apollo's*? And what ſhame was it, that Songs ſhould be ſung equally in commendation of them both, as if it were a leſs crime to attribute to a vicious Man the Honours, which were due only to a God, than to counterfeit Money, which carries but the Image of a Prince?

But nothing was more ſtrange, than to ſee a Man, whoſe Mind and Body were ſo notoriouſly effeminate, arrogate to himſelf the Force and Courage of *Mars*, and delude the Spectators by changing his Habit as frequently as a Player upon a Stage. For in what was it that he might be ſaid to reſemble not only the fabulous *Mars*, which is but a Fi- M
on, but the true one (if there was ſuch a one) which he deſired to reſemble, that has a Courage generous and beneficent, always ready to relieve the oppreſſed (as the *Greek* word ſignifies) a Courage, that by juſt and lawful Wars was ſtill followed with a happy and an honourable Peace. For *Mars* hath two Names, one implying and repreſenting him a lover of ſuch Peace, as conduces to the tranquility of the Publick; and the other deſcribing him, as a lover of War, which cannot be accompanied but with Calamity and Confuſion.

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CHAP. O

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CHAP. VIII.

Caius *takes a prejudice against the* Jews, *because they would not, like other People, Reverence him as a God.*

I Suppose I have clearly demonstrated, that *Caius* had but little resemblance with the Demi-gods, and less with the Gods themselves. Never Prince had more wicked inclinations. He embraced blindly and with an immoderate vehemence whatever came
B into his mind; his ambition was little better than madness; his obstinacy was invincible, and his irregular desires had no bounds in the Abuses and Outrages which he committed by his Power.

The *Jews* (formerly happy enough) felt the deplorable effects of it; for he looked upon them as the only Persons capable of opposing his Designs, in respect that from their Infancy they had learned from their Parents by a constant Tradition (and it had been inculcated and confirmed to them by their Sacred Laws) not to acknowledge any but the true God, the Creator of Heaven and Earth: For all other Nations, though groaning under the burthen of his Tyrannical Domination, in flattery complied with his desire, and by that means augmented his presumption and vanity.

C Several *Romans* were not ashamed likewise to prostitute and dishonour the Liberty of their City by introducing into *Italy* the same base conformity and submission, which the *Barbarians* used in their pusillanimous Adorations. But he knew that the *Jews*, on the contrary, rather than consent to the least violence or intrenchment upon their Laws, ran to death as to immortality. For as a Stone cannot be taken out of a Building, but by little and little the whole Fabrick will run to ruine; it is the same in matter of Religion, to the destruction of which nothing could contribute more, than such an impious and audacious enterprize, as the pretending to change a mortal Man into an immortal God, which is far more difficult, than that God should be changed into a Man; besides that it would open a door to horrible infidelity, and dreadful ingratitude towards God
D Almighty, whose infinite Goodness is perpetually sprinkling and dispensing his Mercies and Favours upon all Creatures.

This was the occasion of that cruel War made upon our Nation; and what greater misfortune can befall any Servants than to have their Master their Enemy? But the Subjects of Emperors are Servants; and whereas the moderation of the Princes, which governed before *Caius*, made their Dominion gentle and pleasing to all People, his Government was insupportable. Mercy was a Virtue unknown to him; and so far was he from any remorse, that he made it his boast, when he trampled upon the Laws and abolished them, to make room for his own Violence and Tyranny. But the principal Object of his Fury were the *Jews*; it did not satisfie him to use them as Servants, but
E he treated them as Slaves, and as the most vile and abject of Slaves: So that it may with too much verity be affirmed, *That they had in him, instead of a kind and indulgent Master, a cruel and unmerciful Tyrant.*

CHAP. IX.

The ancient Inhabitants of Alexandria *take occasion of* Caius's *animosity to the* Jews, *to do them all imaginable mischief: They demolish most of their Oratories, and erect Statues*
F *of* Caius *in their places; Indignities that were never practised under* Augustus *or* Tiberius. *The Praises of* Augustus.

WHEN the Pique, which this Emperour had against the *Jews*, came first to the knowledge of the Inhabitants of *Alexandria*, who had had always a mortal and inveterate Quarrel against them, they thought they could never have a fairer opportunity to revenge themselves; and therefore, as if they had received Orders to that purpose from the Emperour, or, having overcome the *Jews* in Battel, the right of War had exposed them to their fury, They fell upon them with irresistable violence, forced their Houses, turned their Families out of doors, sack'd, plundered, and carried away all
G the best of their Goods, and that not in the night like Thieves, who were fearful of punishment, but at noon day, exposing and shewing what they had taken to every body

they met, as if they had been their own, and bought with their Money; ſome of them, H
by a deteſtable aſſociation in that impious action, ſharing their plunder in the Market-
place in the preſence of thoſe very Perſons which they had robb'd, and added mockery
to their violence.

But what is it to have brought ſuch People to indigence as were rich and ſplendid
before; to have forced them from their Houſes, and expoſed them like Vagabonds to
all the injuries of the Air? Theſe inhumane *Alexandrians* drove the *Jews* with their
Wives and Children from all parts of the Town to coop them up like Beaſts in ſo cloſe a
place, that not having given them liberty to bring any thing with them, they doubted not
but that they would die either with hunger, or the infection of the Air; free reſpirati-
on being ſo neceſſary to the Life of Man, by reaſon of the heat of the Bowels, that it is I
like adding Fuel to Fire, inſtead of freſh and cool Air to refrigerate the Lungs, to give
them nothing but the hot ſtifling Air of a great throng of People crowded together in a
Preſs.

In this extremity theſe poor People, at leaſt to take Breath, diſperſed themſelves,
ſome into the Deſarts, ſome along the Sea-coaſt, and others into the Sepulchres; and
if in any place of the ſaid Town any of the *Jews* appeared, as not knowing what had
paſſed, the *Alexandrians* knocked them down, or lamed them with Stones, or with
Cudgels, and handled them in the ſame manner as they did thoſe who had eſcaped out
of that little place, where they had throng'd ſo great a multitude.

Theſe cruel Perſecutors upon the Banks of the River way-laid the *Jewiſh* Merchants, K
who traffiqued to *Alexandria*, they robb'd them of their Goods, and burnt the Merchants
alive; ſome in fires made of the wood of their own Veſſels; others in the middle of the
City, and that in a way more cruel than the other; becauſe their fire, being made of a
greener and more moiſt wood, choak'd them with the ſmoak, as well as tormented them
with its flames; others they drew with Cords through the Streets and Market-places with
ſuch fury and indignation, that, their death being unable to ſatisfie their rage, they trod
their dead Bodies under their feet, and tore them into ſo many pieces, that had any body
been ſo well diſpoſed as to have buried them, he would not have found any thing re-
maining that might have exerciſed his Charity.

When they perceived the Governour of the Province (who in a moment might have L
appeaſed a greater Commotion) did not only connive, but incourage it, by pretending
to be ignorant; they grew more inſolent and audacious; they aſſembled in Troops,
ran in great throngs to the Oratories of the *Jews*, (which were many in all the Quarters
of the Town) cut down the Trees that were about them; demoliſhed ſome of them ut-
terly, burned others, and the flames of them conſumed ſeveral of the neighbouring Hou-
ſes, by which alſo the gilt Bucklers, Statues, and Inſcriptions, which the *Roman* Empe-
rours had ſet up in honour of the Courage or Virtue of ſeveral of the *Jews*, which ought
to have been reverenced, were burned and conſumed.

In ſhort, Nothing was able to reſtrain their madneſs; for inſtead of apprehending
puniſhment or Correction, they underſtood the hatred which *Caius* had conceived M
againſt the *Jews*, and that nothing would pleaſe him better, than to have them treated
with that terrible Cruelty.

Again, to cajole the Spirit of this Prince by their new flatteries, to oppreſs and de-
ſtroy us with more ſecurity, and invade and ſubvert our Laws without fear, they ſet up
his Statues in ſuch Oratories, as they were not able to demoliſh by reaſon of the great
number of *Jews* which gave them oppoſition; and that, which they erected in the prin-
cipal of all the Oratories, was placed in a Chariot drawn with four Horſes in Braſs, in
which they were ſo ardently zealous, that having no Horſes lately caſt, they took them
out of the place appropriated to their publick Exerciſes, lame and crippled as they were,
and as was reported, made antiently for Queen *Cleopatra*, the laſt of that Name: Which N
action of theirs ought rather to have offended *Caius* than otherwiſe; for ſeeing he affect-
ed ſuch extraordinary honours, though the Horſes had been new, yet having been made
for a Woman, they were unworthy of him; and though they were ſet up in favour of
him, yet they were too much ſpoiled and imperfect to give him ſatisfaction. Beſides they
thought they ſhould merit very much by changing theſe Oratories into Temples, to
augment the number of thoſe which were dedicated to him; which nevertheleſs they did
not ſo much in honour of him, as in hatred to our Nation. And of this there needs no
better proof, than that for three hundred years together, during the reign of ten of their
Kings, they never conſecrated a Statue to any of them in their Chappels, though they
placed their Kings in the rank of their Gods, and gave that Title to ſome of them. And O
it is no wonder, that, though they knew they were but Men, they ſhould honour their

Princes

A Princes like Gods, ſeeing they paid the ſame adoration to Dogs, Wolfs, Lyons, Crocodiles, and ſeveral other amphibious Creatures, inſomuch as all *Egypt* is full of Temples, Altars, and Groves conſecrated to their Honour.

But as they were the greateſt Flatterers in the World, and conſidered the Fortune more than the perſon of any Prince, they will anſwer perhaps, *That the Roman Emperors being more puiſſant and proſperous than their own Kings, it was but juſtice to give them more Honour.* What anſwer can be more ridiculous? For why then did they not give the ſame Honour to *Tiberius*, to whom *Caius* was obliged for his Empire, ſince that Prince reigned three and twenty years with ſuch prudence and felicity, that he preſerved to his dying day, not only the *Greek* Provinces, but the Barbarous in profound Peace, and the enjoy-
B ment of all things? Was it that in his Birth he was inferiour to *Caius*? He excell'd him on both ſides, both by the Father and Mother. Was it that his Education or Learning was leſs? What Perſon in his time was wiſer or more eloquent? Was it that his years were not ſo many, and by conſequence his Experience not ſo great? What Emperor ever ended his days in a happier old Age? And even in his Youth was not his capacity and judgment wonderful; which is not commonly acquired but by number of years? yet you never thought him worthy of ſuch extraordinary Honour.

What ſhall I ſay likewiſe of that ineſtimable Prince, who ſeemed by the Eminence of his Vertues, (to be raiſed above the condition of Men; and by the multitude of his good deeds, and the felicity of his Reign, was the firſt who merited the Glorious Name
C of *Auguſtus*, and having received it himſelf from no Body, tranſmitted it to his Poſterity? The Sea was in oppoſition againſt the Land, and the Land againſt the Sea. *Europe* was in Arms againſt *Aſia*, and *Aſia* againſt *Europe*. All the Grandees of the Empire divided to determine who ſhould remain Maſter, and it may be ſaid, that the whole Race of Mankind was ready to periſh by this bloody and cruel War kindled at the ſame time in all parts of the World; when in ſo horrible a Tempeſt this great Prince took the Rudder into his own hand, reſtored Peace to the whole World, renewed Plenty and Trade, civiliz'd the Manners of the moſt barbarous Nations, overwhelm'd as it were all the great Towns with ſo much happineſs, that they might have paſs'd for Free States, maintain'd Peace, encouraged Juſtice, and forbore not unceſſantly to pour out his Favours
D upon the People with full hands, even to the end of his days.

This incomparable Emperour had *Egypt* under his Dominion for three and forty years together; yet you never paid him that honour which you have done to *Caius*; you ſet not up his Statues in the Oratories of the *Jews*, though never Prince deſerved ſo much reverence as he, not only as he was the Foundation of the *Auguſt Imperial Family*; But as he was the Uniter of that Sovereign Power, which was divided before, and uſed it with ſuch moderation, that thereby he procured the publick Felicity, there being nothing more certain than that ſaying of the Antients, *The Government by many is moſt dangerous in reſpect of the miſchiefs which do follow their diverſity of Judgment.* The Example likewiſe of other People ought to have obliged you; for in all other places they paid him
E Divine Honour, and conſecrated many rich Temples to him, ſuch as are not to be ſeen (either Antient or Modern) in other Towns, and particularly in *Alexandria*: For what other is comparable to that, which upon his account bears the Name of *Sebaſtian*, built near the Port, and in ſuch eſteem with Mariners and Sea-men? It is ſo ſpacious and lofty, it is viſible afar off. It is full of excellent Pictures, admirable Statues, and other rich Preſents both of Silver and Gold, that have been offered by great Perſons; nothing is more Magnificent than its *Portico's*, its *Choire*, its *Galleries*, its *Library*, and its *Grove*. In ſo general a Concourſe of People, could any Man of ſenſe ſay, *That this was not to pay* Auguſtus *all the honour that was due to him, except putting up his Statues in the Oratories of the* Jews? No without doubt: But that which hindred it
F then was, that they underſtood that incomparable Prince took as much pleaſure to ſee every Body live regularly, and according to the Laws of their Country, as he did care to have the *Roman* Laws put in execution; and if he received any honours extraordinary from the blindneſs of his adorers, it was not that he approved it himſelf, but that he thought it might conduce to elevate and enhance the Grandure and Majeſty of the Empire. For what can be a greater inſtance of his Moderation, and that he would not ſuffer himſelf to be puffed up or dazled by the vanity or extravagance of their reſpects, than that he would never admit the Title either of a God or a Maſter? And indeed not only rejected that flattery, but expreſſed great approbation of the horror and deteſtation of thoſe which declare for ſuch things? Otherwiſe how could he have permitted that the
G *Jews* (the greateſt part of whom have been enfranchiſed by ſuch Maſters as had taken them Priſoners in the Wars) ſhould be allowed to poſſeſs in *Rome* ſo great a part of the City

as lies beyond the *Tiber*? He was not ignorant that they had their Oratories, where they met for their Devotions, eſpecially on their Sabbath day; That they raiſed their Tenths to ſend them to *Jeruſalem*, and that they offered their Sacrifices there alſo: Yet he did not Baniſh them from *Rome*; and he was ſo far from aboliſhing their Religion, or ſubverting their Laws and their Cuſtoms, that he gave rich Preſents to our Temple, and ordained, that every day Sacrifice ſhould be made to God Almighty, which is obſerved to this day, and will be obſerved for ever, and remain an eternal Mark of the Vertue of that incomparable Emperour. H

He ordered likewiſe that the *Jews* ſhould be compriſed in the publick diſtributions of Money and Corn, which were made among the People in certain Months; and if it happened thoſe Diſtributions were made upon their Sabbath-day, at which time it is not permitted among them to do or receive any thing, eſpecially for their own profit and advantage, he took care that their Portions ſhould be reſerved, and delivered the next day; which made the *Jews* ſo conſiderable among other Nations, that, though naturally they had no kindneſs for them, yet they durſt not moleſt them in the exerciſe of their Religion. I

And *Tiberius* treated them in the ſame ſort, though *Sejanus* did what he could by his Calumnies to ruine thoſe who inhabited at *Rome*, becauſe he knew they could not be brought to joyn in his abominable Conſpiracy againſt his Maſter. And this Prince ſent afterwards to all the Governors of Provinces, that, except ſome few who had been medling in that Plot, all the reſt of the *Jews* ſhould be well treated, and not obliged to change any thing of their Cuſtoms; becauſe they were naturally peaceable, and had nothing either in their Laws or Manners contrary or inconſiſtent with the Tranquillity of the Empire. K

CHAP. X.

Caius *being already inraged againſt the* Jews *of* Alexandria, *was much exaſperated by an* Egyptian *called* Helico, *who had been formerly a Slave, but was then in very great favour.* L

CAIUS having paſſed to that degree of Vanity, as not only to pronounce, but to believe himſelf a God, he found no People either among the *Greeks* or *Barbarians* more ready than the *Alexandrians* to humour him in his extravagant imagination: For there are no People more ſubtile, more hypocritical, more flattering, nor greater lovers of Confuſion and Trouble, than the Inhabitants of that Town. And ſo little is their reſpect for the Name of God, that they make no difficulty to attribute it to *Ibis*, and ſeveral other Creatures. And as they are very prodigal of that Honour, they do eaſily delude ſuch as are not acquainted with that impiety in the *Egyptians*, whereas it is impoſſible to do ſo with thoſe, who do know and deteſt it. M

Caius being ignorant of their cunning, ſuppoſed it was real and not pretended, that they thought him a God, becauſe they proclaim'd it publickly, and with all the Formality and Acclamations, wherewith they were accuſtomed to declare their reſpects towards their Gods; beſides, he conſidered the Sacrileges they had committed upon our Oratories, as a great teſtimony of their Zeal; and there were no Poems or Hiſtories that he could read with ſo much delight and pleaſure, as the Relations that were ſent him upon that Subject.

Thoſe who made it their buſineſs to applaud or decry what-ever lik'd or diſpleaſed him, contributed much to that humour; for moſt of them were *Egyptians*, and unfortunate Slaves, brought up from their Infancy in that abominable errour, which prompted them to pay Divine Worſhip to Serpents and Crocodiles. The chief of this abominable Band was a wicked Fellow called *Helico*, who by his ill practices had wrought himſelf into the Court. He had ſome ſmattering of Letters, and he, whoſe Slave he was firſt, and had taught him his knowledge, preſented him to *Tiberius*: But that Prince had never any great eſteem for him, by reaſon that the manner, in which he had been educated in his youth, had rendred him grave and ſevere, and made him deſpiſe every thing that was not ſerious. When after his death *Caius* ſucceeded to the Empire, this dangerous Creature obſerving that there was nothing diſſolute or voluptuous, to which *Caius* was not inclined, ſaid thus to himſelf: *Now is the time*, Helico, *that muſt needs be favourable to your deſigns; be ſure you do not neglect to improve it to your advantage: You have a Maſter* N O

as

A *as you would desire your self. You have access, and are acceptable to him; your wit is pliable enough; you have a faculty in Drolling; and those tricks and inventions which are so apt to dispose People to mirth, are your excellence and element; you are versed in the Liberal and all other Sciences, you do not only know how to please by your flatteries, but by expressions, whose cunning (the more dangerous by how much it is more secret and occult) excites suspicion and indignation against them, whom you have a design to prejudice, when your Master is in an humour to hear you; and that he is ready almost always to do, so much is he disposed to hear any thing of Calumny or Reproach; you need not trouble your self much for subject, for with that the* Jews *will abundantly supply you, you have no more to do but to declaim against their Laws and their Customs, and that you have learned from*
B *your Infancy, not only from particular Persons, but from most of the Inhabitants of* Alexandria. *Let us see then what you can do.*

These things running in *Helico*'s head, he stirred not from *Caius* either night or day; and in the times of his private relaxations and divertisements, he left no opportunity of incensing him against the *Jews* by his forgeries and suggestions; which were the more effectual by being slyly and wittily delivered; for he would not profess himself their Enemy, but acted cunningly and subtilly; by which means he did them more mischief than if he had openly declared himself.

When the Embassadors of the Inhabitants of *Alexandria*, who had acted so cruelly against us, understood how much this wretched Man was serviceable to them, they gave
C him not only Money, but hopes of procuring him great Honours, as soon as the Emperor should come to *Alexandria*, where they did not question, but he would suddenly be; and on the other side there was nothing but he promised them, so much did he hugg himself in the hopes of receiving those great Honours in the presence of the Embassadors, who would not fail to repair to so famous a City, from all parts of the World, to pay their Complements to so great a Prince.

Having no knowledge that we had an Enemy so dangerous and considerable as *Helico*, we aimed only to defend our selves against such as were professed: But when we found it we applyed all our Interest and Industry to sweeten and take him off: No Man did, or could do us more mischief than he; for he was one at all Games, at all Re-
D creations, Feasts, and Debaucheries with *Caius*; his Office of first Gentleman of the Bed-Chamber (which was one of the best places about the Court) gave him the advantage of his Ear when-ever he desired, and his Master took great pleasure in hearing him: He laid aside all other designs, and intended nothing so earnestly, as to ruine us by his Calumnies and Scandals, which he did with so much artifice, and mingled them with his Jokes in so pleasant a manner, under pretence of entertaining of *Caius*, rather than malice to us, that he made such an impression against us in the Emperour's mind, as we could never extinguish.

E

CHAP. XI.

The Jews *of* Alexandria *appoint an Embassy to* Caius *to represent their Sufferings; in which Embassy* Philo *is chief.* Caius *receives them kindly in appearance, but* Philo *found he was not to be trusted.*

AFter we had tried all our skill to make *Helico* our Friend, finding it was but labour in vain, because he was so insolent and proud no Body durst come near him, and not knowing besides whether it was from any personal or particular spleen against us, that he provoked and exasperated the Emperor to our Destruction, we concluded to
F steer another Course, and resolved to present a Petition to the Emperour, which should contain in short what we had remonstrated not long before to King *Agrippa*, when he was at *Alexandria*, in his passage to *Syria*, to take possession of that Kingdom, which had been conferred upon him by *Caius*: Hereupon we departed for *Rome*, secure, as we thought, of finding the Emperour an equitable Judge, whereas we could not have had a mortaller Enemy. He received us in the field of *Mars*, as he was coming out of his Mother's Gardens; his Countenance was pleasant and chearful, his Words obliging, he made a sign with his hand that he would be our Friend, and sent us Word afterward by the Master of the Ceremonies called *Homus*, that he would hear our business at lei-
G sure: Insomuch as there was not one of those who were present, nor indeed one of our whole Nation (unless of more than ordinary sagacity) that believed not our Embassy would succeed to our desires, and every Body came and Complemented us there-

upon:

upon: But my age and experience in Mundane Affairs giving me a farther proſpect and penetration, that which tranſported other People became ſuſpected by me; for I reaſoned thus with my ſelf: H

How comes it to paſs that Embaſſadors being here from all Quarters of the World, we ſhould be the only perſons, to whom the Emperour ſhould vouchſafe to ſend word, that he would give us Audience? For, do's not he know, that being Jews *we ſhould think our ſelves happy to be treated like other People? Can we without folly expect favour extraordinary from a young Prince of another Nation, or believe that he has not greater inclination for the* Alexandrians *than for us, and makes ſuch haſte to determine our buſineſs in obligation to them? I wiſh to God that, inſtead of being an equal Arbitrator, his ſentence be not Arbitrary, and that he does not prove himſelf our Enemy and their Protector.* I

CHAP. XII.

Philo *and his Collegues diſcover, that* Caius *had commanded* Petronius *the Governour of* Syria *to ſet up his Statue in the Temple of* Hieruſalem.

WHilſt theſe thoughts were in my head, and gave me no quiet either night or day, another misfortune that could not be foreſeen, and portended not only the deſtruction of a part, but of the whole Nation of the *Jews*, fell out to accompliſh my trouble. We waited upon the Emperour to *Puteoli*; to which place being retired along the River for diverſion, he entertain'd himſelf in the Houſes of Pleaſure, which are numerous, and very Magnificent, not thinking in the leaſt of our Affair, though he had ordered us to follow the Court, and we were ready, expecting every hour, when he ſhould have decided our Controverſie; when on a ſuddain a certain Perſon came to us, with his Eyes ſtaring, his Breath ſpent, and an univerſal diſcompoſure in his Looks; he took ſome of us aſide, and ſaid, *Have ye not heard the terrible News?* He would have proceeded, but his Tears came ſo faſt upon him, that they ſtifled his Words ſo ſtrangely, that, do what he could, it was not poſſible for him to go on. One may eaſily conceive our aſtoniſhment and ſurprize. *We conjur'd him to tell us the cauſe of his affliction, ſeeing it was nothing in appearance but for weeping before us; and if the occaſion was worthy of ſo many tears, it was but juſt (being accuſtomed to ſorrows as we had been) that we ſhould conſent, and add our Compaſſion to his. He made a new effort, and told us with more ſighs than words, The Ruine of our Temple is decreed; for the Emperour has ordered his Statue to be ſet up in the Sanctuary, and to give the Name of* Jupiter *to it as an Inſcription.* The unexpectedneſs of the News made us almoſt immovable, and it was quickly confirmed to us by other People. We immediately retired, and ſhut our ſelves up in our Lodgings, to lament the general deſtruction of our Nation, and ſorrow being Eloquent, what was it that it did not prompt us to ſay? K L M

Having in this manner expos'd our ſelves in the midſt of Winter to the perils of a dangerous Voyage in hopes to have found ſome redreſs for our Sufferings, we met upon the Land with a Tempeſt much more cruel, than thoſe which happen at Sea, becauſe they are Natural, and by conſequence ſupportable; whereas this was cauſed by a Man, who had nothing Humane but his Shape, by a young Prince, who lov'd nothing but Change and Trouble, and who ſeeing his Will and Pleaſure ſuſtained by the whole Power of the Empire, he ſuffered himſelf to be carried away without any reſtraint to all Licentiouſneſs and Tyranny; which was an Evil the more great and deplorable, becauſe not capable of any viſible remedy. For who durſt be ſo bold as to repreſent to him, that it was not conſiſtent with his duty to violate the ſanctity of the moſt *Auguſt Temple* in the World? Or could one indeed, without the loſs of his Life, have remonſtrated againſt ſo great an impiety? N

Let us die then (ſaid we among our ſelves) ſeeing nothing can be more honourable, than to lay down our Lives in defence of our Laws. But our Death not being able to produce any good effect, and being Embaſſadors as we are, may it not be to augment the affliction of thoſe who ſent us, and give advantage to ſuch of our own Nation, as have no friendſhip for us, to ſay, that to deliver our ſelves from ſome preſent inconvenience, we deſerted the Intereſt of the Publick? Though the leſſer Intereſts are always to give place to the greater, and Private to Publick. For in the ſubverſion of Government, all the Laws, by which its Grandeur and Conſiſtence was maintained, do for the moſt part ſuffer the ſame Fate, and are aboliſhed with it. O

May

A *May it not be imputed to us likewiſe as a crime to abandon the* Jews *in* Alexandria, *by abandoning an affair in which their Safety or Ruine is involved, and the Safety or Ruine of our whole Nation, and leave them in fear, that a Prince of his Violence and Cruelty will entirely deſtroy them?*

If it be *Objected*, That ſeeing which way ſoever we reſolve, no ſucceſs is to be expected; why ſhould not we think of retiring in ſafety? I *Anſwer*,

That to do ſo, we muſt have either no hearts, or no knowledge in our divine Laws. God perhaps will make uſe of this opportunity as a tryal of our Vertues, and to ſee how we are diſpoſed to comport under affliction: Rather, inſtead of placing our ſafety in the uncertain ſuccours of Man, let us put our whole confidence in God with a firm Faith, that he will aſſiſt
B *us, as he has aſſiſted formerly our Fore-fathers, when their Perils were (in appearance) beyond all Remedy. Thus it was we endeavour to comfort our ſelves under ſo great and unexpected a Calamity, flattering our ſelves with hopes of ſeeing happier times.*

When we had remained ſilent for a time, we ſaid to him, who brought us the firſt ill News, *Why do you content your ſelf, by having thrown an unhappy word among us, to have kindled an univerſal trouble in our minds, which as a ſingle Spark will grow to a Flame, and do not tell us, what it is that hath tranſported the Emperour to ſo extravagant a reſolution?*

Every body knows (replied the Perſon) *that he would be reverenced as a God; and be-*
C *cauſe he is perſwaded, that the* Jews *are the only Perſons, who will not acknowledge him for ſuch, he believes he cannot any way afflict and puniſh them more, than by diſhonouring the Majeſty, and profaning the ſanctity of their Temple, which he knows is the moſt beautiful in the World, decorated and enriched with the Preſents of ſo many Ages, which no doubt, but his boldneſs and impiety will tempt him to ſeize.*

Capito, *a Commiſſioner for the receipt of the Tributes in* Judea, *has irritated him likewiſe againſt us by Letters which he has writ. This* Capito *having little or no Fortune before he was ſent into this Province, and having feathered his Neſt well by his exaction ſince he came, he has a mind to prevent by his Calumnies the juſt Complaints, which he apprehended the* Jews *would make againſt him, and he has made uſe of the occaſion aforeſaid.*

Jamnia *is one of the moſt populous Towns in* Judea, *and all its Inhabitants are* Jews, *ex-*
D *cept ſome few Strangers, who (unhappily for us) are come thither to acquaint themſelves with the neighbouring Provinces. Their averſion for our Manners and Cuſtoms is ſo great, that they ceaſe not to do us all the miſchief that they are able to do; and underſtanding that* Caius *was inflamed with an idle paſſion to be worſhipped as a God, and that on that account he had conceived a mortal hatred againſt us, they thought they could never hope for a fairer opportunity to deſtroy us. Wherefore they erected an Altar of Brick upon no other deſign, but becauſe they were ſure we would never ſuffer the Laws of our Anceſtors to be violated in that manner; and their Malice and Cunning has had the effect which was intended. For the* Jews *having pull'd down their Altar, they who ſet it up, made complaint immediately to* Capito, *who was the Contriver of the Plot, on purpoſe to ruine their Fellow Citizens.*
E *This wicked Man, tranſported as it were to have ſucceeded ſo far, failed not to write to* Caius, *exaggerating every thing, and adding much to the truth, to provoke him the more. The violent and audacious Emperour no ſooner had the news, but he commanded, that inſtead of an Altar of Brick, they ſhould ſet up a Statue of him as big as a* Coloſſus, *which was to be gilt over with Gold, and placed in the Temple of* Jeruſalem; *in which reſolution he had two principal Councellors,* Helico *that notorious Buffoon, and* Apelles *the famous Comedian, who (as is reported) having proſtituted himſelf, and expoſed his beauty for Money when he was young, was now got upon the Theatre in his old age, and the modeſty of that profeſſion every Man knows. By theſe excellent qualities theſe two excellent Perſons were got to be of* Caius's *Counſel. With the one he conſulted in matters of Railery and*
F *Wit; and with the other how ſuch a Speech was to be pronounced upon the Stage, not ſo much as concerning himſelf with the Peace and Tranquility of the Empire.* Helico, *being an* Egyptian, *bit us like an Aſp; and* Apelles *being of* Aſcalon *was no kinder than he.*

Every word, that this Perſon ſpoke, was like a Dagger at our Hearts; but theſe two wicked Councellors were not long without their Reward; for *Caius* cauſed *Apelles* to be clapt in Irons for other Crimes, and tortured him upon the Wheel, but with ſeveral intervals, to increaſe and ſpin out his puniſhment; and *Claudius* ſucceeding *Caius* in the Empire, he put *Helico* to death for other conſiderable Reaſons.

G

CHAP.

H

CHAP. XIII.

Petronius *his great trouble about executing the Order which he had received from* Caius, *to ſet up his Statue in the Temple of* Jeruſalem, *becauſe he was ſenſible of the injuſtice of it, and foreſaw the ill Conſequences.*

CAIUS wrote then that his Statue ſhould be conſecrated, and ſet up in our Temple, and omitted nothing, that might injoyn the Execution of that Order. He I commanded *Petronius* Governour of *Syria*, to take half the Army, which was diſpoſed along the *Euphrates* to defend thoſe Countries againſt the Kings and People of the Eaſt, and to cauſe them to attend the Statue; not that they were to add to the Solemnity of its Conſecration, but to cut thoſe *Jews* in pieces, who ſhould have the boldneſs to oppoſe him. Is it ſo then, moſt cruel Prince, that, fore-ſeeing theſe poor People will ſooner expoſe themſelves to death, than ſuffer the violation of their Laws, and the prophanation of their Temple, you declare War againſt them, and ſend a formidable Army to conſecrate your Statue by the Blood of ſo many innocent Victims, without ſparing either Women or Men?

This Order gave *Petronius* much trouble, by reaſon that on the one ſide he knew K *Caius* could not endure the leaſt delay in his obedience, and on the other ſide he ſaw the execution of his Commands very difficult, becauſe the Jews would ſuffer a thouſand deaths, rather than ſuffer any violation of their Religion: For, though all other People are tender of their Laws, yet it comes far ſhort of the bigottry of the *Jews*, who look upon theirs as Oracles given by God himſelf; they were brought up in it from their youth; they have it engraven in their hearts; they forbear not to admire it; they receive into the number of their Citizens ſuch Strangers as embrace it; look upon thoſe as Enemies who deſpiſe it; and have ſo great a horrour for every thing that contradicts it, that there is neither Grandeur, nor Fortune, nor any Temporal Felicity able to tempt them to violate it: Nor is there any greater evidence of their Reſpect and Veneration for their L Temple, than that it is certain death for any of them to dare to enter into the Sanctuary; but for the reſt entrance is free to all thoſe of their Nation, of what Province ſoever.

Petronius revolving theſe things in his mind, found the Enterprize ſo difficult, that he made no haſt to put it in execution; and the more he conſidered this affair, the more he was perſwaded not to touch upon our Religion, as well becauſe Juſtice and Piety obliged him to alter nothing therein, as becauſe of the danger he was like to encounter, not only from the Judgment of God, but from the Reſiſtance of the *Jews*, who by that action would be driven to deſpair. He conſidered likewiſe the numerouſneſs of that Nation, which is not like the reſt crowded up in one Province, but diſperſed in ſo great numbers almoſt quite over the World, both upon the Continent and in the Iſlands, that M they are well nigh equal in number to the Natives. And this gave him occaſion to apprehend, that aſſembling together from all parts they ſhould kindle a War, that could not eaſily be extinguiſhed, ſeeing they were already very ſtrong in *Judea*, no leſs Politick than Valiant, and ready to die with their Swords in their Hands, with invincible Courage, rather than abandon the Laws of their Fathers ſo excellently Juſt, though their Enemies would needs have them to be Barbarous.

This wiſe Governor was apprehenſive likewiſe of ſuch of that Nation as inhabited beyond the *Euphrates*, in *Babylon* and thoſe Provinces; for he knew for certain, as having ſeen it with his Eyes, that they ſent every year to the Temple, under the Title of *Firſt-fruits*, the Money which they called *Holy*; without conſidering the danger of the ways, N how great ſoever it was, and all becauſe prompted by a principle of Devotion. So that he believed, and not without reaſon, that as ſoon as the Jews ſhould have notice of the Conſecration of this Statue, they would put themſelves inſtantly into the Field, and block him up on every ſide.

Theſe thoughts detained him for ſome time; but it put his mind into great agitation and trouble, when he conſidered he had for his Maſter a young Prince, who knew no other Juſtice than his Will; who could not endure to be diſ-obeyed, let his Commands be never ſo unequal, and whoſe Pride and Preſumption tranſported him to that exceſs of folly, that cauſing him to forget his Humanity, he would needs paſs for a God: So that he could neither execute nor decline the execution of his Orders without manifeſt dan- O ger of his Life; only there was this difference, he might ſave it perhaps in the War,

where

A where the events are uncertain; whereas it was impoſſible to eſcape, if he refuſed Obedience to his unmerciful Prince.

CHAP. XIV.

Petronius *gave Order for this Statue, but it went on but ſlowly. He endeavoured in vain to perſwade the* Jews *to receive it. The* Jews *forſake the Towns and the Country to wait upon him, and beg of him not to execute an Order, that would be more inſupportable to them than death, but to give them leave to ſend their Deputies to the Emperor.*

B

THE *Roman* Officers, who with *Petronius* had the greateſt charge in the affairs of *Syria*, were all for a War; becauſe, knowing the fury of *Caius*, they doubted not, but, if they declin'd it, he would diſcharge his indignation upon them, in confidence that they muſt needs be acceſſary in this diſobedience. But by good Fortune it hapned, that they had time to deliberate, whilſt the Statue was making; for there was none ſent out of *Italy*, which, I ſuppoſe, God in his Mercy ſo ordered for the ſafety of his People, as alſo that there was no direction to take the handſomeſt and beſt wrought that could
C be found in *Syria*, for without that the War had broke out ſo ſuddenly, that no remedy could have been found for ſo great a miſchief.

Petronius, having concluded to have a Statue made, cauſed the ableſt Statuaries in *Phœnicia* to be ſent for, furniſhed them with Materials, and appointed *Sydon* to be the place, as the moſt proper for ſuch a buſineſs. Having done ſo, he ſent for the Chief Prieſts and Magiſtrates of the *Jews*, declared to them the Emperor's Command, and exhorted them to ſubmit, and not run themſelves into Calamity and Troubles which would be otherwiſe unavoidable; for the greateſt part of the Army in *Syria* had Orders to proceed with Fire and Sword in caſe of diſobedience: And *Petronius* did not doubt, but if he could have prevailed with them, they could have perſwaded the reſt of the People, but
D he found himſelf miſtaken; for this diſcourſe went ſo near them, that after for a while they had ſtood ſtill as immoveable, they brake out into Rivers of Tears, tore their Beards and their Hair, and cry'd out with a voice interrupted with ſighs, *Have we then lived to this hour, to ſee what our Anceſtors never beheld? But how can we poſſibly ſee it, who will chooſe rather to loſe our Eyes and our Life, than be Spectators of ſo horrible an impiety?*

This report being ſpread abroad in *Jeruſalem* and in all *Judea*, the *Jews* left their Houſes and Fields, as it had been by conſent, and repaired to *Phœnicia* to wait upon *Petronius*. Their innumerable multitude made thoſe People believe, who were ignorant, how populous a Country *Judea* was; that it was a great Army marching againſt *Petronius*, of which they gave him immediate advice; but they had no other Arms
E than their ſighs and their crys; which fill'd the Air with ſuch a noiſe, that it ceaſed not, when they laid them by, and had recourſe to their Prayers, which the exceſs of their ſorrow put into their Mouths. They were diſtributed into ſix Claſſes, three on the one ſide, the Antient, the Young Men, and the Children; and three on the other, the old Women, the young Women, and the Maidens.

When they were brought in to *Petronius* (who was placed higher than the reſt) they threw themſelves before him upon the ground, beating their Breaſts, and ſobbing out ſo many ſighs, that nothing could be more pitiful; and though *Petronius* commanded them to riſe and come nearer, they were ſcarce to be perſwaded: At length they approached with aſhes upon their Heads, their Eyes ſwimming with tears, and their Hands
F behind their Backs, as if they had been going to Execution; and he, who was Spokeſman for them all, delivered himſelf to *Petronius* in theſe Terms. *Sir, To remove all pretence of accuſing us of any evil deſign, we are come not only without Arms, but without any intention of making uſe of our Hands, which are the Arms, that Nature has given to all Mankind, and do therefore preſent our ſelves before you to be treated as you pleaſe. We have left our Houſes deſtitute, and brought our Wives and our Children along with us, to the end we may join their inſtances with our own, and by your mediation ſupplicate the Emperor either to preſerve or extinguiſh us all together. We are naturally lovers of Peace, and are the more impetuouſly inclined to it, becauſe our greateſt pleaſure being to bring up our Children in our own way, there is nothing that conduces more to it. When* Caius *was*
G *advanced to the Empire, and we underſtood it by his Letters to* Vitellius (*who was then Governour in* Jeruſalem, *and in whoſe place you have ſucceeded*) *we gave him a Teſtimony of our joy, and ſignified it by publiſhing the good news through the reſt of the Cities. Our*

Temple

Temple was the firſt place, where Sacrifice was offered for the happineſs of his Reign; Would H
it be juſt that it ſhould be the only place, where that Religion ſhould be aboliſhed, which had been obſerved there in all Ages? We will leave our Houſes, our Goods, and our Poſſeſſions to your Mercy; all we beg is that nothing be introduced into our Temple, but that it may remain in the ſame condition, as it was left to us by our Fathers. If you will not grant us that favour, take away our lives, which we can loſe with much more ſatisfaction, than behold the violation of our Bleſſed Laws. We are informed, that great Forces are preparing to fall upon and conſtrain us, in caſe we oppoſe our ſelves againſt this Order; but we are not ſo imprudent as to reſiſt our Maſter; We will ſooner die, than entertain any ſuch wicked deſign: He may kill us, and cut us in pieces, if he pleaſes, without any ſuch danger; we intend nothing of defence; we will be rather our own Prieſts, and when we I
have ſacrificed our Wives, and our Children, and Relations, we will ſhed our own Blood and mingle it with theirs, and expire in petitioning God Almighty, that he would not impute it to us as a Crime, ſeeing we do it not either for want of reſpect to the Emperor on the one ſide, nor for non-obſervance of our Laws on the other. But before we are reduced to that extremity, our humble requeſt to you, Sir, is, That you would vouchſafe us but ſome time, till we can make our Addreſſes to the Emperour: 'Tis poſſible we may obtain from him, that he will not intrench upon the Worſhip, which we conceive due only to God, nor diſturb us in the exerciſe of our Religion, and put us into a worſe condition, than other Nations, to whom he has indulg'd their ancient Liberties and Cuſtoms, and confirmed the Decrees of Auguſtus *and* Tiberius *his Predeceſſors, who were ſo far from condemning our Conduct, or* K
reprehending our manners, that they entirely approved them. It may be he may be mollified by our Addreſſes. The anger of Princes is not Immortal, nor are their Wills always the ſame. It is only by Surmiſes and Calumnies that the Emperour is exaſperated againſt us. Permit us (if you pleaſe) to juſtifie our ſelves, and inform him of the Truth. And what could be more ſevere, than that we ſhould be condemned without being heard? If we can obtain nothing from him, who will hinder him then from what he would do now? But do not, Sir, we beſeech you, by refuſing us the only hopes which remain to ſo great a multitude, obſtruct our application, ſeeing we beg it out of a true ſentiment of Piety, and not any Intereſt, unleſs it be ſaid (as is true) that no Intereſt is ſo great, as that which reſpects L
Preſervation.

CHAP. XV.

Petronius *affected with the Condition and Humility of the* Jews, *and believing it unſafe to run them into deſpair, writes to* Caius *in ſuch a manner as might gain time.* Caius *reſents it highly, but diſſembles it in his Anſwer to* Petronius.

THIS Diſcourſe was accompanied with ſo many Sighs and Tears, that it wrought compaſſion in all that heard it, and particularly in *Petronius*, who was naturally M
moderate, and merciful. For the requeſt made to him in the Name of the whole Nation of the *Jews* ſeem'd not unreaſonable, and nothing could be more deplorable, than the condition into which they were brought.

Petronius propoſed and debated the buſineſs with his Council, and was much pleaſed to find thoſe Perſons, who were moſt bitter and inveterate againſt them before, come about and grow more gentle and mild, and others not afraid to declare, how much they were concerned for the extreme affliction of that People; ſo that though he was not ignorant of the Cruelty of *Caius*, and that he never forgave any Man, yet he ſeem'd to act by the motion of that Spirit, which the Piety of our Religion infuſes: Whether it was that, being a learned Man, he had had ſome ſmattering of it before; whether he had N
gain'd it ſince his Governments in *Aſia* and *Syria* (in which Countries there are great numbers of *Jews*) whether it was his own Natural Propenſity, that inclin'd him to what was reaſonable and juſt; or, whether it was becauſe God does give uſually good inclinations to great Men, both for their own benefit and the advantage of the Publick; which of theſe it was, I cannot determine, but ſo it was at that time. The reſult was, that the Statuaries ſhould not be preſſed; but that Orders ſhould be given them to imploy the utmoſt of their skill, and make the Statue ſo accurately, that it might paſs for a Maſterpiece.

Pieces, which are a ſhort time in doing, are a ſhort time in decaying; whereas ſuch, as are made with more deliberation, laſt longer by far, and are eſteemed through ſeveral O
Ages.

Petronius

A *Petronius* did not incourage the *Jews* to ſend their Deputies towards the Emperor, becauſe he thought it not for their advantage to depend wholly upon the Capricio of a young Prince; yet he did not abſolutely forbid them, becauſe he ſaw there was danger both on the one ſide and the other. However, he wrote a Letter to *Caius* (without mentioning the Application which the *Jews* had made to him) imputing the Cauſe of the Delay on the Conſecration of the Statute to the Artiſts, who being to make it excellent had required more time, that it might be done more ſuitable to the dignity of the Perſon it was deſign'd to repreſent. He thought by this trick to gain time, and it was likely *Caius* might comply, becauſe Harveſt was at hand, and he might very well apprehend that the *Jews* (being made deſperate, and not valuing their Lives, after the vio-
B lation of their Laws) might burn their own Corn and deſtroy all their Fruit, which would be the more inconvenient, becauſe he was aſſured that *Caius* was upon a Voyage to *Alexandria*; for it was not likely that he would expoſe himſelf wholly to the dangers of the Sea, with ſo great a Train, but rather ſteer his Courſe along the Shore of *Aſia* and *Syria*, where he might embark and diſ-embark as he pleaſed, and have the benefit of his Long-boats (of which he had 200 in his Fleet) to ſupply it with Proviſions and Forage, which was requiſite to be prepared in great quantities in all the Towns in *Syria*, but eſpecially the Ports, by reaſon of the vaſt Numbers which attended him as well from *Italy* as from all other parts of the World.

It was not doubted but this Letter would have been kindly received by *Caius*, and
C that he would have approved of the delay, not in conſideration of the *Jews*, but for the convenience of making ſuch proviſion of Victuals, and therefore it was written and diſpatched. But the Choler of this Prince was ſo inflamed at the reading of it, that his Eyes ſparkled with fury, and clapping his Hands together in a great tranſport, he ſaid,

How Petronius! *Have not you yet learned to obey your Emperor? Your great Employments have puffed you up with Pride, and it ſeems you know nothing of* Caius *but his Name; but you ſhall know him better hereafter by your proper experience. You have more conſideration of the Laws of the* Jews (*who are my mortal Enemies*) *than for my Commands who am your Prince. You apprehend their great numbers, as if you had not an Ar-*
D *my as great and terrible to the King of* Parthia *and the whole Eaſt; yet your compaſſion for that pitiful Nation is ſtronger than your deſire to pleaſe and obey me. You pretend (forſooth) the neceſſity of making proviſion for my paſſage to* Alexandria; *as if I could not be accommodated from the neighbouring Provinces, and as if the plenty of other Countries were not able to ſupply the ſterility of* Judea.

But why do I protract and ſpend time in unprofitable Words? 'Tis by the death of this impudent Fellow that I muſt convince him of the greatneſs of his fault, and that mine Anger never ceaſes, though my Threatnings may.

This furious Prince returned an Anſwer to *Petronius*; but being fearful of provoking ſuch of his Governors as were capable of raiſing Rebellion, and particularly thoſe
E who commanded ſuch potent and large Provinces as that upon the *Euphrates*, and who had the command of ſuch Armies as that which was then in *Syria*, he diſſembled his Choler; applauded the diſcretion and prudence of *Petronius*; only adviſed him, by the by, not to protract the Conſecration of his Statue any longer, for ſeeing Harveſt was over, there could be no conſiderable reaſon to deferr it.

F

G

H

CHAP. XVI.

King Agrippa *comes to* Rome, *and being told by* Caius *that he would have his Statue erected in the Temple of* Jeruſalem, *he falls into a Swound; having recollected himſelf, he writes a Letter to* Caius.

NOT long after King *Agrippa* arrived at the Emperor's Court, knowing nothing of the Letter from *Petronius*, nor of the Anſwer which *Caius* had returned; when *Agrippa* came to pay his duty to the Emperor, he eaſily diſcovered by the manner of his reception that he was highly offended. He conſidered with himſelf whether I he had done any thing that might diſguſt him; but remembring nothing of that, he concluded (as was true) that his Paſſion was againſt Some-body elſe. Nevertheleſs obſerving that that agitation of Spirit appeared not in his Countenance, but when he caſt his Eyes upon him, his fear continued, and it came often into his mind to take notice of it to him; but he forbore, leaſt by an imprudent curioſity he ſhould pull the anger of his Prince, which was fixed upon other People, upon himſelf.

No Man ſeeing farther into People's thoughts than *Caius*, he quickly perceived that *Agrippa* was diſturbed, and told him; *I will tell you what you are ſo deſirous to underſtand: You know me too well to be ignorant, that I ſpeak no leſs with my Eyes than with my Tongue: Theſe honeſt Men of your Nation are the only People who diſdain to acknowledge me for a* K *God; and do ſeem to run themſelves deſperately into ruine by refuſing their obedience to an Order that I have given for the ſetting up a Statue of* Jupiter *in their Temple. They have met together from all the Cities and Countries to preſent a Petition, which in effect is nothing but to teſtifie their contempt and diſ-reſpect to my Commands.*

He would have proceeded, but *Agrippa* was ſurprized with ſo violent a ſorrow, that he fainted before him, and had fallen down, had he not been ſuſtained by thoſe who were about him. He was carried off to his Lodgings, where he continued inſenſible for a conſiderable time.

The concernment of this poor Prince augmented the hatred that *Caius* had conceived againſt our Nation. *If* Agrippa (ſaid he) *who has always had an affection for me,* L *and has been obliged to me by ſo many Favours, has ſo great a Paſſion for the Laws of his Country, that he is not able to endure that I ſhould croſs them, or ſo much as mention it to him, without hatred to his Life, what am I to expect from the reſt of the* Jews, *who are not obliged by any Conſiderations of me to abandon their Sentiments?*

All that day, and a good part of the next, *Agrippa* remain'd in ſuch aſtoniſhment, that he could not recollect himſelf; at length, about evening he began to lift up his Head; and opening his Eyes with much trouble, he caſt them upon the People who were about him, but knew no body, and having done ſo he fainted again, but with ſomething more freedom of Breath. Not long after he opened his Eyes again, and coming a little to himſelf, *Where am I* (ſaid he) *with the Emperour? and is he preſent?* M *Take courage, Sir,* (ſaid ſome about him) *You are in your own Lodgings, and the Emperour is not preſent. You have ſlept enough, awake now if you pleaſe, and try if you know us. Here are none but your Friends and your Servants, whom you love, and I am ſure they love you beyond their own Lives.*

Then the Prince opened his Eyes, recollected himſelf, and found by their Countenances what an impreſſion his Malady had made in their Hearts. The Phyſicians cauſed the greateſt part of thoſe who were preſent to withdraw, that they might apply their Remedy, and give him to eat with more convenience. Upon their preſenting him ſomething to eat, he told them,

Trouble me not with your Delicates; in the affliction I am in, it is ſufficient to keep me N *from ſtarving; and indeed I ſhould not perſwade my ſelf to eat at all, had I not ſome hopes of being able to aſſiſt my Country-men in ſo unfortunate an extremity.*

Theſe words he delivered with Tears, and then took what was barely neceſſary, for the ſuſtenance of his Life, and would not ſuffer them to mingle one drop of Wine with the Water which he drank. After which he told them, *I have now received what I could not have refuſed without deſtruction to my Body. There remains nothing, but that I imploy the utmoſt of my endeavours with the Emperor to divert the Storm that impends:* and thereupon calling for Materials, he writ this Letter to the Emperor.

O

SIR,

A

SIR,

MY Reſpects and awe for your Majeſty deters me from preſenting my ſelf before you. Your Luſtre amazes me, and your Comminations affright me: A Letter will better expreſs my humble requeſt, than I could do it by Word of Mouth. You know (Great Sir) that Nature has engraven in every Man's Heart an ardent affection for his Country, and a ſingular veneration for the Laws which have been derived to him from his Anceſtors, as you have ſufficiently teſtified by your Affection to the one, and by the
B great care your Majeſty takes to have the other obſerved. The ſame inclination is ſo naturally and ſo ſtrongly radicated in all Subjects, that there is ſcarce a People, to whom their Laws do not ſeem juſt (though in effect they be otherwiſe) and the cauſe is, for that they judge commonly more by Reſpect than by Reaſon.

You are not ignorant, Sir, that I am by Nation a Jew, and born in Jeruſalem, where that Bleſſed Temple is placed that is dedicated more particularly to the Honour of Almighty God. My Predeceſſors have been Kings of that Happy Country: Some of them have been Chief Prieſts, and exulted more in that Dignity, than the Crown; being perſwaded, that as God was above Men, ſo the Prieſthood was above the Throne; Divine Things being the Object of the one, and but Humane Things of the other.

C Finding my ſelf (Great Sir) obliged by ſo many Ligaments to this Nation, this Intereſt, and this Temple, I could not refuſe them my Interceſſion to your Majeſty: Let me therefore with all humility beg, that you would not permit my poor Country-men to leſſen their Zeal and Allegiance to you, of which no People in Europe or Aſia have always given greater teſtimony for your Auguſt Imperial Family, in what-ever their Religion and Laws would diſpenſe with. They have not only made Vows and Sacrifices for the proſperity of your Empire upon Publick Feaſts and Solemnities, but every day. Which ſhews that it was not only by bare Words, and falſe Oſtentations, but by real Effects, proceeding from the ſincerity of their Hearts, that they ſignified their affection to your Predeceſſors.

D As to that Sacred City, in which I had the Happineſs to be born, I may ſay it is not to be conſidered only as the Metropolis of Judea, but it is the Capital City of ſeveral other Provinces, by reaſon of the many Colonies with which it has peopled Egypt, Phœnicia, the upper and lower Syria, Pamphilia, Cilicia, ſeveral other parts of Aſia, as far as Bithynia, and a great way on the other ſide of the Sea.

In Europe, it hath furniſhed with Colonies, Theſſaly, Beotia, Macedonia, Etolia, Athens, Argos, Corinth, with the greateſt part of Peloponneſus, beſides the moſt celebrated Iſles, as Eubea, Cyprus, and Candia.

What ſhall I ſay likewiſe of the Countries beyond the Euphrates, in which (unleſs it be part of the Province of Babylon, and ſome other Governments) moſt of the Cities that
E are ſeated in fruitful Countries are inhabited by the Jews? So that if the Country, in which I had the honour to be born, may find favour in your Eyes, you will not (Great Sir) oblige one ſingle Town, but a vaſt number of Cities in all places of the World; and it would be a thing ſuitable to your Grandeur and Fortune, to have all People participate of your Favours to them; for there is no part of the Earth in which your Glory will not be proclaimed, nor any Perſon living that will refuſe you thoſe Praiſes and Acknowledgments that will be due to you.

At the requeſt of ſome of your private Friends you have given whole Cities the Freedom of Rome, and thereby advanced them before others, to whom they were formerly inferiour; in which you obliged (no leſs than the Towns) the Perſons by whoſe interceſſion
F you granted that Honour.

I can ſay without vanity, that among all the Princes, who pay obedience to your Majeſty, there are very few who precede me in Dignity, but none who ſurpaſſes (I may ſay equals me) in point of affection to your Majeſty, both as I am born your Subject, and obliged by many expreſs and particular favours. I dare not be ſo confident as to beg the freedom of Rome for my Country-men, to exempt them from Tributes, or give them Infranchiſement: I requeſt, Sir, only a favour that will be no charge or inconvenience to your Majeſty, but a great benefit to them; and there is none ſo great a benefit to the Subject, as the favour of their Prince.

G Jeruſalem had the firſt News of your happy ſucceſſion to the Empire, and publiſhed it immediately through all the neighbouring Provinces. Since then Jeruſalem was the firſt City in the Eaſt, that proclaimed you Emperour, may not ſhe with reaſon hope

for ſome particular Grace, at leaſt not to be put into a worſe condition than any of her Neighbours ? H

Having ſpoken for my Nation and Country-men, it remains that I do now with all humility ſupplicate you for our Temple, being conſecrated to God Almighty, and his Majeſty inhabiting it. We have never admitted any Image or Statue there, becauſe Painters and Sculptors repreſent only ſuch Deities as are viſible, and the God which we worſhip being inviſible, our Anceſtors have thought, that they could not without impiety undertake any ſuch repreſentation.

Agrippa your Grandfather had a reſpect for this Temple: Auguſtus ordered by Letters expreſs that the First-Fruits ſhould be brought thither from all parts, and that not a day ſhould paſs but Sacrifices ſhould be made. I

The Empreſs your Great-Grandmother had it in the ſame Veneration. There was neither Greek nor Barbarian, nor Prince (how great ſoever his Pique was to us) nor Sedition, nor War, no Captivity, nor other of the greateſt Deſolations that could happen to any People, that could ever prevail with us to admit an Image into our Temple; for even our greateſt Enemies have born a reverence for this place, becauſe it was conſecrated to the Creator of the Univerſe, for fear of thoſe dreadful Judgments, which they knew had befallen thoſe Perſons, who had had the boldneſs to violate it; of which, without inſtancing in Foreign Examples, I ſhall recount ſuch as are Domeſtick to your Majeſty.

When Marcus Agrippa, your Grandfather, in favour to King Herod my Grandfather, condeſcended to viſit Judea, and coaſt along the Shore to Jeruſalem, he was ſo taken with K the Magnificence of the Temple, with its Ornaments, the diverſity of the Orders of the Prieſts, with their veſtments, and particularly with the Habit of the Chief-Prieſt, with the formality of their Sacrifices, and the Devotion of thoſe who aſſiſted; that he could not forbear teſtifying his admiration. He took ſo much pleaſure in the contemplation of theſe things, that there was not a day paſt, whilſt he remained at Jeruſalem, but he viſited them all, offered magnificent Preſents, and granted to the Inhabitants of that great City all that they could deſire but exemption from Taxes.

Herod paid him all the Honour he could deviſe, and having received much greater from him, attended him in Perſon to the Sea-ſide, the People flocking from all parts to throw Boughs and Flowers in his way, accompanying him with a thouſand Bene- L dictions.

Is it not, Sir, a thing known all the World over, that the Emperour Tiberius, your great Uncle, during the 23 years of his Reign, had the ſame reſpect for our Temple, not ſuffering any Body to make the leaſt alteration in the Orders obſerved there? Upon which account (though otherwiſe I was a great Sufferer by him) I cannot contain from recounting an action that redounded much to his Honour, and I know you take delight in hearing the Truth. Pilate the then Governour of Judea conſecrated to him in the Palace of Herod at Jeruſalem certain gilt Bucklers, not ſo much in Honour to him, as hatred to our Nation. There was no Image engraven upon the Bucklers, nor no Inſcription, but the Name of him who dedicated them, and the Name of him to whom they were dedicated. M Nevertheleſs the People tumultuated in ſuch manner, that they imployed the four Sons of the King, the other Princes of the Blood, and the moſt conſiderable Perſons of our Nation to perſwade Pilate to cauſe the Bucklers to be removed, by reaſon it was contrary to the Cuſtoms of their Anceſtors, which Cuſtoms neither Kings nor Emperours had ever infring'd before; and ſeeing Pilate (who was of a violent and obſtinate Nature) did ſeem to refuſe them, they cryed out, Have a care of troubling the Peace which we enjoy: Have a care how you provoke us to Revolt, and to War: 'Tis not by the violation of our Laws that the Emperour is to be honoured; you muſt find another pretence to colour ſo unjuſt an Enterprize, and ſo inſupportable to us; for this magnanimous Prince is far from intrenching upon our Cuſtoms: If you have any Commiſſion to that pur- N poſe, any Letter, or other Order, to authorize you in what you do, let us ſee it, and we will depute Perſons to wait upon him with our humble Remonſtrances. *Theſe words exaſperated* Pilate, *yet gave him much trouble; for he feared, that, if they ſent their Deputies, they would inform the Emperor of his Exactions, Injuſtices, and horrible Cruelties, by which he had afflicted many innocent Perſons, and put as many to death.*

In ſo great an anxiety Pilate, *notwithſtanding his Paſſion and Severity, knew not what way to ſteer. He durſt not take away the Bucklers, becauſe they had been conſecrated; and if he durſt have ventured upon that, he could not frame himſelf to comply with the People, and beſides he muſt obey the command of* Tiberius. O

Thoſe

A *Thoſe who interceded for the* Jews *perceiving, that though he diſſembled it what he could, yet he repented of what he had done, writ a Letter to* Tiberius *with great inſtance and reſpect; and there needs no farther proof of its effects, than that after he had ſignified his diſpleaſure to* Pilate *in his immediate Anſwer, he ſent to him his Commands to remove the Bucklers to the Temple at* Cæſarea, *which was built in Honour to* Auguſtus, *and it was done accordingly; by which invention all due reſpect was paid to the Emperour, without any invaſion of our Laws. Thoſe Bucklers had no Image upon them, and yet now our Controverſie is about a Statue: Thoſe Bucklers were placed only in the Palace of the Governour; and this Statue muſt be ſet up in the Sanctuary, a place ſo Holy, that there is only the High-Prieſt permitted to enter, and that only one time in*
B *the year (after a Solemn Faſt) to burn Perfumes in Honour to God, and by his humble Prayers to implore his Bleſſing on our whole Nation for the next year. If any other, not only of the Commonalty, but of the Prieſts (not excepting him who is next to be High-Prieſt) preſumes to enter; or if the High-Prieſt himſelf enters it above once a year, or more times that very Day in which he has liberty to enter, than what is allowed by our Law, it will coſt him his Life; nothing can ſave him; ſo peremptory has our great Lawgiver been in his Orders for the reverencing this Holy Place, and for the making it inacceſſible. You are not then to doubt, Great Sir, but your Statue ſhall be no ſooner erected, but ſeveral of the Prieſts will rather kill themſelves, their Wives, and their Children, than be Spectators of ſuch violence to their Laws.*

C *Thus it was that* Tiberius *acted upon this occaſion; and as to that Prince (the happieſt that ever govern'd the Empire) your moſt excellent Predeceſſor (who, having given Peace to the whole World, deſerved for his Vertue and great Exploits the Glorious Name of* Auguſtus) *when he underſtood, that we admitted not into our Temple any viſible Image, as being improper to repreſent an inviſible God, he admired the Piety and Knowledge of our Nation, being learned himſelf, and accuſtomed to paſs the greateſt part of his time at Meals in diſcourſe of Philoſophical points, that he had been taught by the greateſt Maſters, and in the Converſation of learned Men, which he kept conſtantly about him, that his Mind might receive its repaſt as well as his Body.*

I could inſtance in ſeveral other things evincing his kindneſs to our Nation, but I ſhall
D *content my ſelf with two.*

Being informed that there was a neglect in bringing in our First-Fruits, *he ſent to the Governours of the Provinces in* Aſia, *to permit only the* Jews *to aſſemble together, becauſe their Meetings were not like the* Bacchanals, *to drink and debauch, and contrive againſt the Peace of the Publick; but Academies of Virtue, where People were inſtructed to love Juſtice and Temperance; and as to their* First-Fruits, *which were ſent annually to* Jeruſalem, *they were imployed only to offer Sacrifices to God in the Temple. Wherefore this great Prince expreſly forbad every Body for moleſting the* Jews *in what related to their* Meetings *and* First-Fruits. *If theſe were not the very words, I am ſure it was the ſence, as your Majeſty may know by one of the Letters of* C. Norbanus Flaccus, *of which*
E *I have brought you a Copy.*

C. Norbanus Flaccus to the Magiſtrates of *Epheſus*, Greeting. The Emperour has writ to me, that in all places under my Government, where there are any *Jews*, I ſhould permit them to aſſemble according to their ancient Cuſtoms, and to raiſe Money to be ſent to *Jeruſalem*: I do adviſe and require, that you give them no interruption.

Doth not the favour and affection of Auguſtus *to the* Jews *appear clearly hereby, ſeeing he permits the* Jews *to aſſemble publickly to collect their First-Fruits, and perform other actions of Piety and Devotion?*

I will give you another proof, and that no leſs conſiderable. He commanded that a Bull and a Ram ſhould be offered every day at his charge in Honour to our God, which is ob-
F *ſerved to this day without any diſcontinuance; yet he knew that there was no Image permitted either within the Temple or without; and no Perſon ſurpaſſing him in knowledge, he thought it but reaſonable, that there ſhould be a Temple peculiarly dedicated to the inviſible God, in which there ſhould be no Image, and where Men might utter their Prayers and Devotions with confidence of relief.*

The Empreſs Julia, *your Majeſties Great-Grand-Mother, imitating the Piety of her incomparable Husband, adorned our Temple with ſeveral ineſtimable Veſſels of Gold, without any Image ingraved upon them, becauſe, though Women do not eaſily comprehend inviſible things, yet her Wit and Inclination to great matters had ſo elevated her in that (as*
G *in other things) above the pitch of her Sex, that ſhe underſtood intellectual things as well as ſenſible; and ſhe was perſwaded that the latter were but Types and Shadows of the former.*

Since then you have ſo many pregnant Examples at home of the great affection of your Predeceſſors to us: Continue, I beſeech you, what they, from whom your Perſon and Succeſſion is derived, have ſo carefully preſerved. H

They are Emperours, who intercede in the behalf of our Laws to an Emperour; They are great Princes, to a great Prince; They are Grand-fathers and Grand-mothers, to a Grand-child; Several to one ſingle Perſon; all of them admoniſhing as it were in theſe terms; Do not you aboliſh what we have eſtabliſhed, and what has been always obſerved; but conſider, that though the ſubverſion of this Order may poſſibly produce no ill effects immediately, yet the uncertainty of future Events ought to make the moſt hardy to fear, if they have not wholly renounced the fear of their Creator.

Should I go about to recount all my Obligations to your Majeſty, the day would fail I *me before I had finiſhed; and yet it troubles me to paſs them over too ſoon; But ſo great benefits will publiſh themſelves. You have beat off my Irons, but thoſe Irons incumbred but part of my Body, and the pain, that I now ſuffer, oppreſſes my Soul. You have delivered me from the apprehenſion of Death, and afterwards reviv'd me, when a greater apprehenſion had put me into ſuch a ſtate, that I was look'd upon as dead. Preſerve then, I beſeech you, that Life, that you have reſtored, and would not doubtleſs have reſtored to have prolong'd my misfortunes.*

Your Majeſty has advanced me to the greateſt Honour, that can be aſpired; you have given me a Kingdom, and added to that Kingdom Trachonitis *and* Galilee. *After ſuch extraordinary Favours, do not, I beſeech you, refuſe me another ſo neceſſary, that the* K *not granting of that will make the other unprofitable; and when you have raiſed me to ſo Glorious, ſo Illuſtrious a Condition, do not humble me down again into Darkneſs and Sorrow.*

I do not beg of you to continue me in that high ſphere, where your favour has plac'd me. All that I beg is, That you would not interfere with the Laws of my Country; and if you deny me that, what will my Country-men, what will the whole World think of my Intereſt with you? Will not they have reaſon to believe, that I have either betray'd my Country, or loſt the Honour of your Favour, which are two the greateſt Evils that I dread? Nevertheleſs I muſt of neceſſity fall into one of them, ſeeing I muſt either be Cowardly or perfidious in deſerting an Intereſt, that ought to be ſo dear to me; or elſe I L *muſt have loſt my Intereſt in your kindneſs, if, imploring your Mercy for the preſervation of the Temple and my Country, you ſhould not think fit to uſe me with the ſame favour, that former Emperours have ſhown to all ſuch, as they did Honour with their kindneſs.*

If I be ſo unfortunate as to be pleaſing to you no longer, do not caſt me into Bonds, as Tiberius *did, but put me immediately to Death; for why ſhould I deſire to live having loſt your Majeſty's favour, in which only I repos'd my greateſt Confidence and Hopes?*

M

N

CHAP.

O

A

CHAP. XVII.

Caius *was wrought upon by* Agrippa's *Letter, and ſent to* Petronius *to do nothing in the Temple at* Jeruſalem. *But he repented preſently, and cauſed a Statue to be made in* Rome, *which he ordered to be ſent privately to* Jeruſalem *at the ſame time when he ſhould go to* Alexandria, *where he likewiſe reſolved to be acknowledged for a God. The Injuſtice and Cruelty of that Prince.*

B WHEN King *Agrippa* had ſeal'd and diſpatch'd this Letter to *Caius*, he expected the ſucceſs with all imaginable impatience, as judging, that not only the Conſervation, or Ruine, of *Judea* was at Stake, but the Intereſt of the whole Nation of the *Jews* ſpread abroad over the whole Earth.

This Letter produceth great agitation in the Mind of *Caius*. He could not with patience behold his Pleaſure diſputed, and yet he could not but be touched with the Reaſons and importunity of *Agrippa*. He blam'd his affection for them, who were the only People, that durſt withſtand the Conſecration of his Statue; and yet he could not but approve the ſincerity of that Prince, as proceeding from the Nobleneſs and Generoſity of his Mind. At length his kindneſs for *Agrippa* prevailed againſt his Choler; he was
C mollified by degrees, returned him a favourable Anſwer, and granted him the higheſt of all Favours, that he would deſiſt from the aforeſaid Conſecration. After which he writ to *Petronius* to make no farther alteration in the Temple; but he blended his Grace with ſuch ſevere Conditions, as gave them always occaſion to tremble; for he added this Clauſe to his Letter, *But if in any other Town beſide* Jeruſalem *any Body thinks fit to erect any Statue or Altar to me or mine, and any one be found ſo audacious as to oppoſe it, it is our pleaſure, that he be puniſhed upon the place, or ſent Priſoner to us.*

Was not this to revoke or cancel his favour at the ſame time when he granted it, ſeeing thoſe words could not be conſidered, but as Seeds of Commotion and War? For who doubted but thoſe People, who were Enemies to the *Jews*, would fill their Provinces
D with Sacrilege, and ſuch Marks of Honour, as are due only to God (and that rather to deſtroy our Nation, than to oblige *Caius*) and then the Jews not being able to ſuffer ſuch an outrage upon their Laws, *Caius*, to puniſh their reſiſtance, would *de novo* command the Statue to be ſet up and conſecrated in the Temple? Nevertheleſs, by the manifeſt protection of God, none of the People adjacent to *Judea* gave them this occaſion of trouble, though there was ſo much cauſe to apprehend it. But ſome will ſay, *What advantage had they by it? for though others ſate ſtill,* Caius *himſelf did not:* For he immediately repented of the favour which he had granted, re-aſſum'd his old reſolution, and taking no notice of the Statue that was making at *Sidon* (leaſt it ſhould beget a revolt) he gave order for a new one to be made of gilt Braſs in *Rome*, with directions that
E it ſhould be ſent privately by Sea, and without notice ſet up in the Temple of *Jeruſalem*, when he went himſelf into *Egypt*.

He omitted no Order in the preparation for his Voyage to *Alexandria*, ſo great was his deſire to ſee it; and ſo firm his reſolution to continue therein ſome time, becauſe no other place ſeem'd to him ſo convenient for the execution of his ridiculous deſign of being owned for a God, out of an opinion he had, that the example of that great City (by reaſon of its ſituation, and the reſort thither from all parts of the World) might induce other Towns leſs conſiderable to give him the ſame Divine Honour, as he was aſſur'd of in *Alexandria*. Beſides, he was of ſo light and inconſtant a Nature, he never did any good thing, but he repented of it immediately, and found out ſome way to revoke it, and
F make things very much worſe than before; and of this I ſhall give you ſome proof.

Having ſet certain Priſoners at liberty one day, he cauſed them about an hour after to be clapt up again without any hopes of ever being diſcharged any more, though they had committed nothing in the interim, that might move his diſpleaſure.

Another time he ſent others into exile, who had committed nothing at all, and he looked upon that ſentence as a favour, becauſe they, knowing his horrible inhumanity, expected, and had prepared themſelves for Death. Accordingly they were ſent into the Iſlands, where they were put to plough and cultivate the Earth, and they took their misfortune patiently. But on a ſudden though they had given no new provocation, he ſent Souldiers, and put them all to the Sword, which was a great affliction
G to ſeveral great Families in *Rome*.

If he gave Money at any time to any Body, he would be ſure to have it again, not H
by way of Loan, or upon condition to pay them Intereſt, but by way of Authority and Violence; and the poor People, were not only glad to reſtore it, but they ſcap'd well, if it did not coſt them all their own, whether it was their Patrimony, or acquired by their own Induſtry and Labour.

Thoſe who thought themſelves higheſt in his favour, he ruin'd under pretence of affection; obliging them to ſuch exceſſive expences in vain Feaſting and Entertainments, that ſome one ſingle Treat was ſo magnificent and ſumptuous, that it was ſufficient to undo a Man utterly, and forced him to borrow, that he was never able to pay; upon which ſcore ſome Perſons were affraid of his Friendſhip, becauſe it was not only uſeleſs, but dangerous; and to be eſteemed rather a ſnare, than an advantage. I

This was the humour of *Caius*, who hating no Nation like the *Jews*, no Nation felt ſo much the effects of his hatred. He began in *Alexandria* to ſequeſter their Oratories, and fill them with Statues, and no Man durſt oppoſe ſo great a Violence. There was now only the Temple at *Jeruſalem* unviolated; and to compleat his Impiety, he would needs raviſh that from God, and impropriate it to himſelf, with this Title,

THE TEMPLE OF THE NEW JUPITER, THE ILLUSTRIOUS CAIUS.

What do you intend, moſt preſumptuous and infatuated Prince? You are but a Man, K
and would uſurp upon God. 'Tis not enough for you to have dominion over ſo many People, that there is ſcarce a Nation or Climate, to which your Empire does not extend! But you will not ſuffer in the whole World one ſingle Place to be appropriated to God Almighty, in which it may be lawful with ſincere Piety to pay him that Devotion, which is due to his Divine Majeſty.

Are theſe the great hopes which the World conceived of your Reign? Or do you not know, that this courſe is no leſs, than to draw upon your ſelf and your whole Empire a deluge of all imaginable miſchiefs?

L

CHAP. XVIII.

With what auſterity Caius *treated* Philo, *and the other Embaſſadors from* Alexandria, *and how he would not be perſwaded to hear what they could ſay.*

BUT we muſt come now to the Paſſages in our Embaſſy. The day appointed for our Audience being come, we were no ſooner introduced, but we could eaſily M
perceive by his *Mien* and his *Geſture*, that *Caius* was rather become a Party than a Judge. For if he would have acted like a Judge, he ſhould have adviſed with his Counſel in an affair of that importance, wherein all the Privileges were in queſtion, that for four hundred years together had been enjoyed by ſo great a multitude of Jews, as lived in *Alexandria*, without the leaſt intrenchment or moleſtation. He ought to have heard both-ſides, debated the whole matter with his Counſel, and afterwards pronounced a juſt and equitable arreſt. But, inſtead of proceeding by thoſe methods of Juſtice, the pitileſs Tyrant, bending his brows upon us with a furious Brutality, cauſed the Intendants of the Gardens of *Mecenas* and *Lamia* (which are near both the Town and his Palace) to be called to him (for he had been retired thither for his recreation three N
or four days.) He commanded them to open the doors of the ſeveral Appartments, which opened into thoſe Gardens, for he was diſpoſed to walk and gave Order that we ſhould follow.

We threw our ſelves down at his feet, and ſaluted him with the Titles of *Emperour* and *Auguſt*. The manner in which he received our Salutation was ſuch, that we quickly found, that we were to deſpair not only of ſucceſs in our Embaſſy, but the ſafety of our Lives. For he told us frowning, and with an angry kind of ſmile; *Are not you the declared Enemies of the gods? Are not you they, who, when others acknowledge my Divinity, do refuſe and deſpiſe me?*

And ſaying ſo, he lifted up his hands towards Heaven uttering ſuch expreſſions, that O
I heard with too much horror to repeat them again.

Our

A Our Adverſaries obſerving it, and concluding that they had gain'd their Cauſe, could not conceal their exceſs of Joy, and there was not one of all the Attributes, wherewith God himſelf is honoured, but they gave to him.

There was a Perſon named *Iſidorus*, a great and dangerous Calumniator, who, perceiving *Caius* to be infinitely well pleaſed with his Flatteries and Cajolements, ſaid to him, *Sir, You would abhor theſe People much more, and thoſe who ſent them, did you know their malice againſt you. They are the only People, who refuſe to offer Sacrifice for your ſafety; and generally the whole Nation is guilty of the ſame ſtubbornneſs.* At which words we were not able to contain, but cryed out, *that it was falſe, for we ſacrificed Hecatombs to that purpoſe; and having waſh'd our Altars with the Blood of our Victims, we did not*
B *devour the Fleſh our ſelves like ſeveral other Nations, but burned all together in that Sacred Fire, and this we have done more than once or twice, for we did it three times, Firſt, upon your advancement to the Throne: Next, when you recovered of your great fit of Sickneſs, which was an affliction to the whole World: And the Third time, when we made it our ſolemn Prayer to God Almighty to give you ſucceſs in your Enterpriſes in* Germany.

'Tis true (the furious Emperour replyed) *you offered Sacrifices, but it was to another, not to me; and therefore, What honour did I receive by it?*

We could perceive at thoſe horrid Words our Blood to freeze in our Veins. In the mean time *Caius* paſſed from one apartment to another, finding fault where any thing was amiſs, and giving order how it ſhould be mended. We followed him, joſtled
C and derided by our Adverſaries, who abus'd and mock'd us, like Mimicks on a Stage; and indeed our whole negotiation might have paſſed for a Comedy, having nothing in it but appearance of Truth. For he, who ought to have been our Judge, was our Accuſer; and our own Party animated him againſt us. Having him therefore for an Enemy, and ſuch an Enemy, what could we do but be ſilent? And being ſilent is a kind of defence, eſpecially where nothing can be ſaid, that would have been pleaſing to him, and the fear of his violence upon our Laws had ſhut up our Mouths.

When he had given direction about his Buildings, he demanded ſeriouſly, and with great gravity of us? *Why we were ſo ſcrupulous in eating of Hogs Fleſh?* Upon which our Adverſaries (to Cajole him with their Flatteries) fell out into ſo immoderate and un-
D decent a laughter, that ſome of the Prince's Officers, which were about him, could ſcarce brook ſo great a diſ-reſpect; and it was ſo much the greater, by how much his humour was ſuch, there was not any but his *Privado's* and *Intimates*, that could without danger take the liberty upon them of but ſmiling in his preſence.

We replyed moſt humbly to the Emperour, *That the Cuſtoms of People were different, and that as among us there were ſome things forbidden, ſo there were others prohibited to other Nations.* And one of our Company inſtancing in thoſe who eat no Lamb, the Emperour laugh'd and reply'd, *They have no reaſon, for the Fleſh is not good.* Theſe Raileries augmented our trouble very much; but at length, in ſome kind of heat he asked us, upon what grounds we founded our Freedom? We began to lay before him our
E grounds, and he foreſeeing well that they would be reaſonable, and that we had many more to corroborate them, he roſe up on a ſudden, and ran into a great Chamber, cauſing his Servants to ſhut the Windows, whoſe Glaſs was contrived ſo as to let in the Light, but keep out the Wind; and was as clear as Cryſtal. We followed, and he came to us again, and demanded of us very moderately, what we had more to ſay? We would have gone on with our Reaſons; but inſtead of hearing them, he ran again in great ſpeed into another Hall, where he had commanded ſeveral Ancient Pictures to be brought for him to ſee; ſo that finding our ſelves ſo often interrupted in our Affairs, and in ſuch different manner, ſuppoſing we were to expect nothing but death, we addreſſed our ſelves in our extremity to the true, for protection againſt the counterfeit
F God; and it pleaſed him to have compaſſion on us, and by his infinite Goodneſs to moderate the fury of *Caius*, who commanded us to withdraw, and went away himſelf, only ſaying to thoſe who were next him, *Theſe People are not ſo bad, as unfortunate and beſotted not to believe me to be of Divine Nature.*

In this manner we departed not only from his Judgment, but from his Theatre, and Priſon, for what was it but a Theatre, where we were laughed at and derided? And the rigors of a Priſon are they comparable to the torments we endured from ſo many Blaſphemies againſt God, and ſo many Menaces from an enraged Tyrant againſt us? Becauſe ours (forſooth) was the only Nation, that obſtructed his being owned for a God.

G Upon this we deſiſted, and reſpited for a while, not out of love to our Lives, for could our death have been ſerviceable to the conſervation of our Laws, we would have embrac'd

it

it with joy, as conducting us to a happy Eternity. But because besides this it would H
have been destructive to our Laws, and offensive to those who sent us, forasmuch as
the management of such things are usually judged by their success, we comforted our
selves in some measure, that we had escaped such a danger, yet not without continuing
in great apprehensions, what judgment the Emperour would give. For how could
he be informed of the Equity of our Cause, when he vouchsafed not so much as to hear
us? And what could be more cruel, than to see the safety of our whole Nation depend
upon the manner, after which we five (who were Embassadors) should be treated?
For if *Caius* should declare in favour of the *Alexandrians*, what other Town would let
the *Jews* live in quiet? What other Town would forbear them? What other would not
destroy their Oratories? What other would not refuse them the Exercise of their Religi- I
on? So that the Abolition of all their Privileges, and the entire Ruine of the whole
Nation were before us, and the thoughts of them overwhelmed us with sorrow; and
the more, because we could see no resort nor refuge from our miseries: For those who
before seemed to favour our Affairs, began now to despair of our safety, and retired, not
daring to assist us any farther, though we sent to importune them; so little expectation
had they of Bounty, or Justice, from a Man, who would make himself a God.

K

L

FINIS.

M

N

O

The TABLE of the CHAPTERS IN THE Embaſſy of PHILO TO THE Emperor CAIUS CALIGULA.

THE Preface *of* Philo *upon the blindneſs of Man, and the incomprehenſible Grandeur of God.* Pag. 828

CHAP. I. *In what incredible felicity the People lived the firſt ſeven Months in the Reign of* Caius Caligula. p. 829

CHAP. II. *The Emperour* Caius *having Reigned but ſeven Months, falls into a deſperate fit of ſickneſs: The marvellous affliction that all the Provinces expreſt for it; and their inexpreſſible joy for his recovery.* p. 829

CHAP. III. Caius *abandons himſelf to all kind of Debauchery, and with horrible ingratitude and dreadful cruelty conſtrains* Tiberius, *Grandſon to the Emperor* Tiberius, *to kill himſelf.* p. 830

CHAP. IV. Caius *puts to death* Macro *Colonel of the* Pretorian *Guards, to whom he was obliged both for his Empire and Life.* p. 831.

CHAP. V. Caius *puts to death* Marcus Syllanus *his Father-in-Law, becauſe he gave him wiſe Counſel: And that Murder is followed by many others.* p. 833

CHAP. VI. Caius *requires to be reverenc'd as a Demi-God.* p. 834

CHAP. VII. *The folly of* Caius *increaſing, he requires to be worſhipped as a God; and imitates* Mercury, Apollo, *and* Mars. p. 835

CHAP. VIII. Caius *enraged againſt the* Jews, *becauſe they would not reverence him as a Demi-god, like other People.* p. 837

CHAP. IX. *The Inhabitants of* Alexandria *take advantage of the diſpleaſure of* Caius *to commit great cruelty and outrage upon the* Jews. *They deſtroy moſt part of their Oratories, and ſet up the Emperor's Statues; though no ſuch thing had ever been attempted in the Reigns of* Auguſtus *or* Tiberius. *The Praiſes of* Auguſtus. ibid.

CHAP. X. Caius *being already incenſed againſt the* Jews *of* Alexandria, *is much exaſperated by the Calumnies of* Helico, *formerly an Egyptian Slave, but now in great favour with the Emperour.* p. 840

CHAP. XI. *The* Jews *of* Alexandria *ſend Embaſſadors to* Caius, *to repreſent their Grievances, of which number* Philo *was chief.* Caius *receives them kindly in appearance, but* Philo *judg'd very well that he was not to be truſted.* p. 841

CHAP. XII. Philo *and his Collegues are informed that* Caius *had ſent Orders to* Petronius, *Governour of* Syria, *to cauſe his Statue to be ſet up in the Temple of* Jeruſalem. p. 842

CHAP. XIII. Petronius *being ſenſible of the Injuſtice and ill Conſequence of it, is much troubled about the execution of that Order.* p. 844

CHAP. XIV. Petronius *Orders a Statue to be made, but very ſlowly; he endeavours to perſwade the* Jews *to admit it, but in vain. The* Jews *aſſemble from all places, unanimouſly conjuring him againſt the Execution of that Order, and to give them leave to ſend Embaſſadors to the Emperour.* p. 845

CHAP. XV. Petronius *affected with their Reaſons, and thinking it unſafe to run them into deſpair, writes to* Caius *on purpoſe to gain time.* Caius *is inraged, but diſſembles it in his Anſwer to* Petronius. p. 846

CHAP. XVI. *King* Agrippa *comes to* Rome, *and finding from* Caius *his own Mouth his deſign of Erecting his Statue in the Temple of* Jeruſalem, *he falls into fainting fits; being recollected, he writes to the Emperour.* p. 848

CHAP. XVII. Caius *relents upon* Agrippa's *Letter, writes to* Petronius *to alter nothing in the Temple, but repents immediately. He cauſeth a Statue to be made privately in* Rome, *and ſent as privately to* Jeruſalem, *when he was to go to* Alexandria; *he continues his reſolution to be owned there as a God. His Injuſtice and Cruelty.* p. 851

CHAP. XVIII. *The Paſſion wherewith* Caius *treated* Philo *and the reſt of the Embaſſadors.* p. 854

A TABLE *of the Chiefeſt and moſt Memorable Things, which are handled in This VVORK.*

A

Aaron, Moſes's brother 67 G. cometh to meet him, *ib.* I. holdeth up *Moſe*'s hands 77 A. elected High-Prieſt, 88 M. his Sons 89 A. High-Prieſthood confirmed to him 102 K. giveth his Prieſtly Ornaments to *Eleazar* 104 I. his death *ibid.* K.

Aaron's Rod fructifieth 103 A.

Abdon, Judge of *Iſrael* 139 E. renowned for his iſſue, *ibid.* F.

Abel ſecond Son of *Adam* 29 B. is commended, *ibid.* C. is ſlain by his brother and why, *ibid.* C.

Abias levieth an Army 223 I. overcometh *Jeroboam*, *ibid.* N. dieth, *ibid.* O. his iſſue, *ibid.*

Abiathar eſcapes *Saul*'s hands 166 L. telleth *David* of his Families ſlaughter, *ibid.* asketh counſel of God, 173 B. diſpoſſeſſed of the Prieſthood, 104 I. helps *Adonias*, 199 D.

Abigail pacifieth *David* 169 B C. after married to *David*, *ibid* E.

Abihu, Aaron's ſon, burned 89 G. and why, *ibid.* G.

Abimelech King of *Gerar*, enamoured of *Sara* 39 E. plagued for taking her *ibid.* E. made a covenant with *Abraham*, *ibid.* G. expelleth *Iſaac* his Country 43 F. after makes a league with him, 44. I.

Abimelech, Gideon's baſtard ſon 137 B killeth 69 of his brethren, and uſurpeth *ibid.* B. practiſeth againſt the *Sichemites ibid.* E. ſlayeth him and ſacketh their City *ibid.* G. burned the *Sichemites* fled to the rock 138 H. taketh *Tabez ibid.* K. is wounded and ſlain, *ibid.* K.

Abiram rebellious, 101 C. he and thoſe that were with him, ſwallowed up, 102 H.

Abiſai overcometh the *Idumæans* 182 L. ſent againſt the *Ammonites*, 183 E.

Abiſai's valour, 197 A.

Abiſag nouriſheth *David*, 199 C.

Abner, Saul's Uncle 151 B. queſtioneth with *Saul ibid.* B. General of his Army 164 M. maketh *Iſboſeth* King 176 H. revolteth from *Iſboſeth ibid.* O. killeth *Azael ibid.* K. perſwadeth the Governours to create *David* King 177 B. is ſlain, 177 D E.

Abraham ſon of *Thares* 35 C. tenth from *Noe ibid.* C. taught the *Egyptians* Religion and Arts 36 M. firſt preacher of the word 35 F. his wiſdom, *ibid.* an Aſtronomer 36 M. and an Arithmetician *ibid.* M. his houſe 36 I. oppreſſed by Famine *ibid.* K. divided the Land with *Lot*, 36 K. reſcueth *Lot* from the *Sodomites* 37 E. a ſon promiſed him *ibid.* F. foretold his progeny to be evil entreated, 38 H. circumciſed himſelf and *Iſmael* 38 L. entertaineth Angels, and entreateth for the *Sodomites ibid.* N. intended to offer his ſon 41 B C. marrieth *Chetura ibid.* G. provideth a wife for his ſon 42 K. dieth 43 D. is commended, *ibid.*

Abſence of *David* excuſed, 164 L.

Abſalon killeth *Amnon* 189 O. fled to *Geſſur* 178 C. revoked from baniſhment, and how *ibid.* F. affecteth the Kingdom 188 K. proclaimed King *ibid.* L paſſeth over *Jordan* 191 E. his overthrow 191 E. ſlain by *Joab. ibid.* F.

Abundance foretold, 61 G.

Abundance of Silver, 216 M.

Abundance of victuals foreſhewed 239 M. affected, 240 E.

Abundance of victuals ſhewed, 736 I.

Acclamation of the people, 463 A.

Accuſation of *Laban* againſt *Jacob* 47 D. of *Jacob* againſt him, *ibid.* F. of *Putifar*'s wife againſt *Joſeph* 54 H. of *Doeg* againſt *Achimelech* 166 I. of *Ariſtobulus* and *Hircanus* 362 E F. of *Antipater* againſt his brethren 592 M. of *Nicolaus*, 601 B. of *Antipater* againſt *Archelaus*, 606 M. of the *Jews*, 610 K.

Achab ſon of *Amri*, King of *Iſrael* 225 N. followeth impieties, *ibid.* took to wife *Jezabel* 226 B. ſeeketh *Elias*, 227 H. covets *Naboth*'s Vineyard 228 F. his repentance 229 K. twice overcometh the *Syrians*, 313 C D. reproved for diſmiſſing *Adad* 231 K. inpriſoneth *Michaias*, and why 233 H. rejected his advice, *ibid.* I. wounded, dieth *ibid.* K. *Ahab*'s ſeventy ſons 243 K

Achan ſtole the ſpoils dedicated to God 123 E. hid them in his tent, *ibid.* found guilty, and put to death, 124 I.

Achaz King of *Juda*, ſacrificeth his ſon 251 I. ſerves Idols, *ibid.* overthrown in battle, *ibid.* O. hireth *Theglaphalaſar*, *ibid.* ſhuts the Temple-Gates 252 B. dieth, *ibid.*

Achaias reproved *Solomon* 217 I. foretold *Jeroboam* to be King over ten Tribes, *ibid.* 217 O.

Achis a King of the *Philiſtines* 165 C. leads out *David* againſt the *Hebrews* 172 N diſmiſſeth him, and why, *ibid.* O.

Achitophel's counſel againſt *David* 189 O. hangeth himſelf, 190 O.

Acmes's letter to *Antipater* 456 N. executed, 461 E.

Acquaintance of *Rebecca* with *Abraham*'s ſervant, 4.

Act of *Saul* moſt malicious, 166 L.

An Action how ſaid to be good, 157 E.

Action of *Saul* and his people, 157 B.

Acts of the *Iſraelites*, 129 B C D.

Acts of *Simon* againſt the Zealots, 706 I K.

Act moſt cruel, 736 L M.

Actian War, 580 O.

Adad, King of *Damaſcus*, overcome, 181 G.

Adad King of *Syria*, propoſeth conditions to *Achab* 229 L M. overthrown 230 C. his ſecond expedition, *ibid.* E. taken, priſoner, is diſmiſſed 731 I. diſcomfitteth and ſlayeth *Achab* 233 K. asketh counſel of *Elizeus*, 240 F. his death foretold *ibid.* I.

Adam created, and how 28 H. placed in Paradiſe, *ibid.* forbidden the tree of knowledge, *ibid.* tranſgreſſeth, *ibid.* L. caſt out of Paradiſe 29 A. begot *Cain* and *Abel*, *ibid.* O. and other children alſo 30 G. his age and death. *ibid.* K. and 7. B. prophefied of a twofold deſtruction, *ibid.* L.

Adar, a Month of the *Hebrews*, 120 K.

Adar enemy to *Salomon* 217 M. ſpoiled the Lands of the *Iſraelites*, *ibid.*

Adoniberec taken 129 B. puniſhed, confeſſeth God's juſtice, *ibid.* C.

Adonias affecteth the Kingdom 199 C. flieth to the Altar 187 D. requireth *Abiſaah* 200 L. ſlain, *ibid.* M.

Adverſities befel the *Iſraelites* 132 N. and why, *ibid.* C.

Avice of *Raguel* allowed 78 L. of the Elders rejected 218 F. of young Men accepted, *ibid.* G.

Adultereſs, her policy, 54 H.

Adultery 94 H. puniſhed, 115 A.

Adultery of *Eli*'s ſons, 143 F.

Adultery of *David*, 184 F.

Affairs of *Joſeph*, 637 D.

Affection of *Joſeph* towards his brethren 60 I. of *Jonathan* to *David*, 165 B.

Affinity with *Jacob* and *Rachel* 45 F. of *Saul* and *Jonathan* with *David* 162 I. of *Demetrius* with *Ptolomy*, 336 B.

Affliction of the *Hebrews*, with the cauſes thereof 62 M N O 68 L.

Africa from whence it took its name, 4 I.

Agag, King of the *Amalekites* taken, 157 B. ſpared, and why, *ibid.* K. put to death 159 I. and why, *ibid.* K.

Agar Sarah's handmaid 38 I. contemned her miſtriſs, and why, *ibid.* fled commanded to return *ibid.* K. and promiſed happineſs *ibid.* K. brought forth *Iſmael*, *ibid.* A. caſt out with her ſon *ibid.* K. comforted, *ibid.* L.

Age of *Iſaac*, at his offering 41 A. when he died, 49 F.

Age of the Fathers before the Flood, 31 B.

Age of *Abraham* 43 D. of *Jacob*, 62 I.

Aggeus the Prophet encourageth the *Jews*, 280 D.

Agreement of the ſeditious 712 O. 724 I.

Agrippa offereth 100 fat Oxen 423 B. reconciled to the *Ilienſians*, *ibid.* F. confirmeth the *Jews* privileges 425 D. writeth to the *Epheſians*, 432 K.

Agrippa becometh poor, 486 M. borroweth money, 487 D. admitted to *Cæsar*'s presence, D. accused by *Eutychus*, 487 M. 488 I. imprisoned, 489 E. hateth *Tiberius*, 615 G. getteth *Caius*'s freindship, *ibid.* his happy fortune foretold, 490 E. certified of *Tiberius*'s death, 492 L. departs to his Kingdom, *ibid.* M. his request of *Caius*, 496 M. his speech to the Senate, 417 B. hangeth up his Golden Chain, 520 M. his acts, 522 K L. *&c.* 523 D. 524 F. saluted for a God, 524 I. his death, *ibid.* K. his children, *ibid.* O.

Agrippa's request to the Empress, 535 D obtaineth *Philip*'s Tetrarchy, *ibid.* E. getteth a portion of *Galilee*, 536 M. deposes *Joseph*, 539 B. inlargeth the City of *Cæsarea*. *ibid.* G. his kindness to the *Berytians*, *ibid.* G. his Epistles to *Joseph*, 21 D.

Agrippa excuseth *Cæsar*, &c. 626 K. his Oration, 625 G. 627. 628. driven out of the City, 629 B.

Aid that came to the *Romans*, 681 D.

Aid of the *Idumæans*, 690 O.

Ainon or *Ai* taken and burnt, 124 K.

Ainites discomfit 3000 *Israelites* and slew 36, 123 F. after put to flight and slain by *Joshua*, 124 K.

Air temperate, 702 I.

Albinus Governour of *Judæa*, 539 C. full of wickedness, 621 D. pacifieth the Country, 539 F. executeth malefactors, 540 K.

Alcimus High Priest, 323. accuseth *Judas* and his brethren, N. his popularity, 324 B. killeth all of *Judas*'s faction, *ibid.* C. dieth suddenly, 325 I.

Alexander King of *Macedonia*, 293 M. overthroweth *Darius*'s Army *ibid.* subdues *Darius*, 294 C. marcheth towards *Jerusalem*, 295. I. honourably received by the High Priest, and the rest, *ibid.* his sacrifice in the Temple, *ibid* I. adoreth the High-Priest, *ibid.* M. his death and successors, 297 M.

Alexander warreth against *Demetrius*, 330 B. laboureth to win *Jonathan*, *ibid.* I. slayeth *Demetrius*, 332 B. marrieth *Ptolomy*'s daughter, 33 M. sendeth presents to *Jonathan*, 335 I. discomfited and slain, 336 B.

Alexander, Zebina obtaineth the Kingdom, 847 K. slain, *ibid.*

Alexander King of the *Jews*, 350 N. 562 H. besiegeth *Ptolemais*, *ibid.* H. his overthrow, 352 C. besiegeth *Gaza*, 353. I. sedition raised against him, 562 K. 353 D. overcome, *ibid.* 562 F. Citrons cast at him, 354 A. crucifieth 800 *Jews*, 354 F. 562 O. his sickness and advice to his Wife, 356 C. 563 K. his death and funeral, 356 E F.

Alexander son of *Aristobulus*, 366 C. overcome, *ibid.* E. beheaded, 369 O.

Alexander Herod's son, 422 O. marrieth *Claphira*, *ibid.* his defence, 428 L. 419 A B. reconciled to his father, 429 E. 437 G. bribeth the Eunuchs, 589 G. imprisoned, 437 A. 590 K. accused of treason, *ibid.* 437 B C. *&c.* writeth Books, 590 L. condemned, 444 M. strangled, 594 K. false *Alexander*, *&c.* 472 H. 611 B. condemned to tug at an Oar, 472 O. 611 E.

Alexander's cruelty, 354 F.

Alexandra governeth the Kingdom, 357 M. imprisoneth *Aristobulus* wife and children, 564 K. commits charge to the *Jews*, 357 M. her embassage to *Tigran*'s, 357 N. her death, 358 L.

Alexandra solliciteth *Antonius*, and why, 394 B. excuseth her self, *ibid.* suspected by *Herod*, *&c.* 395 K. pretending to flie is betrayed, *ibid.* M. certifieth *Cleopatra* of *Herod*'s treachery, 397 B. striveth to acquit her self, 408 M. seeketh to get *Herod*'s Castles, 409 L. put to death, 409 N.

Alexas marries *Salome*, 449 A. dismisseth the Nobles, 462 M.

Alliance of *Abraham* with his wife, 39 F. of *Jacob* with *Laban*, 45 F. of *Saul* and *Jonathan* with *David*, 162 M. of *Juda* with the *Israelites*, 251 M.

Allowance of *Micheas*, 233 H.

Allusion of *Jonathan*, 165 B.

Alacrity of the *Romans*, 714 N.

Allegiance renounced, 764 I.

Altar of Incense, 85 D.

Altars of Idolaters to be destroyed, 111 B.

One Altar to be erected, *&c.* and why, 111 E.

Altar builded by *Joshua* 122 N.

Altar erected by the two Tribes and half, 127 E. and why, 128 L.

Altar of Gold and of Brass were placed, 211 I.

Altar in *Bethel* clave in twain, 220 B.

Altar erected by *David* 198 K.

Amalekites war against the *Israelites*, 76 I K. overcome by the *Israelites*, 77 C. spoiled, and their utter ruine foretold, *ibid.* 118 N. overcome the *Israelites*, 135 B. are destroyed, 156 O. burnt *Siceleg*, 173 A.

Amarames Moses's Father. See *Amram*.

Amasias K. of *Juda*, 246 E. revengeth his father's death, 247 M. overcometh the *Amalekites*, *ibid.* O. reproved, and why, 248. A. commandeth *Joas* to yield him homage, *ibid.* D his army flies, and he taken prisoner, *ibid.* E. is slain, *ibid.* F.

Amasa slain, 194 O.

Amazement of the seditious, 755 G.

Ambition, 177 E. of *Adonias*, 199 D. of *John*, 698 M. of *Eleazar*, 711 F.

An ambush laid for the *Ainites*, 124 I.

Ambushes of *Saul* for *David*, 167 E. *&c.* of *Adad* for *Joram*, 238 A.

Amnon deflowreth *Thamar*, 186 L M.

Ammonites, oppress the *Israelites*, 138 M. and are overcome, 139 A. injure *David*'s Ambassadours, 183 C. revenge wrought on them, *ibid.* F. War against *Josaphat*, 234 G. kill one another, 235 K.

Ammorites overcome, 104 M. their country possessed by the *Hebrews*, 105 B.

Amos a wicked King, 258 D is slain, *ibid.*

Amphitheater built by *Herod*, 410 G. 415 L.

Amram Moses's father, 63 B. prayeth to *God*, 63 B. casts *Moses* into the River, and why, 63 G.

Amri King of *Israel*, 225 M. slew *Thaman*, *ibid.* his impiety and death, *ibid.* N.

Ananias's death, 631 C.

Ananus High-Priest, 539 B.

Ananias High-Priest slain, 736 N.

Ananus stoneth *James*, 539. C.

Ananus Governour of *Jerusalem*, 637 F. his invective against the zealous, 689 A. disposeth his souldiers, *ibid.* slain, 694 K.

Ananus a cruel souldier, 636 K.

Achimelech entertaineth *David*, 165 B. delivers him *Goliah*'s sword, *ibid.* C. accused to *Saul*, 166 I. and slain, 166 K.

Ancestors conceal not honest things, 25 G.

Angels guarded *Elizeus*, 238 C.

Angels (*i. e.* sons) of God, 30 L.

Angel resisteth *Balaam*, 105 F.

Angels promise *Abraham* a son, 39 A. enter *Lot*'s house, *ibid.* foretel the destruction of *Sodom*, *ibid.*

Angel appeared to *Agar*, 38 I. 40 K. to *Jacob*, 45 B. 48 M. to *Manaach* his wife, 139 F. foretelleth her *Samson*'s birth, *ibid.* F. worketh a miracle, 140 K. 238 C.

Anger. *See* Wrath.

Antilaus receiveth charge from *Artabanus*, 499 E. killeth a noble man, 500 I. reproved and accused, *ibid.* M. taketh *Mithridates* prisoner, 500 O.

Anna, wife of *Elcana*, prayed to God for a son, 143 G. bare *Samuel* and consecrated him to God, 144 I.

Annius taketh *Gerasa*, 702 N.

Answer of *Simon* to *Jesus*'s Oration, 691 A.

Answer of *Isaac*, 41 C. of *Balaam* to *Balac*, 106 M. of God to *Joshua*, 124 H. of *Achab* to the *Syrians* 229 O. of *Cæsar* to *Herod*, 582 H. of *Antipater* to *Herod* 600 L. of *John*, 684 M. of *Eleazar* to *Antiochus*, 818 I. of *Alexander*, 295 K.

Antæus against whom *Hercules* made war, 42 I.

Antigonus copartner in the Kingdom, 349 D. his death complotted *ibid.* F. effected, 350 H. 551 C.

Antigonus accuseth *Hircanus* and *Antipater*, 370 D. 568 H. promiseth the *Parthians* money, and why, 380 F. restored to the Kingdom, 383 H. cutteth off *Hircanus*'s ears, *ibid.* H. declared an enemy to the *Romans*, 384 C. 577 E. upbraideth *Herod*, 385 N. getteth *Massada*, 575 A. repulseth *Herod*'s power, *ibid.* surpriseth *Herod*'s victuallers 386 B. cruelly handleth *Joseph*'s carcass, 577 O. submitteth himself to *Sosius*, 391 H. put to death, *ibid.* L.

Antiochus the Great vexeth the *Jews*, 305 E. recovers Cities of *Cœlosyria*, *ibid.* F. his Epistle to *Ptolomy*, 306. his Edict in honour of the Temple, 306. his Epistle to *Zeuxis*, 307 I.

Antiochus Epiphanes departeth *Egypt*, 313 L. spoileth the Temple of *Jerusalem*, *ibid.* N. abrogates God's Laws, 214 G. inforceth the *Jews* to Idolatry, *ibid.* torture-reth

tureth *Eleazar*, 818 M. ſlayeth him, 819 H. forbiddeth the Jews to uſe their Laws, 314 G. *&c.* invades *Judæa* again, 317 I departeth into *Perſia*, *ibid.* beſiegeth *Elymas*, 321 I. falleth ſick and dieth, *ibid.* K.
Antiochus Eupater created King, 321 N. marcheth into *Judæa* 312 B. fighteth with *Judas Macchabeus*, *ibid.* C. marcheth againſt *Philip*, *ibid.* E. entreth a league with *Judas*, 323 I. ſlayeth *Philip*, *ibid.* K. diſplaceth *Onias*, *ibid.* is ſlain, *ibid.* M.
Antiochus ſon of *Alexander*, 337 I. crowned King, *ibid.* diſcomfited *Demetrius*, 338 A favoureth *Jonathan*, *ibid.*
Antiochus marrieth *Cleopatra*, 343 K putteth *Triphon* to flight, *ibid.* L. warreth againſt *Hircanus*, 345 I. permitteth a truce, *ibid.* K. ſlain 346.
Antiochus Gryphus overcometh *Alexander*, 347 I. his War againſt his brother, *ibid.* ſlain, 353. M.
Antiochus Cyzicenus warreth againſt his brother, 347 K. 351 B. put to flight 347 N. ſlain, 353 M.
Antiochus Euſebius puts *Seleucus* to flight, 353. N. ſlayeth *Seleucus*'s brother, *ibid.* dieth, *ibid.* O.
Antiochus Seleucus ſlayeth his Uncle, 353 M. burned, *ibid.* N.
Antiochus Dionyſius King, 355 K. thruſt out of his Kingdom, *ibid.* ſlain, 345. M.
Antiochus perfidious to his Citizens, 762 M N.
Antiochus King of *Comagena* accuſed, 77 O. his choice *&c.* *ibid.* M. reconciled to *Cæſar*, *ibid.* N.
Antipas Herod's ſon, 606 K. claimeth the Kingdom, *ibid.* accuſeth *Archelaus*, 606 L. hath part of the Kingdom with *Archelaus*, 471 D.
Antipater the *Idumæan*, 360 K. incenſeth the Princes againſt *Ariſtobulus*, 360 M. relieveth *Gabinius*, 367 M. his wife and children, 369 A. *&c.* gathereth ſouldiers for *Cæſar*'s ſervice, *ibid.* E. made a citizen of *Rome*, and Governour over *Judæa*, 370 C D E. 567 F. makes his ſons Governours, 372 B. perſwadeth *Hircanus* to fly, 564 N. his exploits, 567 C. poiſoned, 377 H. 570 K.
Antipater baniſhed, 585 G. advanced, 426 M. inciteth his father againſt his brothers, 426 N. his congratulation, 429 F. plotteth againſt his brethren, 433 E. 588 L. cauſe of miſchief, 436 M. governeth the Kingdom, *&c.* 448. L. practiſeth his fathers death, *ibid.* M. 568. M. could not deceive his Aunt, 448 N. hateth his brothers children, 449 C. his treaſons, 599. F. accuſeth *Sylleus*, 598 L. 452 K. ſtudieth to win favour, 594 M. conſpireth againſt his father, 594 L. accuſed by *Herod*, 455 E. 599 F. anſwereth his fathers objections, 456 H. hated of all, 599 B. 457 G. hath liberty to juſtifie himſelf *ibid.* D. put to death, 461 G. 603. A.
Antipater accuſeth *Antipater*, 453 E.
Antipater accuſeth *Archelaus*, 465 E. 606 L M.
Antipatris built, 430 N. burned, 635. C.
Antiphilus's letter to *Antipater*, 456 M. blamed, 459 B.
Antiquity of the Jews proved, 784 M. *See* Arguments.
Antiquities when written, 523 B.
Antonia deſcribed, 722 A. not unlike a City, *ibid.* C.
Antonius writeth to *Hircanus*, 378 G. written in the Jews behalf, 379 K. maketh Tetrarchs, 380 C. loveth *Herod*, 384 B. maketh *Herod* King, *ibid.* C. requireth *Ariſtobulus*, 394 B. giveth *Cleopatra* a portion of *Judæa* and *Arabia*, 399 H. conquereth *Armenia*, *ibid.* M.
Aphrica, once called *Lybia*, 42 I.
Apollonius accuſeth the Jews, 806 M.
Apollonius ſent to rob the Temple, 417 B. acknowledged, his offence, *ibid.* C. General of *Antiochus*'s Army, 316 E. diſcomfited and ſlain, *ibid.* E.
Apollonius Daous put to flight, 334 E.
Apology of *Achimelech*, 166 K. of *Ariſtobulus*, 363 H.
Apoſtacy of the Prieſts, 294 A.
Apoſtates from the Jewiſh Religion, 213 I.
Apparel, 612 O.
Appion wrote coldly, 708 of *Moſes* and the Jews, *ibid.* his fiction refuted, 799 F. *&c.* denieth his Country, 800 H. raileth againſt the Jews, *ibid.* I. his objection of the Aſſes head anſwered, 803 A. upbraideth the Jews, 805 D. praiſeth himſelf, *ibid.* accuſeth the Jews. 494 I.
Apples of *Mandragora*, 47 A.
Apprehenſion of *John* and *Simon*, 759 E.
Arabians Iſmael's poſterity, 40 I. ſlay *Herod*'s Souldiers, 290. M. kill the Jews Embaſſadors, 401 I. overcome, 402 G. receive thieves, 439. A. brake the league made, 574 H. defeat *Herod*'s Army, 580 O. are overcome 582 K.
An Arbiter betwixt the Senate and *Claudius*, 617 E.
Archelaus accuſed, 454 K. promiſeth his ſubjects favour, 605 C. appointed, 603 D. lamenteth, 605 B. ſuppreſſeth the ſedition, 464 K L. repairs to *Rome*, *ibid.* O. approved, *&c.* 466 N. accuſed, 470 L. excuſed, 471 B. accuſed and baniſhed, 473. D. his dream, 612.
Archelaus King of *Cappadocia*, 437 F. his ingenious ſpeech, 590 M. conferreth with *Herod*, 590 L. reconcileth *Alexander* to his father, 437 G. made *Herod*, and *Pheroras* friends, 438 I. excuſeth himſelf 442 L.
Aretas King of *Arabia*, 564 N. overthroweth *Alexander*, 355 M. puts *Ariſtobulus* to flight, 361 I. furniſheth *Hircanus* with 50000 ſouldiers, 564 N.
Aretas accuſeth *Sylleus*, 452 K. diſcomfited *Herod*'s army, 484 N.
Arguments for the Jews antiquity 784 M. 785 A. *&c.* 786 G. *&c.* 787 A *&c.* 788 M. *&c.* 789 F. *&c* 791 D.
Arioch a Captain of the *Aſſyrians*, 37 B.
Ariſteus obtaineth the Jews liberty, 299 K.
Ariſtobulus firſt King, *&c.* 349 D. impriſoneth his brethren, famiſheth his mother, *ibid.* 560 N. his puniſhment, 350 I K. 561 F. compelleth the *Iturians* to be circumciſed, 350 M. ſlayeth *Antigonus*, 350 H. his miſerable end, 350 L. 561 G.
Ariſtobulus accuſeth the Phariſees, 357 I. his attempt, 358 I. ſeizeth the Caſtles, *ibid.* K. ſtriveth for the Kingdom with *Hircanus*, 360 I. agreed, *ibid.* K. his war againſt *Aretas* and *Hircanus*, 362 C. his preſents to *Pompey* 362 D. promiſeth *Pompey* money, 364 I. led to *Rome*, 365 M. poiſoned, 369 C.
Ariſtobulus, why not ſent to *Antonius*, 394 D. his death contrived, 395 L. drowned, 396 C.
Ariſtobulus, *Herod*'s ſon, 422 O. accuſed, 426. K. *&c.* reconciled, 429 E. objected to his wife her birth, 589 B. condemned, 444 L. ſtrangled, 445 F.
Ariſtobulus hateth *Agrippa*, 487. B. entreateth *Petronius*. 495 C.
Ariſtobulus governeth *Armenia*, 536 M. his ſubtilty 546 H.
Ariſtocracy the beſt kind of government, 113 A.
Arithmetick, 36 M.
Arius King of *Lacedæmon*, 311 G. ſendeth Letters to *Onias* 312 H
Ark of *Noah*, 30 N. the length and breadth thereof, *ibid.* L M. where it reſted, 31 D.
Ark of God ſurprized, 144 N. carried into the Temple of *Dagon*, 146 L. carried to *Bethſama*, 147 O brought to *Jeruſalem*, 180 M N.
Ark transferred into *Ceriathiarim*, 147. F.
Ark carried into the Temple, 210 F. placed in the Sanctuary and in it the Tables of Stone, 211 H.
100000 Armed Men againſt *Joſeph*, 639 F.
Arms of the *Egyptians*, *&c.* 72 N.
Armour of *Goliah*, 159 C.
Armour of *Saul*, 160 I.
Armour of the *Roman* footmen, 661 C.
The Armies order when the Tabernacle removed, 95 B.
An Army ſent againſt the *Midianites*, 108 L.
Army of *Senacherib* deſtroyed, 256 F.
An huge Army of the *Canaanites*, 125 D.
Army of *Suſac*, 221 H. of *Joſaphat*, 231 N. of *Ozias*, 247 N.
Army of the *Romans*, 660 L.
Army of *Herod* overthrown, and why, 484 M N.
Arnon a River, 104 L.
Arrival of the *Iſraelites* at *Raphidim*, 75 F. of *Raguel* in *Sinai*, 77 F. of the Ark at *Bethſama*, 147 D.
Arrogancy of *Amaſias*, 248 O. of *Ozias*, 250 B. of the Jews, 756 K.
Arſaces King of *Parthia*, 340 D. taketh *Demetrius*, *ibid.* ſlayeth *Antiochus*, 346 A.
Aſprenas's Gown defiled, 509 A. he is cut in pieces, 511 B.
Art of forging, who firſt invented, 29 G.
Artabanus King of *Media*, 479 D. obtaineth *Parthia*, *ibid.* reſtored to his Kingdom, 483 E.
Artabanus requireth *Izates*'s aſſiſtance, 530 M. recovereth his Kingdom, 531 B.
Artaxerxes King of *Perſia*, 286 B. no man to approach his Throne, unleſs he were called, 297 I. honoured *Mardoche*, 290 D. hangeth *Aman*, 291 I. ſendeth letters for the Jews ſafety, *ibid.* L.

Artorius ſaveth himſelf, 748 I. his promiſe to *Lucius*, *ibid.*
Aruncius ſignifieth the Emperours death, 512 M.
Aſa King of *Juda*, 224 K. his piety, *ibid.* K. his victory, *ibid.* M. inciteth the King of *Damaſcus* againſt *Baſa*, 229 I. dies, 226 B.
Aſcalonites puniſhed, and why, 309 L.
Aſer the ſon of *Jacob*, 46 O. what it ſignifies, *ibid.* O. his ſons, 61 C.
Aſinæus beſet by the Governour of *Babylon*, 598 L. his friendſhip ſought, 100. received charge from *Artabanus*, 499 E. poyſoned, 500 M.
Aſphaltite lake, 702 K. admirable property thereof, *ibid.*
Aſſault of *Jeruſalem*, 740 K. of *Antonia*, 742 M.
Aſſar for how much ſold, 97 D.
Aſſes head ſold, 238 F.
Aſs ſpeaketh to *Balaam*, 105 G.
Aſſes how many taken at one booty, 109 A.
Aſſes of *Cis* loſt, 150 L. found, *ibid.* N.
Aſſes head objected, 803 A.
Aſſembly of the *Hebrews* thrice in the year, 111 F.
Aſſembly of *Samaritans* on *Mount Gerazim*, 670 B.
Aſſurance of *Joſeph*, &c. 671 L.
Aſſiſtance of God promiſed, 110 L. of *Saul* to the men of *Jabes*, 152 L.
Aſſyrians Lords over *Aſia*, 37 A. overthrew the *Sodomites*, *ibid.* B. of whom took their name, 42 H. overcame the *Iſraelites*, 250 E. 253 N. tranſported them 252 A. 253 N. vanquiſhed the *Syrians* and them of *Damaſcus*, 250 F. and 252 G. their diſtruction foretold, 250 D. effected, 257 L.
Aſtrological predictions, 491 B.
Aſtronomy invented, 36 N.
Athalia rooteth out the royal blood, 244 D. and put to death, 245 H.
Athniel a Judge of *Iſrael*, 133 C. overcometh *Schiſar*, *ibid.* C. recovereth the *Iſraelites* liberty, *ibid.* C.
Athronges uſurpeth the Kingdom, 468 O. taken 469 C.
Attendance on *Saul*, 151 F.
Attire of *Veſpaſian* and *Titus*, 766 I.
Avarice, 177 E. of *Antiochus*, 343 N. of *Sabinus*, 467 C. not terrified with puniſhment, 738 H.
Authority how purchaſed, 61 F.
Authority of *Moſes*, 97 C.
Authority of *Mordocheus*, 292 F. of the Phariſees, 356 C.
Authors of the ſedition puniſhed, 102 M.
Authors of injuries puniſhed, 672 N.
Azarias the Prophet exhorts to vertue, 224 M.
Azarias the High-Prieſt, 250 B.
Azael King of the *Aſſyrians*, 228 D.
Azael's tyranny foretold, 240 C. invades *Judæa*, 246 D. hired to depart, *ibid.* invades the *Iſraelites*, 245 M. deſtroys their Country, *ibid.* M.
Azotians plagued, and why, 146 L.

B.

Baal god of the *Tyrians*, 244 B. his Prieſts ſlain, *ibid.*
Baaras a root, 768 I. his property, *ibid.*
Baaſa King of *Iſrael*, 214 I. roots out *Jeroboam's* race, *ibid.* his impiety, 224 N. a Prophecy againſt him, *ibid.* ſurprizeth *Ramah*, 225 I. dieth, *ibid.* K.
Babas's ſons preſerved, 410 D. accuſed, 410 F. ſlain, *ibid.*
Babylon, the place where tongues were confounded 33 C. what it ſignifies, *ibid.* D. beſieged and taken, 271 O.
Babylonians require *Anilæus*, 501 F. ſlay the *Jews*, 502 K.
Babylonian veil, 721 A.
Bacchides ſent againſt *Judas*, 323 N. uſeth tyranny and treachery, 324 B. fights with *Judas*, 326 B. is ſlain, *ibid.* murthereth thoſe of *Judas's* faction, 328 B. practiſeth againſt *Jonathan*, *ibid.* C. revengeth himſelf on the fugitives, 329 K. maketh peace with *Jonathan*, *ibid.* M.
Bagoſes General of *Artaxerxes's* army, 293 H. offereth outrage to the *Jews*, *ibid.*
Bakers dream expounded, 54 O. hanged, 55 A.
Bala Rachel's handmaid, 46 O. bare *Naphtalim* and *Dan*, *ibid.* P.
Balaam a Diviner or Prophet, 105 E. denieth to go with *Balac's* Embaſſadours, *ibid.* F. cometh to *Balac*, 106 I prophecieth good to befal the *Iſraelites*, 106 K. his counſel to *Balac* and the *Midianites*, *ibid.* O.
Balac ſends an Embaſſage to the *Midianites*, 105 E. alſo to *Balaam ibid.* E. reproved him, and why, 106 L. follows *Balam's* counſel, 107 B.
Balin a King of *Syria*, 37 A.
Ballas a King of *Aſſyria*, 37 A.
Balm, 215 P. 235 A.
Balthaſar his pride, 271 H. his viſion of the hand, *ibid.* ſlain, 271 N.
Banaia ſlays an *Ægyptian*, 197 B. kills a Lyon, 197 B. ſubſtituted in *Joab's* place, 204 L.
Baniſhment of *Cain*, 29 E. of the diviners, 171 B. of *Abſalom*, 187 C. of *Antipater*, 585 G. of *Doris*, 453 D. of *Pheroras*, 596 L.
Banquet of *Laban* and *Jacob*, 48 I. of *Samuel* to *Saul*, 150 N. and of him to *David*, 158 M. of *Saul*, 165 B. of *David* to the people, 181 A. of *Artaxerxes*, 286 D. of *Ptolomy*, 303 N. of *Archelaus*, 463 A. of *Herod*, 483 F.
Barak appointed General, 134 L. puts *Sifera* to flight *ibid.* N. ſlew *Jabin*, and governed *Iſrael* forty years, 135 A.
Bartan one of the five Kings of *Aſſyria*, 37 A.
Baruch Jeremy's Secretary, 261 L. diſmiſſed, 266 B.
Barzapharnes ſeizeth upon *Syria*, 572. I. inſtateth *Antigonus*, *ibid.*
Barzillai's excuſe to *David*, 194 I.
Battle between *Joſhuah* and the *Canaanites*, 125. D between the *Benjamites* and *Iſraelites*, 131 C. between *Saul* and the *Philiſtines*, 173 E. between *Joab* and *Abſalom*, 191 D.
Battle of *Herod*, 400 D.
Battle between the *Romans* and the *Jews* 467 E.
Battery of *Jotapata*, 666 K. of *Jeruſalem*, 723 B. 724 L.
Baths, 768 K.
Baths of *Callitroes*, 460 M. 602 L.
Bathuel ſon of *Nachor*, 35 E. father of *Rebecca* and *Laban*, *ibid.* G.
Beam of Gold, 368 B.
Bearing of arms inhibited, 154 I.
Beaſts venomous, a plague of *Egypt*, 69 D.
Beauty of ſuperiour bodies, 30 I.
Beauty of body not to be reſpected, 158 I.
Beauty of *Sarah*, 36 K. of *Rachel*, 45 F. of *Joſeph*, 53 A. of *David* and his brethren, 158 L M. of *Bethſabe*, 184 K.
Bed of Iron, 105 B.
Beginning of the War of the *Jews*, 622 I.
Behaviour of *Rachel* toward *Jacob*, 45 F.
Bellies of the *Jews* ripped for Gold, 737 F.
Beneficence of *Xerxes*, 282 B C.
Benefits of God recited, 74 L M.
Benefits of *Herod*, 585 A B.
Benjamin, *Jacob's* ſon by *Rachel*, 44 D. goeth into *Egypt*, 57 F. what happened to him there, 58 I. attached and impriſoned, 58 N.
Benjamites expert in ſhooting, 131 C. overthrew the other tribes twice, *ibid.* C D. twenty five thouſand ſlain, and why, 131 F. only ſix hundred eſcape, *ibid.* F. take them wives by force, 132. H I.
Bernice her requeſt to *Florus*, 623. F.
Beroſus a *Chaldæan* Writer, 787 D.
Beroſus, 36 H. his teſtimony of *Abraham ibid.* of *Senacherib*, 256 E. of *Nabuchodonoſor*, 270 B.
Bethſabe the pit of ſwearing, 40 A.
Beſeleel a Workmaſter of the Tabernacle, 80 L. 89 C.
Bethel what it ſignifies, 45 D.
Bethſabe defiled by *David*, 184. I. bare him a ſon, 185 B. brought forth *Solomon*, 185 C. certifieth *David* of *Adonias*, &c. 199 E.
Birth-day of *Veſpaſian* celebrated, 762 I. of *Pharaoh*, 55 A.
Birth-right of *Eſau* ſold, 50 L.
Birth of *Moſes*, 63 E.
Birth of *Samſon*, 140 K.
Bitterneſs of the waters, 73 D E. charged, 74 H.
Blaſphemy againſt God, 111 E.
Blaſphemer of God to be ſtoned, 111 E.
Blaſpheming of *Goliah*, 159 C D E.
Bleſſing of God upon the *Iſraelites*, 74 L M.
Bleſſing of *Iſaac* and *Jacob*, 44 M. of *Jacob* on his ſons, 62 H.
Bleſſing of *Moſes* to the *Iſraelites*, 118 M.
Blindneſs of the enemy, and how, 237 I. 238 D.
Blindneſs of the *Jews*, 736 K. 753 B.
Blood royal deſtroyed, 240 D.
Bodies celeſtial, their beauty and order, 30 I.
Body of *Jacob* tranſlated into *Hebron*, 62 K. of his ſons brought thither alſo, *ibid.*

Bodie

Bodies of *Saul* and his ſons hung up, 174. I.
Boldneſs of the *Jews* 715. E.
Bondage of the *Iſraelites*, ſee ſervitude.
Bones of *Joſeph* tranſlated, 62 L. 71 A.
Book of *Moſes*'s Law, 111 B C. when to be read, 112 H. holy Book, 118 M. found and read, 259 I K.
Books of holy Writ, how many, 782 N.
Book of *Jeremy*, 261 L. burnt, *ibid.* L.
Booz friend to *Naomi* and *Ruth*, 142 D. exhorts his kinſman to marry *Ruth*, 143 D. eſpouſeth *Ruth* 143 D. begetteth *Obed*, *ibid.* E.
Booty of Oxen and Camel, 100 O. of Sheep, *&c.* 687 O.
Borders of *Galilee*, 659 C D. of *Judea*, 659 E. of the poſſeſſion of the nine Tribes and an half, 126 K.
Borrowed things muſt be repaid, 116 I.
Botches a plague of *Egypt*, 69 D.
Bounds of Land are not to be removed, 113 B.
Bounds of the nine Tribes and halfs poſſeſſion, 126 L. *&c.*
Bounds of *Egypt*, 708 L.
Bowls or Ewers, 210 C.
Bounty requited, 215 F.
Bounty of *Ezechias*, 253 H I.
Bounty of *Alexander* to the *Jews*, 295 L.
Bounty of *Herod* to all Men, 585 A B. of *Caſar* to *Archelaus*, 607 C. of *Titus*, 728 M.
Brazen Altar, 211 I. veſſels pertaining to the ſame, 211 I.
Brazen Gate of the Temple openeth of it ſelf, 753 B.
Breach of God's law, loſs of his favour, 704 H I.
Breach of oath, 255 M. 368 C. of faith, 361 N.
Breadth of the Ark of *Noah*, 30 N.
Bread of propoſition, or ſhew-bread, 92 N.
Brethren, *Cain* and *Abel*, 29. B.
Brethren of *Joſeph* hate him, and complot his death, 51 D. ſell him, 52. K. perſwade their father that he was devoured of beaſts, *ibid.* N. repent of the evil they did to *Joſeph*, 57 B. return out of *Egypt*, *ibid.* D. go thither again, *ibid.* D. ſtayed in their journey, and accuſed of theft, 58 I K. died, 62 K L.
Seven Brethren tormented and put to death, 821 A B. 822 J. 823 A B.
Bribery of *Elie*'s ſons, 143 F. of *Antonius*, 391 L. of *Ventidius*, 384 F. 575 C. of *Sila*, *ibid.* 575 C. of *Antipater*, 594 M N.
Brothers of *Abraham*, 35 D. of *Joſeph*, 50 M. of *Antipater*, 588 L M.
Brothers bewail their mother, 589 C. excuſe themſelves, *ibid.* D.
Broil at *Caſarea*, 537 E. at *Jeruſalem*, 638 H.
Building of the Temple, 208 M. inhibited, 277 N. permitted, 278 C D E.
Bulwarks builded by the *Romans*, 783. D.
Burial of *Sarah*, 42 F. of *Abraham*, 43 D. of *Iſaac*, 49 F of *Jacob*, 62 L M. of *Samuel*, 168 L. of *Jadon*, 220 E. of *Herod*, 462 N O.
Burning of the Temple, 265 I. 476 M. 750 M.
Burthen required to be eaſed, 218 D.
Buſh of fire about *Moſes*, 66. O.
Buſhel of Corn ſold for a Talent, 738 M.
Buſineſs of *Moſes*, 77 G.
Butlers dream expounded, 54 M.
Butchery of the Thieves, 537. B C.

C

CÆcinna perſwaded the ſouldiers to revolt, 309 E F. apprehended, 710 H. freed and honoured, *ibid.* I.
Cærealis conquered the *Samaritans*, 670 B C.
Caſar confirmeth *Hircanus* in the Prieſthood, 370 D. departeth out of *Syria*, 371 L. his teſtimony of the *Jews*, 373 N. ſlain, 569 D. 376 C. delivereth *Ariſtobulus*, 567 A.
Caſar ſlayeth *Caſſius*, 368 G. *Herod*'s friend, 384 B. overcometh *Antonius*, 403 M. confirmeth *Herod* in the Kingdom, 405 N. giveth him 800 Talents, 406 G. Lord of *Egypt*, 407 I. enlargeth *Herod*'s dominions, *ibid.* 415 M. 583 B. made *Pheroras* Tetrarch, 416 G. gave *Herod* revenues, 416 F. offended with *Herod*, 439 G. alloweth *Herod* to puniſh malefactors, 443 F. maketh *Archelaus* King, 466, N. confirmeth *Herod*'s teſtament, 471 D. calls a Council, 606 M. makes *Archelaus* an Ethnarch, 471 D.
Caſarea built by *Herod*, 414 G. was called *Straton's Tower*, *ibid.* G. a great City, 584 M. 674 H.
Cain Adam's firſt ſon, 29 B. ſlew his Brother, *ibid.* C. not bettered by God's chaſtiſement, *ibid.* E. builded a City, *ibid.* F. invented the uſe of the plough, 29 B. father of hypocrites, 30. H.
Caius ſucceedeth *Tiberius*, 485 C. certifieth the Senate of *Tiberius*'s death, 492 L. maketh *Agrippa* King, *ibid.* 616 H. baniſheth *Herod*, 493 E. uſurpeth divine honour, 493 G. 616 K. his Statue, *&c. ibid.* K. writeth letters to *Petronius*, 493. C. calleth himſelf *Jupiter*'s brother, *&c.* 504 H. *&c.* cauſeth many to be murthered, 509 B. ſacrificeth, 509 A. builded a haven, 516 L. ſlain, 520 E.
Caleb and *Joſhuah* appeaſe the People, 96 M.
Calimander ſlain, 347 O.
Calling of *Moſes*, 67 A. of *Elizaus*, 228 E.
Calamity of the *Iſraelites*, 62 O. 73 D E F. 74 I. 129 B. 130 L M. 133 B. foretold, 261 L. and 262 E.
Calamity of *Herod*, 580 A. of *Syria*, 632 L. M.
Calamity in *Jeruſalem*, 738 K L M. *&c.*
Calamity of the *Romans*, 747 E. of the *Jews* recounted to the *Romans*, 749 B.
Calamity of the *Jews* at *Antioch*, 762 N O.
Calamity of the *Jews* taken by the *Romans*, 775 D.
Calumniation, 435 B.
Calves of *Jereboham*, 219 K L.
Cambyſes inhibiteth the building of the Temple, 275 N O. 276 B.
Camp of the enemies ſpoiled, 240 D.
Camp of the *Romans* how ordered, 660 N.
Three Camps of the *Jews*, 607 F.
Candleſtick of Gold, 84 O. 211. I.
Capharis ſubmits to *Cærealis*, 705 F.
Captain over a thouſand, 160 O.
Captains of *Solomon*, 206 H.
Two Captains of *Ochozias* deſtroyed, and why, 236 B. the third preſerved, 236 C.
Captain trodden to death, 240 E.
Captivity of *Babylon* fore prophecied, 257 I. 260 D. effected, 265 I. 729 F.
Carcaſſes hinder the paſſages, 578 N.
Carcaſſes innumerable, 108. N.
Carcaſſes caſt out of the City, how many, 738 M.
Care of God for the *Iſraelites* ſafety 67 F. for his ſervants, 228 C D.
Carthage built, 787 C.
Careleſſneſs of *Abner* touching *Saul*'s ſafety, 169. G.
Carpenters how imployed, 207 D.
Caſſius reſiſteth the *Parthians*, 368 G. exacteth of the *Jews* 700 talents of ſilver, 376 D.
Caſſius Longinus Governour of *Syria*, 452 C.
Caſtle fortified, 328 F. 362 L. razed, *ibid.* F.
Caſtle of *David*, 717 F.
Caſtor a ſubtil *Jew*, 726 K.
Catalogue of *Jacob*'s ſons and nephews, 61 E C D.
Catalogue of God's benefits on *Iſrael*, 74 I K.
Catalogue of the Commandments, 79 F G.
Cattle gotten in War, 124 L. 127 A.
Catullus ſlayeth three thouſand *Jews*, 778 M.
Cauſe of errour concerning God, 812 N.
Cauſes of diſcord, 781 E. 782 H.
Cauſes of malice between *Egyptians* and *Jews*, 792 I.
Cauſes of the *Iſraelites* ruin, 62 M.
Cauſes of the Wars of the *Jews*, 622 K.
Cauſes of *Veſpaſians* election. 707 F.
Cauſes of writing the Antiquities, 25 D E. 780 M.
Caves of the thieves deſcribed, 576 O.
Ceaſing of Manna, 122 N.
Celebration of the Paſſover, 260. A. 281 K.
Cells about the Temple, 208 N.
Cendebæus put to flight, 343 N. 559 D.
Cenizus delivereth the *Iſraelites*, 133 C. vanquiſheth *Schiſar ibid.* G. judged *Iſrael* forty years, *ibid.* O.
Cenſors affixed to the brazen Altar, 102 L. and why, *ibid.*
Cenſors of Gold, 210 C.
Centurion of *Florus*, 623 A.
Ceſennius preſident of *Syria*, 77 O. accuſed *Antiochus*, *ibid.* H I.
Ceſtern digged to be encloſed, 117 C.
Ceſtius G. appeaſeth the people, *&c.* 622. I. burnt *Zebulon* and *Joppe*, 534 N. conſulteth with the Princes, *&c.* 625. B. his ſiege againſt *Jeruſalem*, 635 G.
Chæreas and his complices conſpire *Caius*'s death, 504 O. why incited

incited against *Caius*, 505 C. conferreth with *Clement*, *&c.* 506 I. intends to kill *Caius*, *ibid.* expecteth occasion to assail *Caius*, 508 I. slayeth *Caius*, 510 L. honoured, 515 A. sendeth *Lupus* to kill *Caius*'s wife, *ibid.* E. executed, 518 O.
Challenge of a single combat, 159 C.
Chaldeans mutiny against *Abraham*, 36 H.
Cham, *Noah*'s son, 31 O. his progeny, 34 K. discovereth his fathers nakedness, 34 O.
Chambers of pleasure, 213 C.
Champions of *David*, 196 D.
Canaan *Jacob*'s inheritance, 50 K.
Canaanites put the *Israelites* to flight, 98 N. wholly to be extinguished, 118 M. 129 E. ten thousand slain, 129 B. made Tributaries, 215 E.
Charges of the Temple to be supplied, 281 N.
Chariots of *Jabin* 134 K. of *Solomon*, 206 K.
Chariots armed seen in the air, 753 D.
Chastisement bettered not *Cain*, 29 E.
Chastity of *Joseph*, 53. A B C. 816 K.
Chance-medley, 109 D.
Change of the Jews Government, 567 G.
Change of names whence, 34 I.
Cherubin, 84 H. in the Temple, 209 I.
Chetura, *Abraham*'s second wife, 41 G. bare to *Abraham* six children, *ibid.* O.
Chieftains of *Achis*, 172 N. cause *David* to be dismissed, *ibid.* O. of *Solomon* 206 H I.
Children are to learn the Law, 112 K.
Seventy children of *Achab* slain, 213 L.
Children of *Herod*, 595 B C.
Children not to be punished for the fathers offence, 117. E
Children male put to death, 62 O.
Children of *Canaan*, 34 N.
Children of *Abraham*, 40 I M. of *Jacob*, 47 N O.
Children of *Roboam*, 221 B.
Children unlike their fathers, 149 B. 257 O. 241 I K.
Chodollogomor an *Assyrian* Captain, 37 B. overthrew the *Sodomites*, *ibid.*
Choice of the *Essеans* in compassion and helping, 613 C.
Chorah mutineth against *Moses*, 99 D E. affecteth the Office of High-Priest, *ibid.* F. he and his company consumed with fire, 102 L.
Cosbi a daughter of *Midian*, 107 E. inticed *Zambrias* to Idolatry, *ibid.* O. slain, with him, 108 K.
Christ crucified, 480 M.
Chronicles of the *Tyrians*, 254 A.
Churlishness of *Nabal*, 168 N.
Chusai's opposition to *Achitophel*, 188 O. his counsel accepted, 190 L. certified *David* of the victory, 192 I.
Chuthites removed unto *Samaria*, 254 A. plague and why, 254 B. claimed kindred of the Jews, *ibid.* G.
Circumcision commanded and instituted, 38 K.
One sacred City in *Canaan*, 111 E. and why, *ibid.*
Cities of Refuge, 109 D. 116 O.
City of *David* 170 E.
City of the *Benjamites* burnt 131 F.
Cities of the Priests burnt, 166 K.
Cities builded of *Solomon*, 214 K.
Cities under *Archelaus*'s subjection, 610 N.
Cities taken from the Jews, 355 N.
Chief Cities of *Galilee* 20 K.
Cities in arms against the Jews, 633 C.
Four Cities of *Galilee* revolt from *Joseph*, 641 D.
Citizens of *Jabis* bury *Saul* and his sons bodies, 174. K.
Citizens taken prisoners, 262 B.
Citizens of *Giscala* entertain *Titus*, 685. C.
Citizens resort to *Vespasian*, 692. G.
Civil Wars of the *Israelites*, 131. B.
Civil Wars of the *Romans* 705. D E.
Claudius chosen Emperour, 513 F. unwillingly accepted it, 515. E. carried on mens shoulders, 513 G. denieth to give over the dignity, 516 N. confirmed by *Agrippa*, 517 A. perswaded to use the Senators mildly, 517 N. giveth *Agrippa* *Judæa*, *&c.* 519 D. his Edict in favour of the Jews, *ibid.* 519 E. commandeth *Agrippa* to desist from building, 522 O. grants the Jews custody of the High-Priests vestment, 228 I. findeth the *Samaritans* guilty, 619 C. his wives 619 H. his death, 620 G.
Clemency becometh a King, 169 C.
Clemency of *Joseph*, 35 F G. of *Archelaus*, 605 D. of *Varus*, 609 F.
Cleopatra *Demetrius*'s wife, 343 K. obtains *Tryphon*'s army, *ibid.* rebelleth against *Ptolomy*, 348 C. prepareth an army against her son, 352 E. taketh *Ptolemais*, 353 G. cometh to *Antonius*, 380 B. murthereth her brother and sister, 398 E. her corrupt dealing, *ibid.* M. beggeth *Judæa* and *Arabia*, 399 H I. her Chieftain overthroweth *Herod*, 400 E. her treason against *Herod*, 580 M.
Cloud on the Tabernacle, 95 B. in the sanctuary, 211 I.
A Clown made High-Priest, 687 C.
Clytus author of sedition, 642 I. cutteth off his own hand, *ibid.* D.
Colony of *Nimrod*, 34 M.
Colonies established by *Abraham*, 42 H.
Combat betwixt *David* and *Goliah*, 160 M N.
Combat of *Saul* against the *Ammonites*, 152 N.
Combat challenged, 159 D. 747 B.
Comet like a sword, 753 B.
Comfort of *Jonathan* to *David*, 187 B.
Command of *Saul* for War, 152 M.
Commandment of God transgressed, 28 L. 220 D E.
Commandment for the Ark. *&c.* 199 B.
Ten Commandments, 79 F.
Commendation of *Abraham*, 43 D. of *Jacob*, 62 I. of *Joseph*, 62 K. of *Josaphat*, 231 M.
Commination against the *Israelites*, 212 F. against *Jezabel*,
Commiseration of the *Galaadites*, 152 I.
Commotion of the Jews, 497 F.
Companies of the *Romans*, 634 M.
Companions of *Daniel* cast into the furnace, 269 M. preserved, *ibid.*
Companions of *Jonathan* slain, 778 L.
Comparison of *Moses* with other Law-makers, 808 H.
Comparison of the *Roman* forces with the *Jews*, 626 N.
Comparison of the *Romans* and *Jews*, &c. 683 K. of *Jews* and *Grecians*, 783 B.
Computation of time different, 899 L.
Compassion of *Joseph*, 60 K. of *Thermuthis*, 64 I. of the People, 152 I. of the three Kings, 237 M. of *Elizeus* 237 N. 240 G. of *Cæsar*, *&c.* 428 K. of the People 9 B. of *Antonius*, 574 L. of *Tyroes*'s son, 594 I. of *Titus*, 684 L. 747 F.
Complaint of *David* to *Jonathan*, 163 G.
Complotting of *Joseph*'s death, 51 D.
Concord in wickedness, 732 K. 619 D.
Concord of the Jews in religion, 808 N.
Concubine of *Gideon* 137 B. of *Saul*, 176 N. of *Solomon*, 217 H. of *Roboam*, 221 C.
Conditions of peace unjust, 152 I.
Conduct of *Moses*, 71 B C.
Conduit under ground from *Antonia*, 420 F.
Confederacy, 135 B. 161 G. 183 C D. 234 G. 241 N. 307 K.
Conference, 363 L. 577 D.
Confession of *Achar*, 124 I. of the women, 596 O.
Confidence of *Adad*, 230 B. of *Joram*, 238 F. of *Ochozias* 235 N.
Confirmation of *Moses*, 67 B. of *Saul*, 150 N.
Conflict of the *Jews* with the *Cæsarians*, 622 M. of *Placidus* with the fugitives, 699 F. of the *Jews* with the *Romans*, 725 D. 768 L.
Confusion of tongues, 33 C.
Confutation of *Manethon*'s words, 724 N. of *Lysimachus*, 797 A B. of *Appion* 799 F. of *Possidonius* and of *Apollonius* 802 O.
Congratulation, 429 F. 463 C D.
Conquest of *Canaan* made difficult, 96 L. effected, 125 E. *&c.*
Consent of parents, *&c.* asked in marriage, 43 B. and 46 K.
Conspiracy of *Corah* and his followers, 99 F.
Conspiracy, 246 D. 248 E. 243 I. 258 D. 411 N. 504 M N 594 I.
Conspiracy in robbery, 619 D.
Conspirators punished, 470 H.
Constancy of the *Essеans*, 612 M. of the *Jews*, 617 A. 741 C. 790 M. 814 H. of *Eleazar*, 818 L.
Consultation about the Ark, 147 A.
Consultation against *Joseph*, 14 L. of *Herod* with *Archelaus*, 590. M. of *Cestius* with the Princes, 625 B. of *Titus*, 734 N. of *Vespasian*, 707 D. of *Judas*, 736 O.
Contempt of Religion. *See* Piety contemned.
Contempt of *Saul*, 151 G.
Contempt of God wherein it consisteth, 157 F G.

Contempt of death, 459 F.
Contempt of God, loss of a Kingdom, 157 F.
Contents of *Jeremy*'s Book, 260 C D.
Contents of the Antiquities, 25 D. 26 M N.
Contention of the *Samaritans* and *Jews*, 333 I K.
Contention between *Abraham*'s and *Lot*'s shepherds, 36 N.
Contention whence, 587 G.
Continuance of the Laws amongst the *Jews*, 811 C.
Core a certain measure, 97 E.
Corn of the Philistines spoiled, 141 A.
Corn provided by *Herod*, 413 L.
Corn burnt in *Jerusalem*, 712 M.
Corruption of *Ventidius*, 384 F. of *Scaurus*, 565 B. 575 C. of *Silo*, 575 F. of *Antipater*, 588 M. of *Alexander*, 589 G.
Corruption among the *Greeks*, 781 A.
Cost of *Agrippa* in building the wall, 718 K.
Costabarus usurpeth 409 O. preserved by his wife's intercession, 410 B.
Covenant of God with *Noah* 32. K.
Covenant of the *Essians*, 613 D.
Covenant of *Abraham* with *Abimelech*, 39 G. of *Laban* with *Jacob*, 48 H. of *Joshua* with the *Gibeonites*, 124 O.
Covetousness of *Cleopatra*, 580 K. of *John*, 5 D. of *Florus*, 621 F.
Council called, 593 D. 606 M.
Counsel held against *Joseph*, 18 M.
Counsel to be sought at God's hands, 43 E.
Counsel of *Rebecca* to *Jacob*, 44 L. of *Joseph* to King *Pharoah*, 55 F. of *Raguel* to *Moses*, 78 H I. of *Balaam* to *Balac*, 106 O. of *Achitophel*, 189 G. of *Chusai*, 190 K. of the Elders, 218 E. of the young men, *ibid.* F. of *Salom*, 593 B.
Counterfeiting of *Euricles*, 591 E.
Counterfeiters of Letters fee'd, 598 M.
Country of the *Amorites* possessed by the *Hebrews*, 105 B.
Country beyond the Flood described, 659 D.
Countries inhabited, 13 G. 14 H I. *&c.*
Courage of the *Jews*, 727 D. 635 E. of *Eleazar*, 666 O. of *John*, *&c.* 685 G.
Courtesie of *Rebecca* to *Abraham*'s servant, 42 K L. of *Rachel* to *Jacob*, 45 G. of *Raguel* to *Moses*, 78 H I. of *Abigail* to *David*, 169 B. of the Witch to *Saul*, 171 F G.
Court of the Tabernacle, 81 B C.
Court of *Jeroboam*, 219 K.
Courtiers of *Saul* found *David*, 161 B.
Cowardice of *Vonones*, 479 E. of the *Jews*, 740 M.
A Cow brings forth a Lamb, 753 B.
Cow-dung the *Jews* food, 738 N.
Craft of a Boy 754 L.
Crassus warreth against the *Parthians*, 368 B. robs the treasury in *Jerusalem*, *ibid.* B. slain, 368 G.
Creation of the World, 27 E.
Creatures made, 27 F. and first named, 28 H.
Cry of seditious *Chore* and his accomplices 99 F.
Cries of women and children, 665 K. of the *Jews*, 752 I.
Crown of Gold, 378 E.
Crows fed *Elias*, 226 C.
Cruelty of *Azael* foretold, 240 G. effected, 245 M. of *Athalia*, 244 D. of *Manahem*, 250 D. of *Manasses*, 258 B C. of *Nebuchadnezzar*, 261 M. of *Bacchides*, 558 K. of *Alexander*, 354 F. of *Antigonus*, 577 G. of *Cleopatra*, 580 I. of *Herod*, 590 L. of the *Damascens*, 637 F G. of the thieves, 636 H. of the *Idumæans* and Zealous 695 E. of the seditious, 711 B. of the thieves, 736 H. of *Simon*, 736 L.
Cumanus spoileth villages, 533 G. feareth the peoples rage, 618 O. corrupted, 534 M. banished, 535 B.
Cunning of *David* in playing on the Harp, 159 A.
Cups of Gold, 210 B. 302 I.
Curse against him that builds *Jericho*, 123 D.
Custom of the Country, 46 M.
Custom observed in Sacrifices, 91 E.
Custom of the War, 118 H I.
Custom in *Samaria*, 239 N.
Custom laudable in a King, 289 N.
Custom to punish slayers of themselves, 672 N.
Custom of the *Romans*, 725 F.
Custom of the Priest, 782 L M.
Cut-throats among the *Jews*, 538 L.
Cyprus a Castle, 584 N.
Cyrenius taxeth *Judæa*, 474 I.
Cyrus King of *Persia*, 271 O. overthroweth *Baltazar*, and taketh *Babylon*, 271 O. dismisseth the *Jews*, 274 E. *&c.* permitteth to build a City and Temple, 274 G. his decree touching the Temple, 280 F G.
Cyzicenus King of *Syria*: See *Antiochus*.

D

Dagon fell down, 146 L.
Days of Creation six, 27 F G. the seventh sanctified *ibid.* G. the day lengthened, 125 C.
Dalila foundeth *Sampson*, 141 G. betrayeth him, 142 H.
Damascens kill ten thousand *Jews*, 637 F.
N. Damascenus testimony of *Abraham*, 36 I.
Damasco Country of *Abraham*, 36 I.
Damsels entice the *Hebrews* to Idolatry, 107 D.
Dan the Son of *Jacob*, 46 N. what it signifieth, *ibid.* N. his issue 61 B.
Daniel's austere life, 258 A. expoundeth *Nebuchodonosor*'s dream, 268 G. advanced to honour, *ibid.* 269 K L. his fellows cast into the furnace, 269 M. interpreteth the writing, 271 N. cast into the Lyons den, 272 D. his vision of the Ram and Goat, 273 K L. his predictions of the *Roman* Empire, 273 N.
Darius King of the *Medes*, 270 G. surpriseth *Babylon*, 271 O. causeth *Daniel*'s enemies to be cast to the Lyons, 272 E.
Darius, son of *Hystaspis*, maketh a vow, 276 E. performeth it, 278 B. propounds three questions, 276 E. his Letters for building the Temple, *&c.* 278 D. 281 I. he restores the vessels *&c. ibid.* B. his Epistle to the Prefects of *Syria*, 281 I.
Darius, King of *Persia*, overthrown, 294 C
Darkness separated, *&c.* 27 E.
Darkness of *Egypt*, 69 G.
Dart of *Saul*, 69 G.
Darts profit not the *Jews*, 723 E.
Dathan rebellious, 102 H. he with his company were swallowed up, *ibid.*
Daughters of *Salpades* inheritance, 109 F.
Daughters of the *Midianites*, 107 B. allure the *Hebrews* to Idolatry, 107 D.
David anointed King, 158 N. seized with God's Spirit, *ibid.* causeth *Saul*'s vexation, *ibid.* O. killeth a Lyon and a Bear, 160 H. overcometh *Goliah*, 160 M. killeth six hundred *Philistines*, and marrieth *Michol*, 161 D. vanquisheth the *Palestines*, 163 B. discovereth *Saul*'s disaffection towards him, 163 E. complaineth to *Jonathan*, *ibid* G. receiveth *Goliah*'s sword, 165 C. counterfeiteth madness, and why, 165 D. his care of his parents, *ibid.* E. defendeth *Cilla*, 167 B. flieth to the *Zephians*, *ibid.* C. escapeth *Saul*'s hands, and how, *ibid.* E. twice saveth *Saul*'s life, 167 G. and 169 G. testifieth his innocency, 170 B. spareth *Nabal*'s flock, 169 G. incensed against *Nabal* and why, 168 N. is appeased 169 G. upbraids *Abner*, 170 H. dwelleth at *Siceleg*, and spoileth the *Sarrites*, *&c. ibid.* M. recovers his wives and slays the *Amalekites*, 173 B C. lamenteth *Saul* and *Jonathan*, *&c.* 175 E F. chosen King by one Tribe, *ibid.* F. requireth *Michol*, 176 N. purgeth himself of *Abner*'s death, 177 G H. surpriseth *Jerusalem*, 179 D. vanquisheth the *Philistines*, 160 L. transporteth the Ark, and how, *ibid.* O. intended to build a Temple, 181 H. gave God thanks, *ibid.* D. revengeth his Embassadours, 183 F. marrieth *Bethsabe*, 185 B. repenteth his sin, *ibid.* D. mourneth for his son, *ibid.* E. expelleth his Kingdom, 188 M. his entertainment at *Mahanaim*, 177 C. commandeth to spare his son, 191 B. bewaileth *Absalon*'s death, 192 K. granteth *Amasa* pardon, 193 B. his concubines sequestred, 194 L. distributed offices, 195 L. delivered out of peril, *ibid.* N. perswaded to abstain from War, 196 A. his Champions *ibid.* D. *&c.* sends *Joab* to muster the people 197 C. of three punishments offered, chuseth the plague, *ibid.* E. prayeth for the innocent people, *ibid.* G. commanded to build an Altar, 198 I. gathereth store of Iron, *&c. ibid.* M. counselleth *Solomon* to honour God, *ibid.* O. groweth old and numb, 199 C. numbereth the Levites, 200 N. confirmeth the Kingdom to *Solomon*, *ibid.* I. commendeth *Solomon* to the Tribes, 201 I. his counsel to *Solomon*, 202 C. willeth *Solomon* to punish *Joab*, *ibid* D. commendeth *Berzillai*'s sons to *Solomon*, *ibid.* his age reign and virtues, *ibid.* E.
Dancing of the Maidens of *Israel*, 160 N. of *David*'s before the Ark, 180 O.
Danger of the *Israelites*, 710 E. 721 K. of *David*, 162 K. 163 B.

163 B. 167 C D E. 167 F. of the *Sephorites*, 3 A. of *Jacim's* Son, 3. G. of *Joseph*, 9. D. 188 K. 639 F G. of *Herod*, 603. B. of *Titus*, 712.
Dead lie unburied, 735 F.
Dead body raiſed, 247 K.
Dealing of *Laban* with *Jacob*, 47 F G.
Dealing of *Saul* with *David*, colourable, 161 A B C.
Death of the Fathers, 30 I.. 31 A.
Death of the ſeven brethren, 815 D. 820 L. 821, C D.
Death of *Abraham*, 43 D. of *Iſaac*, 49 F. of *Rachel*, *ibid.* D. of *Jacob*, 62 I. of *Joſeph*, 62 K. of *Moſes*, 120 I K. of *Samuel*, 168 L. of *Solomon*, 218 C.
Death of the firſt begotten, 70 K.
Death of the Leader, diſcomfort to the Soldier, 233 K.
Dearth of Victuals propheſied, 226 B.
Debate compromitted, 173 D.
Debate of the *Jews* and *Samaritans*, 333 I.
Debate of *Herod* with his Sons, 587 A.
Debate betwixt the Ladies, 595 D.
Deborah a Propheteſs, 134 L. encouraged *Barach* *ibid.* M.
Deceaſe of *Herod*, 603 A B.
Declamation of *Sentius*, 514 H I.
Deceit of *Florus*, 622 K. of *John*, 689 F. of the *Jews*, 714 N O.
Deciding of hard controverſies referred to *Moſes*, 78. H.
Decree of the *Romans*, 225 L. of *Cyrus*, 280 F G.
Decree of deſtiny, 728 K.
Dedication of the Tabernacle and Prieſts, 89 D E.
Defence of *Moſes*, &c. 806 L.
Defence of *Nicholaus*, 607 B. 610 M. 471 B.
Defy of the Enemy, 159 D. 162 L.
Deflowering of *Dina*, 49 B. of *Thamar*, 186 K L.
Deflowering of a Virgin, 115 B.
Deliverance of the *Iſraelites* out of *Egypt*, 70 K. from danger, 72 K.
Deluge, or Floud, 30. O. the cauſe thereof, *ibid* when it hapned 31 A B. deſtroyed all, ſave thoſe in the Ark, 30 N. decreaſed, 31 D.
Demetrius exhortatory Letter, 300. A.
Demetrius Seleucus ſlayeth *Lyſias* and *Antiochus*, 323 M. maketh himſelf King, *ibid* M. ſendeth *Nicanor* againſt *Judas*, 324 D. ſendeth *Bacchides* againſt *Jonathan*, 328 G. maketh peace with *Jonathan*, 329 M. fighteth with *Alexander*, and is ſlain, 332. B.
Demetrius Nicanor, overcometh *Alexander*, 336. C. obtains the Kingdom, *ibid.* B. incurred the hatred of his Soldiers *ibid.* F. diſcomfited 339 B. taken priſoner, 340 D. put to flight, refuſed by his Wife, dieth, 347. H I.
Demetrius Eucærius, King of *Damaſcus*, 353. O. overcometh *Alexander*, 354 D. beſiegeth his Brother *Philip* 355 I.
Departure of *Iſrael* from *Egypt*, 70 K. and 71 B. of *Ceſtius*, &c. 636 M.
Depulſion of the *Jews* liberty, *&c.* 626. L.
Deſcription of the Thieves Caves, 576 O. of *Ptolemais*, 616 L. of *Galilee*, 659 B. of the country beyond the Flood, 659 D. of *Samaria*, *ibid.* E. of *Jury*, 659 D. of the lake of *Genezar*, 678 C. of *Jeruſalem*, 717 D F. of *Jericho*, 781 D E. of *Antonia*, 722. K. of the Temple and Porches, 804 K L. good Deſerts of *David*, 162 L M. not to be forgotten *ibid.* M. 574 H I.
Deſire of Gold, 433. B.
Deſolation thorow *Jeruſalem*, 699. B. C.
Deſolation lamented, 765. D.
Deſtiny, 728 E.
Deſtruction of *Sodom*, 39. B. of *Senacherib's* Hoſt, 156 B.
Deſtruction of all things foretold, 30. I.
Deſtruction of *Judea*, 255. L.
Deſtruction of the *Jews*, 772. M.
Deſtruction of *Jeruſalem*, 730. I. See *Jeruſalem.*
Determination of God, 744. L.
Detractation of Writers, concerning the *Jews*, 77. *&c.* F. 792. H I. *&c.* 793. D. 795. D E F.
Device of *Joſeph* againſt the Ram, 666. M. of *Artorius*, 748. I.
Devotion of the *Iſraelites*, 141 G.
A Dew deſcended from Heaven, 78 B. called *Manna*, *ibid.* B.
Diadem of *Aſia*, refuſed, 335 N.
Difficulties of the *Hebrews*, See Dangers.
Dignity Royal, concealed, 151 C.
Diligence of the *Romans*, 660 N.
Dina the Daughter of *Jacob*, 47. B. raviſhed by *Sichem.* 498 deſired in marriage by him, but denied, *ibid.* and M. 49 C.
Diophantus counterfeiteth Letters, 592 N.
Diſcipline of the *Jews* 660 N. *&c.*
Diſcomfiture of *Saul's* Army, 173 E F.
Diſcontents renewed, 624 I.
Diſcord in *Jury*, 586 I.
Diſcord domeſtical, 183 B C D E. 426 H I. 433 E.
Diſcord whence ariſeth, 587 F.
Diſcord between the *Idumæans* and *Zealous*, 706. L.
Diſcord of the *Jews* and *Alexandrians*, 802. K.
Diſcourteſie ſhewed, 151 E.
Diſcretion of *Gideon*, 136 L. of the *Roman* Soldiers, 682 K.
Diſeaſe called by the *Egyptians*, *Sabatoſis*, 799. D.
Diſeaſes of *Herod*, 602 L.
Diſmiſſion of the *Iſraelites*, 247. M N.
Diſobedience of *Saul*, 157. B C. of the *Iſraelites* *ibid.* C D E. of *Jadon*, 220 E. of *Jonas*, 249. I.
Diſobedience, 115. E. cauſe of calamity 129 F. *&c.* 130 M. *&c.* 133. B. *ibid.* 143 B 144 L *&c.*
Diſpleaſure of God againſt *Balaam*, 155 F G, againſt *Saul* and his people 157 F. againſt the *Chuthites* 254 B. againſt *Senacherib*, 256 C D.
Diſpleaſure of *Titus* 733 F G. of *Balac* againſt *Balaam* 105. F G, of *Saul* againſt *David* 162 K pacified 162 N, of *Florus* againſt the *Jews* 623 F, of the *Iſraelites*, 149 D.
Diſpoſition of the Army, 45 A.
Diſproof of the zealous faction, 691 C, of *Appions* 799 A. 802. L.
A Diſſembler, 639 A.
Diſſention at *Tarichea* 679. C. between *John* and *Simon* 732 K.
Diſtinction of the *Hebrews* Government, 153. B.
Diſtribution of the *Jews*, 758 O.
Diſtribution of the ſpoils and prey, 77 B C. 109 A 124 L, 127. A.
Diſtribution of *Herod's* Kingdom, 610 N.
Diſtreſs of the *Iſraelites*, 73 D.
Diviſion of the Land of *Canaan*, 126 I.
Diviſion of the Land between *Abraham* and *Lot*. 36 N.
Diviſion of the Tabernacle 83 C. of the Temple 208 H. of *Judæa*, 659 F, of the Prieſts 200 O.
Diviners baniſhed, 171 B.
Devel ſeeking to aboliſh the Bible, 314 B.
Doctrine of *Elias* confirmed, 227 N.
Doctrine of the *Eſſeans*, 612 N.
Doeg, Maſter of the King's Mules 165 C. accuſeth *Achimelech* and why 166 I. ſlayeth the Prieſts, *ibid.* K.
Dogs lick *Achab's* blood, 233 E. devour *Jezabel's* Carcaſs, 243 I.
Domitian ſubdueth the *Germans*, 764 L.
Doris, *Herod's* Wife 378 C. thruſt out of the Palace, 453 D. ſpoiled of her Jewels, 597 D.
Dorites places *Cæſar's* ſtatue in the Synagogue, 521 B.
Dortus crucified, 535. B.
Dowry of *Salpates* Daughter, 109 F.
Dream of *Joſeph* 51 A B. of the butler, 54 L. of the Baker 54 M, of *Pharao* 55 B C, of a *Midianite* 135 G, *Nabuchodonozor*, 268 D, of *Herod* 578 H, of *Archelaus* 473 E. of *Glaphira* *ibid.* G.
Drowſineſs of *Abner* and his Soldiers, 170 I.
Duty of a King, 158 N.

E

EAgle of Gold 459 F. pulled down, 460 H.
Eagle the Enſign of the *Romans*, 662 M. a ſign of victory, *ibid.*
Seven full Ears of Corn, Seven thin or withered, what 550 E.
Earth created, 29 E richly endowed, *ibid.* covered with darkneſs 29 D. curſed for man's ſake 28 N. called a Virgin and why, 28 H. ſwallowed up *Dathan* and *Abiram*, 102 H.
Earthquake, 250. B. 148 M.
Earthquake killeth ten thouſand Men, 584 I.
Eaſter, or the Paſchal ſolemnized, 122 N.
Ebutius againſt *Joſeph*, 7 E.
Eclipſe, 460 M.
Edict in behalf of the Jews, 375 O.
Edict of King *Pharaoh*, 62 O. of *Cyrus*, 274 E.
Edict of reſtraint, 80 M.
Edict of *Saul* broken 155 E, of *Nebuchodonoſor*, 269 M.
Edom, a name given to *Eſau* 50 K, his Country, *ibid.* K.
Education of *Jacob* and *Eſau*, 43 E. of *Moſes*, 64 E.

Effect

Effect of God's Spirit, 138. O.
Effects of the evil Spirit, 138. O.
Egypt described, 708. I, K. Length and Breadth thereof, *ibid.* of whom so called, 786. I.
An Egyptian Prophet gathers 30000, 620. M.
Egypcian Priests circumcised, 806. K, L.
Egyptians pay the fifth part of their Profits, 62. H. sold their Possessions, 60. F, G. to what things addicted, 62. M. war against the Ethopians, 63. A. require *Moses* for their Captain, 11. C. afflicted with Plagues, 69. and 70. weep at the departure of the Hebrews, 70. K. pursue them, 71. B. drowned in the Red-Sea, 72. K. worship Beasts, 802. I.
Eglon subdueth the Israelites, 133. D. kill'd by *Ehud*, *ibid.* F.
Ehud kills *Eglon*, 134. H. puts the Moabites to flight, *ibid.* I, K.
Eye of God discovereth Sin, 561. G.
Eyes pulled out, 142. I. 265. H.
Ela Son of *Basa*, 225. K. slain by *Zamri*, *ibid.*
Elcana Father of *Samuel*, 143. I. loved *Anna*, 143. G.
Elders resolved to make *David* King, 177. C.
Elders Counsel rejected, 218. F.
Seventy Elders rule *Galilee*, 638. I, K.
Eleazar High-Priest praised, 2. H.
Eleazer, *Moses*'s Son, 67. G.
Eleazer, *Aaron*'s Son, 102. L. affixed his Censor to the Altar, and why, *ibid.* L. succeeds his Father, 104. I. dies, 128. O.
Eleazar kills an Elephant, 322. D. slain, 558. N.
Eleazar upbraideth *Hircanus*, 348. E.
Eleazar an arch Thief surprized, 620. K.
Eleazar exerciseth Cruelty, 619. C.
Eleazar one of the *Zealots*, 690. I. causeth the Idumæans to be sent for, *ibid.* L.
Eleazar kills himself, 704. K.
Eleazar taken, 768. M. whipt, *ibid.* exhorts the Jews to submit, 768. O.
Eleazar, Captain of the Sicarians, 771. C. besieged in *Massada*, 772. A. shews the Romans Tyranny, 776. H.
Eleazar brought to *Antiochus*, 817. F. whipt, 818. M. his Answer to *Antiochus*, 818. I. his Death, 819. A. B.
Election of a King, 113. B. C.
Eli, High-Priest, 142. L. had wicked Sons, 143. E. his and their End foretold, 144. L. hearing of the Ark lost, died, 145. B. Genealogy, 145. C.
Eliab, a Work-man of the Tabernacle, 80. L. 89. C.
Elias fed by Crows, 226. C. entertained by the Widow of *Sareptha*, *ibid.* D. restores the Widow's Son, *ibid.* G. prophesieth Rain to *Achab*, 228. B. reproveth the Superstition of the People, 227. L. confirms his Doctrine, and slays *Baal*'s Priests, 228. A, B. flies from *Jezabel*, *ibid.* B. prophesieth Revenge to *Achab* and *Jezabel*, 229. B. reproves *Ochozias*'s Messengers, 235. O. prayeth that Fire consume his Captains, 236. B. and foreshows his Death, *ibid.* B. is taken from Men, *ibid.* D.
Elimelech goes to *Moab*, and why, 142. M. his and his Son's Death, *ibid.* M. his Heritage seized, 143. D, E.
Eliseus calling, 228. E. foretelleth of Water and of Victory, 235. I. relieveth a poor Widow, and how, 237. O. adviseth *Joram* to beware of *Adad*, 238. A, B. discovereth his Ambush, *ibid.* B. leadeth the Syrians into *Samaria*, 238. E. foretels plenty of Victuals, 239. L. also *Adad*'s Death, and *Azael*'s Cruelty, 240. G. visited by *Joas*, 247. H. fore-sheweth his treble Victory, *ibid.* I. his Death, and Event thereof, 247. I, K.
Eloquence of *Moses*, 67. B. 74. K.
Embassadors of *David* abused, 183. C. of *Ezechias* ill intreated, 252. F. G. of *Jonathan* to *Demetrius*, 337. K. of *Herod*, 602. N.
Embassadors to *Pompey*, 363. E.
Embassadors sent to *Joseph*, 12. K. 14. I. hope to get *Tiberias*, 16. L. their false Accusations, 17. B.
Embassage of *Moses* to the Idumæans, 103. E. to *Sehon*, 104. L. *Balacks* to the *Midianites*, 105. E. his and their first and second to *Balaam*, *ibid.* E. Embassage of the nine Tribes to the other two, 127. I. of the Galaadites to *Saul*, 152. K. of the Syrians to *Achab*, 229. L. Embassage of *Balad*, 257. L. of the Jews, 281. M. of the Jews to *Rome*, 470. K.
Emmor King of the Sichemites slain, 49. C.
Emperors of *Rome*, why called *Cæsars*, 214. M.
Emperors strive to be at Peace with the Jews, 729. C. 729. C, D.
Empire of *Rome* in an uproar, 705. D.
Empire of the Persians, 788. O.
End of Captivity, 274. E.
End of *Antiochus Epiphan.* miserable, 321. K.
End of the Jews answerable to their Lives, 771. F.
Engines 666. N. fired, 666. N. 734. H. 740. M.
Enemies of the Israelites to be destroyed, 111. A. and why, *ibid.*
Enemies how to be used, 810. O.
Enemies to be buried, 116. I.
Endeavour of *Agrippa*, &c. 626. H.
Enlargement of the Kingdom of *Israel*, 248. G.
Enneus, *Abraham*'s Friend, 37. F.
Enoch, Son of *Jared*, 31. C. taken up to God, *ibid.* D. 236. D.
Enos, *Cain*'s first Son, 29. F.
Enosa the first City builded, 29. F.
Enquiry for *Jonathan*'s Kindred, 182. N.
Ensign of the Romans, 662. M, N.
Entertainment given to *Antipater*, 399. D. to *Vespasian* at *Rome*, 763. C.
Enumeration of the Countries subjected to the Romans, 626. N. 627. B. 628. I.
Envy of the Serpent, 28. L. of *Abimelech*, 42. F. of *Lias* to *Rachel*, 46. M. of her to *Leas*, *ibid.* N. of *Joseph*'s Brethren, 50. O. of the Egyptians towards the Israelites, 62. M. of *Saul* against *David*, 160. N. of *Herodias*, 492. O. of *John*. 640. M.
Ephod, 87. B.
Ephraim Son of *Joseph*, 46. I.
Ephramites get *Bethel*, 129. E. displeased with *Jeptha*, are appeased, 130. B. slain by *Jeptha*, *ibid.* D.
Epicrates sells *Scythopolis*, &c. 348. A.
Epilogue of the Antiquities, 541. N.
Epitaphs, 135. F. and 178. H. 260. D.
Erection of the Tabernacle, 81. B.
Errour of Epicures confuted, 273. O.
Esay the Prophet, 256. B. comforts *Ezechias*, 256. B. foretold *Senacherib*'s Overthrow and Death, *ibid.* B. assureth *Ezechias* of Life, 257. I, K. foreshews the Captivity, *ibid.* M.
Esau, Son of *Isaac*, 43. E. called *Seir*, and why, *ibid.* E. foretold to be Author of a Nation, 43. E. his Wives, 44. I. went a hunting *ibid.* K. denied the Blessing, and why, 44. N. foretold to be mighty, yet his Brother's Vassal, *ibid.* N. wept for loss of the Blessing, *ibid.* D. selleth his Birth-right, 50. L.
Eschol, *Abraham*'s Friend, 37. F.
Esdras the Lawyer, 282. B. assembled the Jews in *Babylon*, 283. E. repairs to *Jerusalem*, &c. 283. H. his Prayers for the Levites, 283. K. reads the Law, 284. B.
Esseans a Sect, 239. M. 477. E. 612. L. swear not, 613. C. have their Goods common, 612. M. their Religion and Labour, 613. A. in compassion and helping their Choice, 613. C. observe the Sabbath, 616. H. live long, *ibid.* I. they prophesy, 610. M. their Opinion of the Soul, 614. K. believe not the Resurrection, *ibid.* Marriage, 612. L. Apparel, 612. N. obey Governours, 613. C. just. 613. E.
Esser, what it is, 87. C, D.
Esther made Queen, 287. H. resorteth to the King, and why, 289. I. accuseth *Aman*, and why, 290. F.
Estate of *Solomon*, declined, and why, 217. I, K.
Ethnarch, a Governour, 610. I.
Ethnicks punished, and why, 304. D, E.
Eve created, 28. I. tempted, transgresseth, *ibid.* L. her Punishment, 28. N. cast out of Paradise, 29. A. her Children, *ibid.* B.
Evening what, 27. E.
Event of the Battel foretold, 171. E.
Event of Battel changeth, 746. I.
Evilmerodach releaseth *Jechonias*, 270. F. dies, *ibid.* F.
Evidence against *Antipater*, 598. L, M.
Eunuchs, of what Gift deprived, 117. E.
Euphrates, a River of Paradise, 28. K. called also *Phora*, *ibid.*
Euricles wins *Herod*'s Favour, 440. M. relates *Alexander*'s Words to *Herod*, 441. B. 592. I, K. gets Money by craft, 441. B. 592. H. plays the Ambodexter, 591. F, G. 592. H, I.
Of Exactions a Mitigation craved, 405. B, C. denied, *ibid.*
Example to do Evil, 157. A. 221. C.
Example of the Athenians, &c. 626. M.
Excursions. *See* Incursions.
Excuse of *David*'s Absence, 164. O. of *Malchus*, 574. H. of the two Brethren, 589. D. of *Antipater*, 600. L, M.
Execration of *Saul*, 155. D, E.
Exercise of the Romans, 660. M, N.
Exhortation of *Moses* to the People, 71. F. 74. M.
Exhortation to main Liberty, 511. N. to contemn Death, 775. B.
Exhortation to be obedient to God's Will, 110. K.

Exhortation of *Saul* to War, 152. M.
Exhortation of *Solomon* to the People, 212. C. of *Azarias*, 214. M. of *Josaphat* to his Subjects, 224. E. of *Ezechias* to the Priests, 252. F. G. of *Mattithias* to his Sons, 316. A. of the Princes to the People, 624. K. of *Samuel* to the People, 148. I. of *Titus*, 741. C. of *Antiochus*, 817. G. 818. B. 825. I.
Expedition of the *Philistines* against the *Hebrews*, 154. E. 159. C. of *Josaphat* against the *Syrians*, 232. B. of the *Arabians* against *Joram*, 241. N. of *Amazias* against *Joas*, 248. D. of *Ozias*, 249. M.
Expences of *Solomon*, 206. I.
Explication of Names of *Jacob*'s Sons, 46. N. O.
Exploits of *Titus*, 677. D. E. of *Domitian*, 764. H.
Exposition of Dreams. See Interpretation.
Expostulation of *Samuel* with the People, 153. D. E.
Expostulation against *Joseph*, 672. H.
Extremity of the Jews, 97. E.
Ezechias King of *Juda* praised, and why, 252. F. his Ambassadors to the Israelites, 252. G. offereth a solemn Sacrifice, 253. H. I. reforms God's Service, *ibid.* subdues the Philistines, 253. K. hath his recourse to God, 256. B. prays, and is heard, 256. B. fell sick, 257. I. his Life prolonged, 257. K. entertaineth *Balaad*'s Ambassadors, *ibid.* L. his Death, 257. N.
Ezekiel prophesieth of Captivity, 260. D. fore-prophesieth the Destruction of the Temple, *&c.* 262. E.

F.

FAble devised by *Apion*, 804. N. O.
Fable of *Jupiter* and *Pallas*, 812. K.
Fact of *Herod* devised, 602. N.
Faction in *Tiberias*, 3. B.
Faction of *Chore*, 99. E. of the People, 225. M.
Faculty of Perswasion, 67. B.
Factious flee from *John*, 698. N.
Fadus, Governour of *Judæa*, 525. B. slew *Ptolomæus*, 527. D. kills *Theudas*, 532. D.
Fall of *Adam* and *Eve*, 28. L.
Fall of the Walls of *Jericho*, 123. B.
Fall of *Ochozias*, 235. N.
Fall of a Tower, 725. A. B.
False Prophets, 262. G. 263. H. suborned, 732. N.
Fame of *Solomon*'s Vertues, 213. E. F. of *Josaphat*'s, 235. M.
Fame of *Herod*, 585. B. C.
Family of the Priests destroyed, 166. K.
Famine of *Canaan*, 36. K. and 43. F. 56. K. and 57. D. of *Egypt*, 56. K. increased, and why, 61. F. of the Jews, 97. D. E. in the days of *Eli*, 142. I. inflicted on the Israelites, and why, 195. M. of *Samaria*, 239. I. 263. K. in *Judæa*, 496. M. in *Jerusalem*, 721. D. 738. M. 748. K.
Fasting of the Israelites, 148. K. of the Jews, 288. E. F.
Father of *Josephus* taken, 736. N.
Fathers before the Flood, 31. A. B. C. trained up their Sons in Vertue, 30. I. and 31. A, B, C. their Age before the Flood, 31. A, B, C. their Death, *ibid.* why lived longer than we now, 32. M.
Fathers after the Flood, 35, C, D.
Favour of God to *Isaac*, 43. F. of the Keeper to *Joseph*, 54. K. of *Pharaoh* to *Joseph*, 55. G. of God to *Jacob*, 61. A. of God to *Moses*, 64. I. of the Israelites, 71. F, G. and 106. K. to *David*, 158. G. 162. I. of *Xerxes*, to the Jews, 242. C. of *Antiochus* to *Jonathan*, 318. G. of *Cesar* to *Joseph*, 24. N.
Fear surprizing the Midianites, 135. F. 118. H. 155. B. 235. L. M.
Fear of *Saul* touching *David*, 162. I. 165. F.
Fear of the Jews, 616. K. 757. G.
Fear giveth Confidence, 581. D.
Feast of *Pasche* instituted and celebrated, 700. L. 93. I. 533. D.
Feast of *Azyms*, 70. L. 253. H. 605. E.
Feast of Tabernacles, 92. L. 212. D. 279. K. 345. K.
Feast of *Pentecost*, 92, M. 467. C.
Feast of *David* to the People, 181. A. of *Ezechias*, 243. H.
Feast of *Lots*, 292. F.
Feature of *David*, 159. A.
Felicity of *Solomon*, 215. C, D.
Felix Governour of *Judæa*, 535. D. punisheth Thieves, *&c.* 536. O. surprizeth *Eleazar*, 620. K. overthrows the Egyptians, *ibid.* M. accused, 538. K.
Fellows of *Joseph*, 673. C. cast, *ibid.*
Fertility of *Galilee*, 649. C. of *Genezar*, 678. C.
Festival solemnized, and why, 318. G.
Festus discomfiteth a Deceiver, 538. M.
Fiction of the Zealots disproved, 691. C.
Fiction of *Apion* refuted, 799. A. 802. L.
Field of God, 48. K.
The great Field, 701. C.
Fight by the Sea, 678. F.
Fight of the Hebrews with the Canaanites, 98, N. of the Syrians with the Jews, 621. A. betwixt the Romans and Jews, 664. B. 671. H. of *Vespasian* with the Jews, 681. E. of the Citizens with the Zealous, 689. A. between *Simon* and the Zealous, 704. H. between *John* and *Eleazar*, 712. I. at the Feast of unleavened Bread, 714. I, *&c.* in the Temple, 742. N. of the Jews and Romans, 746. M.
Finishing of the Temple, 281. I.
Fire from Heaven kindles the Sacrifice, 66. M. consumeth *Solomon*'s Sacrifice, 212. B. and *Elias*, 227. O. also the two Captains, and their own Souldiers, 236. B. C.
First-begotten amongst the Egyptians slain, 70. K.
First-Fruits, 92. M. 114. K.
First-begotten, his right, 114. O.
Five Kings of *Sodom*, 37. B.
Flaccus disfavoureth *Agrippa*, 487. E.
Flight of the Hebrews, 98. N. 173. E. of the Philistines, 180. L. of the Syrians, 248. B. of the Philistines, 148. M.
Flocks of *Nabal* spared, 168. M.
Florus, occasion of the Jews revolt, 477. F. 622. K. succeeds *Albinus*, 542. K. worse than *Albinus*, *ibid.* L. cause of the Wars, 742. M. 622. K. imprisoneth 12 of the chiefest Jews, 622. N. his Deceit, *ibid.* scorns the Jews Gratulation, 623. A. requires his Obtractors to be yielded, *ibid.* B. his Subtilty and Treason, 624. I. takes the Spoil, *&c.* 624. N. derided, 623. B.
Flood. See Deluge.
Floods of Paradise, 28. K.
Flood of *Manna*, 75. B, C. descended from Heaven, *ibid.* A. ceased, and when, 122. N.
Footmen of the Romans, 661. C.
Force of the Romans Darts, 667. D.
Forces of the Romans to the Jews, 626. N.
Force of Envy, 272. O. of Slander, 350. H.
Forces weakned and restored, 246. F.
Forces against the Midianites, 108. M.
Forces of *Susac*, 221. E.
Forgetting of Religion, cause of Calamity, 129. B, C, D, G. 130. L, M. *&c.* 131. C, D. *&c.* 132. M. 133. B.
Form of the Jews Common-wealth, 281. L.
Fortitude of *David*, 162. I. K. of *Vespasian*, 681. E. of *Julian*, 743. C.
Fortress of the City, 688. A.
Fortune favoureth the Romans, 728. O.
Fountain of the Temple, 207. E.
Foundation of Covenant, 61. A.
Fountain-head of *Jordan*, 583. G. 678. B. 680. L.
Fountain near *Jericho*, 701. E.
Fountain of *Silas*, 718. H.
Fountains flowed to *Titus*, 730. N.
Fraud of the false Prophet, 220. D.
Fraud paid with Fraud, 682. N.
Freemen not to marry Servants, 114. M.
Feigned Friendship of *Eurycles*, 591. G. F.
Friendship between *Isaac* and *Abimelech*, 44. H.
Friendship betwixt *Jonathan* and *David*, 163. G. confirmed with an Oath, 164. K, L. of *Antiochus* with *Ptolomy*, 307 K. of the Romans with *Judas*, 325. L. of *Hiram* with *Solomon*, 786. N. 799. D.
Frogs, a Plague of *Egypt*, 60. B.
Fruit forbidden, tasted, 28. K, L.
Fruit of the Egyptians spoiled, 69. F.
Fruits of Trees under four Years growth, 113. C.
Fruits fall into Ashes, 702. M.
Fruit kept uncorrupt 100 Years, 772. F.
Fugitive Jews flee to *Antiochus*, 322. B.
A Fugitive discloseth the State of *Jotapata*, 670. E.
Fugitives request to *Vespasian*, 699. D.
Fulvia, *Saturninus*'s Wife, deceived, 482. I.
Funeral of *Jacob*, 62. K. of *Samuel*, 168. I. of *Abner*, 177. G. of *Herod*, 426. N. 603. D.
Funerals of the Dead, 810. K.
Furniture of the Roman Horsemen, 661. D.
Fury of *Florus* Souldier, 623. F.

G

GAbaens luſt and villany 130 b would not deliver the Authors thereof 131 b deſtroyed, and their City burned 331 f
Gibeonites ſend Embaſſadors to Joſhua 124 m perſwade Joſhuah to make a League with them *ibid.* m appointed to publick Miniſteries 125 a
Gabinus overcometh Alexander 266 d 369 d repaireth Cities in Jury *ibid.* takes Ariſtobulus 367 k overcomes the Nabathæans 368 l
Gad the Son of Jacob 460 what it ſignifies *ibid.* o his children 61 b
Gadara beſieged and taken 353 b 663 b
Gadareans accuſe Herod 416 b. entertain *Veſpaſian* 699 g
Gaal aſſiſted the Sichemites to gather their fruits 137 d e baniſhed out of Sichem *ibid.* f
Galaad a Pillar 48 i
Galaadites beſieged by *Naas* 152 m and ſuccoured by Saul *ibid.* m
Galba foretold to be Emperour 491 c ſlain 703 b
A Galilean ſlain 619 c his death cauſe of a tumult *ibid.* e
Galileans murdered 533 l revenge themſelves *ibid.* their faith and love toward Joſeph 6 h. deſire to invade Iberias 6 n intreat Joſeph to ſtay 120 their teſtimony of Joſeph 15 e flock to Joſeph 621 a
Galilee deſcribed 659 b the length and breadth thereof, *ibid.* c
Galley built by Herod 577 c
Gamala faithful to Rome 623 g how ſituated 680 m inexpugnable *ibid.* n taken 683 e
Games Circenſian 305 i
Ganges called alſo Phiſon 28 k
Gardens &c. about Jericho 701 f
Garden of pleaſure 28 i Adam placed there *ibid.* i
Garment of *Joſeph* 53 e
Garment of Linen and Woollen 112 h
Garment of the Prieſt 210 c
Garment of the High-Prieſts 721 f
Garriſon of the Philiſtines won 154 i
Garriſon placed in Syria 182 i in Idumæa *ibid.* l
Gideon called and encouraged 435 d his men and means *ibid.* e obtains the Victory and how 156 h kills Oreb and Zeb, and pacifies Ephraim *ibid.* l m
Gehon a River of Paradiſe 28 k called alſo Nilus *ibid.* k
Germans Cæſar's Guard 410 o reſort to the Theatre 512 k their fury pacified *ibid.*
Germanicus poiſoned 479 f
Genealogy of Noe 30 o of Abraham 35 c of Ely 145 c of Shadoc 204 i of Alexander and Ariſtobulus 618 m
Generals of Armies 121 e 164 m 176 h 204 l 255 m 261 283 f 293 h
Genezar, the Lake deſcribed 678 c the length and breadth thereof *ibid.* d e
Gerſon, Moſes's ſon 67 g
Ghoſt of Samuel 171 c certifies Saul of his end *ibid.* e
Giants engendred 30 m horrible to look on 129 c
Giants extinguiſhed 37 b
Gifts of the Princes of the Tribes 90 m of the Kings to Solomon 216 k l
Gifts of Herod 585 b 591 f of Antipater 574 i 598 l
Gimon a Prophet 224 o foretels the miſeries of Baſa and his race *ibid.* o
Giſcala burned 3 f
Gladneſs of Anna 144 i
Glaphira wife of Alexander 422 o Archelaus daughter *ib.* encreaſeth ſuſpicion 589 b examined 441 i ſent back to her father 449 b 594 e her dream 473 g
Gleanings to be left for the poor 113 e
Gluttony of Vitellius 710 k
God created the World 27 f reſteth the ſeventh day *ibid.* g ſpeaks to Adam 28 m puniſheth him, *Evah* and the Serpent 28 n o ſends the Deluge 30 o willeth the Earth to be inhabited 31 o appears to Jacob 40 a his Providence in ſaving Moſes 64 h and 64 n appeareth to Moſes 66 o feeds the Iſraelites, &c. 75 b c comforteth *Samuel* 149 e certifieth him whom to create King 150 m ſends him to Bethlem 158 k appears twice to Solomon 205 b 212 e ſpeaketh to Elias 228 d
God's favour to the Romans 628 k 728 a knows when to revenge 730 m
Godlineſs of Anceſtors remembred 63 b
Gods of Laban digged up 49 d
Gods of other Countries 112 h
Gedolias Captain of the Fugitives 265 o ſlain 266 e
Gold in great quantity 77 g 108 o 123 b 324 k l ſold for half the price 754 k
Golden Statue erected 269 m
Golden Eagle 459 f
Golden Chain 520 m
Goliah the Philiſtine 159 c challengeth a ſingle combat *ibid.* c encountred and ſlain 160 m
Gomar, Japhet's ſon 33 g his Progeny *ibid.* g
Gonorrhea, a Running of the Reins 92 e f
Good deſerts not to be forgotten 162 l
Goodlineſs of perſonage not reſpected 158 n
Goods that are found 115 m
Goods of Archelaus confiſcate 611 g common 614 g of Aman 291 i
Gorions death, *&c.* 697 a
Government of the Romans, how far, *&c.* 661 g
Government of the Tribe of Judah 129 a
Of Governments the beſt kind 113 a
Governments of the Hebrews diſtinct 153 b
Government of the Jews changed 167 g
What Governour to be choſen 78 i 122 l
The Governour Moſes commended 120 k
Governours of Solomon 206 h i
Governour of both Galilees, who 628 i
Graves not to be forbidden the Gatherers 113 g
Graſhoppers one of the Plagues of Egypt 69 f
Gratuity of Solomon 213 f
Gratulation of the Jews ſcorned 623 a
Gratulation of the Bethſamites 147 e of Herod 586 i of the people 463 a b
Gratus conflict 463 m *See Fight*
Graves of Concupiſcence 95 g
Grief cauſeth or hindreth paſſion 816 h
Ground about Jericho fruitful 702 i

H

HAbit or form of Elias 236 b
Habitations of Iſaac's ſons 50 k l
Hail, one of the Plagues of Egypt 69 c
Haman honoured by all, but the Jews 287 b his petition for the Jews ruine *ibid.* his hatred againſt Mordache 289 m his treachery diſcovered 291 b judged to the Gallows *ibid.* his Goods beſtowed on Mordoche *ibid.* i
Hand of Moſes 67 c
Hand of *Jeroboam* withered 220 b reſtored *ibid.* b
Handmaids of *Jacob*'s Wives 46 m n
Harbours 415 i
Ill Harveſt of the Egyptians deſtroyed 69 f
Hatred of Joſeph's Brethren 50 o of the Egyptians to the Hebrews 62 m of Saul againſt David 160 n of Abſalon againſt Amnon 180 m of the Souldiers againſt Demetrius 336 g of ſons to the father 435 f
Haven of Cæſus 516 l
Haven deſcribed 517 d
Heaven created 28 e and how placed *ibid.*
Hebrew Slave when to be freed 116 m
Hebrews Original 33 b of whom ſo called *ibid.* c their inſupportable ſervitude 62 110 and *ibid.* g chiefeſt of them meet Moſes 68 h perſwaded to obey *ibid.* h celebrated their Paſſover 70 i departed out of Egypt *ibid.* k and go through the Red Sea 71 k ſing ſongs of praiſe 72 n fight with the Canaanites 98 o overthrow the Amorites 104 n poſſeſs their Land 105 b revolt from the Laws of their Fathers 187 c overcome the Midianites 198 o bound by Oath to keep the Law 119 b overthrow the Canaanites 121 e bring the Ark into Battle 144 m feed on bloody fleſh 155 c
Hebron, a place of burial 41 f 43 d 49 f 62 k
Hebron, the City taken 120 c David's Royal Seat 179 e
Hecatæus 36 h writ a Volume of Abraham *ibid.* k
Heighth of the Mountain Itaburium 681 m Temple 208 m
Heirs of David 181 d.
Helen, Queen of *Adiabena* 523 l repaireth to Jeruſalem 530 k

Heliopolis appointed for Jacob 61 d
Help of God when moſt ready 71 o
Help of God to be ſought for 74 o
Heraulds 118 h
Hercules his War 42 i
Herod made Governour of Galilee 872 b executeth Ezechias 372 c called in queſtion *ibid.* f 578 o ſaveth himſelf by flight 373 k killeth Malichus 3700 570 o expelleth Antigonus out of Jury 378 b 571 c marrieth Mariamne *ibid.* accuſed, made Tetrarch 380 b c 571 f aſſailed by the Parthians 382 a fleeth to Malchus 383 k made King 384 c leadeth his Army againſt Antigonus 385 m 571 c his Proclamation 385 m 575 e overcometh the Galileans 386 d 388 d ſubdueth the Thieves 387 i k 576 m repaireth to Antonius 391 k wounded 388 g beſiegeth Jeruſalem 389 k hindreth the ſpoil of the City 391 i bribeth Antonius *ibid.* l. preferreth his favorites 392 d honoureth Hircanus 393 n maketh Ananel High-Prieſt 393 o taketh the Prieſthood from Ananel 395 i contriveth Ariſtobulus's death 363 n his counterfeit ſorrow 396 e goeth to Antony 39 c committeth his Wife to Joſeph, &c. *ibid.* c d e inſtateth Cleopatra, &c 399 c leviathan Army 400 b overcometh the Arabians 402 g 582 k diſmayed at Antony's overthrow 403 m practiſeth Hircanus's death 404 d baniſheth Antipater 585 f repaireth to Cæſar 405 k his ſpeech to Cæſar *ibid.* entertaineth Cæſar and his Army 406 b inceniſed againſt Mariamne 407 i againſt Pheroras 590 n cometh to Jericho 576 i takes Sephoris 576 l his buildings and works as Theaters 410 g Caſtles 412 b 414 g 415 i 415 l 416 f 417 h 584 m 585 a diſtributeth Corn amongſt the People 413 l remits the third part of Tribute 417 h wearieth the people 417 k re-edifieth the Temple 418 a b. &c. faileth into Italy 421 l giveth Wives to his Sons 422 o his liberality 423 b 424 g openeth David's Sepulchre 433 b crediteth all tales 436 i weary of his life and why 437 d fortunate abroad and unfortunate at home 426 m beheadeth Pappus 578 o accuſeth his Sons before Cæſar 427 e 428 i k 587 b giveth ear to accuſers 441 a b accuſeth his Sons 444 k 593 d ſtrangleth them 594 k accuſeth Pheroras's Wife 451 d ſendeth Antipater to Cæſar 452 i tortureth the Bond-Women 453 b putteth away his Wife 454 k calleth Antipater from Rome 454 m 998 n bringeth him in queſtion 455 d impriſoneth Antipater 458 l maketh his Will 459 d e 467 i certified of his Brothers death 578 h commandeth the nobles to be ſlain 460 n his liberality 4600 579 g bemoaneth his Sons 594 n betrotheth his Nephews *ibid.* g 595 i loved Antipater above the reſt 600 i blotteth him out of his Teſtament 601 e puteth him to death 603 a his own death and burial 462 k &c. 603 d
Herod fortifieth Cities 478 i buildeth Tiberias 478 n
Herod diſmiſſeth Aretas's Daughter 484 m marrieth Herodias *ibid.* n repaireth to Rome 493 c accuſed and baniſhed *ibid.* d e
Herod created King of Chalcis 519 e killeth Silas 524 f his authority to create the High-Prieſt 528 k
Herodias envieth Agrippa 492 o baniſhed 493 e
Herodian a Caſtle 573 d 585 a
High-Prieſts Ornaments 871 b &c. garment 721
High-Prieſt ſince Sadoc 265 m
Hill of witneſs 48 i
Hiram his League 170 d his Ambaſſadors to Solomon 206 n promiſeth him Wood 207 b receiveth great quantity of Wheat 117 d *ibid.* propoſeth hard queſtions 213 f
Hircanus High-Prieſt 334 g beſiegeth Ptolomy *ibid.* maketh peace with Antiochus 345 m taketh money out of David's Monument *ibid.* n ſurprizeth Cities of Syria 346 c conquereth the Idumeans *ibid.* o beſiegeth Samaria 347 m takes it 348 b diſcontented with the Phariſees 348 b followeth the Sadduces 110 g his death *ibid.*
Hircanus Joſeph's Son 309 m Treaſon intended againſt him 310 e accuſed and why 310 f his Apology *ibid.* his jeſts 311 b c aſſailed by his brethren 311 e afflicteth the Arabians 312 k his buildings *ibid.* k kills himſelf *ibid.* l
Hircanus High-Prieſt 566 n 357 h content to live a private life 360 i his Embaſſage to Scaurus 362 b repaireth the walls of Jeruſalem 376 f honoured by the Athenians 371 i foretold of his death 373 h his Ambaſſadours brought into the Senate 375 m taken priſoners 381 n highly honoured 393 n his death 404 c
Hire of a Harlot 111 g
Hire not to be detained 117 d
Hiſtory of Dina 49 b
Hiſtories recited 729 c
Hiſtories of Antiquities 780 k
Hiſtoriographers refuted 792 k l 793 f 794 k n 795 f 796 f 797 a b hide Antiochus perjury 803 d
Holy Oyntment 89 c
Holocauſt or burnt Sacrifice 91 b
Homer ancienteſt Greek Writer 781 b
Homicide committed 1120
Honourable drawn before Tyrants 732 i
Honouring of ſtrange gods: look Idolatry
Honours of Joſeph 55 g and 60 m
Honour of the Magiſtrate 1121 626 k
Honours change manners 166 m
Honour of Mordocheus 289 c d
Honour due to Parents 810 l
Horſes taken 127 a
Horſemen of Solomon 206 k
Horſemen brought Letters to Joſeph 13 d
Horſemen of the Romans 661 d
Hoſpitality of the Eſſeans 612 n
Hoſt: look Army
Houſhold-ſtuff 127 a
Houſes full of dead Men 335 f 758 k
Humanity becometh a King 169 c
Humanity of Balaam 105 d e of the three Kings 237 l of Cæſar 607 d of Titus 744 n
Humanity of Titus counted cowardice 727 b
Humanity of the Romans inciteth the Jews againſt them 754 o
Hunger killeth many 727 d
Hurt of the General diſmaieth Soldiers 133
Hymns ſung to God 253 h

J.

Jabiſites beſieged 152 h promiſed aſſiſtance *ibid.* l bury the bodies of Saul and his Sons 174 k praiſed 175
Jabin a King of Canaan 134 k ſubdueth the Iſraelites *ibid.* l his Army put to flight 135 a
Jacob the Son of Iſaac 43 c his greatneſs foretold *ibid.* held his Brothers heel 43 e ſteals the bleſſing 44 m fleeing to Laban ſeeth a Viſion 45 b voweth a Sacrifice to God *ibid.* d arriveth at Charran *ibid.* a talks with Rachel and Laban *ibid* f &c. requireth Rachel &c. 46 k deceiveth 461 departeth privily from Laban 47 b accuſeth Laban of ill dealing 47 f maketh a Covenant with him 48 h ſendeth meſſengers to his brother Eſau 48 k is reconciled to him and how *ibid* m wreſtleth with an Angel *ibid.* n ſacrificeth 42 d bewaileth Joſeph 52 m ſendeth his Sons into Egypt &c. 56 k would not part without Benjamin 57 d rejoyceth at Joſeph's proſperity 60 m his journey into Egypt 61 b meeteth Joſeph and talks with Pharoah 61 d bleſſeth his Sons and dieth 62 i
Jaddus High-Prieſt 293 k meets Alexander 295 h and in what manner *ibid.* ſhews him Daniel's prophecy 295 l
Jadon propheſies againſt the Altar at Bethel 220 b reſtores Jereboam's hand *ibid.* b breaks God's Commandment 220 e ſlain of a Lion *ibid.* e his prophecy detracted 220 f
Jael kills Siſera 134 o
Jair governeth Iſrael 1381 was rich and had thirty Sons *ibid.* b
James accuſed and ſtoned 539 d
James, &c. betrays his Country 704 k
Japha taken 669 c
Japhet Noah's eldeſt Son 23 b his iſſue 22 g covered his Father's ſhame 34 o
Jaſon warreth againſt Onias 713 i k
Javan and his Progeny 10 i
Javelin of Saul 163 b
Jaziel a Prophet 235 i aſſureth Joſephat of the Victory *ib.* i
Ibes Enemies unto Serpents 65 d
Ichabud when born 145 g and why ſo called *ibid.*
Idolaters plagued 1081 m
Idolatry of the Iſraelites 107 d 219 m of Solomon 216 o

Of Joram 211 i of Jezebel and Achab 216 b of Amaſias 24 a and 248 b of Achaz 251 i of Jeroboam 219 l m of the Egyptians 792 i
Idols to be deſtroyed 111 a
Idumæa the Country of Eſau 501
Idumæans revolt 241 k admit circumciſion 346 d pardoned by Varus 409 f 20000 come to Jeruſalem 690 o ſhut out of the City 692 m object reproaches againſt the Citizens *ibid.* pitch their tents near the Walls *ibid.* n enter the City by night 693 f depart out of Jeruſalem 696 n conſult of their ſubmiſſion 757 b
Jealouſie 93 f
Jealouſie of Herod 568 n
Jebuſites expelled 179 e
Jechonias made King of Juda 261 n revolteth 262 b taken priſoner *ibid.* releaſed 270 f
Jehu King of Iſrael 228 d 242 b ſlayeth Joram and Ochozias 242 f g deſpiſeth God's Laws 245 m dieth *ibid.*
Jehu the Prophet 234 e reproveth Joſaphat and why *ibid.* e Jeptha Judge of Iſrael made a vow 138 o overcometh the Ammonites 139 a ſacrificeth his Daughter 139 b killeth 40000 of the Ephraimites *ibid.* c d dieth *ibid.*
Jeremy foretelleth the Captivity 260 d keepeth at Jeruſalem *ibid.* b propheſieth the deſtruction thereof 261 l admoniſheth Joachim *ibid.* i perſwadeth the Jews to yield 263 k impriſoned in a pit *ibid.* his counſel to the King 264 b ſet at liberty 266 b
Jericho the City ſurveyed 121 e the Walls thereof fell down 123 b deſtroyed *ibid.* c never to be re-edified *ibid.* d
Jeroboam rebelleth 217 n fore-ſhewed to reign over ten Tribes *ibid.* o fled into Egypt 218 b recalled *ibid.* c proclaimed King 219 i perſwaded the people to Idolatry *ibid.* l his hand withered and was reſtored 220 b his impiety 222 c his puniſhment fore-propheſied *ibid.* e his expedition againſt Abias 223 i dieth 224 h
Jeroboam the Son of Joas 248 f warred againſt the Syrians, and enlarged his Kingdom 248 g dieth 249 l
Jeruſalem taken 179 d David's Royal City *ibid.* e ſurprized 221 e beſieged 235 m 263 k 264 d 579 a taken and burned 265 k ſurprized 297 n tributary to Rome 365 l taken by Soſius 390 f deſcribed 713 e f 758 g &c. ſecond time burned 755 f ſix times ſpoiled 760 h
Jeſſe begat David 143 e
Jeſus High-Prieſt 279 h
Jeſus High-Prieſt 213 h depoſed 213 i
Jeſus Chriſt Crucified 840 m
Jeſus Captain of Thieves 7 b
Jeſus conſpireth againſt Joſeph 8 n his talk with him 17 f
Jeſus exhortation to the Idumæans 691 a 691 f
Jeſus his exclamation againſt Jeruſalem, &c. 753 e his death *ibid.* g
Jewels of great price 42 n
Jews more ancient than the Greeks 784 m arguments thereof *ibid.* came not of the Egyptians 795 b c when got Judæa and built Jeruſalem 796 o truſty to their Princes 802 i why eat not ſwines fleſh 806 i
Jews impiety reproved 221 f their Captivity 265 l 267 k depart from Babylon 278 f in danger to be exterminated 286 b lament 288 c faſt and pray *ibid.* e f revenge them on their Enemies 292 c led away Captive 297 n ſet at liberty 289 k tormented 314 c ſlain on the Sabbath 315 n brought out of Galaad 320 c diſcharged of tribute 343 l terrified 251 m Lords of Syria, &c. 343 e ſhut their gates againſt the Romans 364 l honoured by Kings of Europe and Aſia 373 n ſlain 381 i favour Herod for his bounty 413 n complain to Agrippa 423 g Jews Embaſſage to Cæſar 431 f 50000 ſlain 582 k cauſe of the Wars 527 d Jews ſlain about the Temple 633 e plagued 2 n conſtrained to make War *ibid.* m revolt from the Romans 11 e valiantly defend themſelves 279 b 3000 ſlain 606 h call Archelaus in queſtion 610 i will not conſent to Pilate to alter their Laws 615 d their fight with the Samaritans 623 a ſedition and ſlaughter among them 621 b their requeſt to Agrippa 625 e refuſe Cæſar's ſacrifices 629 f take Antonia 630 m ſpoil the Villages and Cities of Syria 632 k Jews againſt Jews *ibid.* m ſlain 632 633 634 h &c. overcome the Romans 635 d beſiege Askalon 658 i 10000 ſlain 658 l 8000 ſlain 658 m repulſed 666 i pour ſcalding oyl upon the Romans 668 m 1200 ſlain 669 d 40000 periſht at Jotapata 671 e flie into the City 677 c 9000 ſlain 683 f turn their weapons againſt themſelves 686 i drive the Romans from their Camp 713 b ſhewed the tortures of the fugitives 732 o curſe Cæſar 733 e embowelled for Gold 737 f upbraid God 736 h afraid *ibid.* k ſurpriſe the Romans Horſes 746 l burn the Porch of the Temple *ibid.* o eat their girdles, ſhoes, &c. 748 l overcome the Romans 747 l arrogant in calamity 756 k refuſe to ſubmit themſelves *ibid.* f 40000 ſaved, an infinite number ſold 757 d ſlain in Syria and Egypt 775 d burn their goods 775 l the number of captives and ſlain 759 b
Jezabel builded a Temple to Bel 226 b ordained Prieſts and Prophets *ibid.* b killed the true Prophets 227 k complotted Naboth's death 218 f g perſecuted Elias 228 b her death fore-ſhewed 228 i devoured by dogs 243 i
Image of a godly Prince 259 m n
Image of Gold 269 m
Imitation in ſin 159 b 219 m 221 d 250 e 258 d
Immanity of the Idumæans and zealous 694 i of Simon 704 m
Immunity granted to the Jews 335 b
Impiety of Eli's ſons 143 f of Baſa 224 o of Achab and Jezabel 226 b 228 b of Amri and his Predeceſſors 225 m of Achaz 241 i 252 b of Ochozas 246 b of Ozias 259 a of Phaceias 250 e of Ozeas 255 c of Manaſſes 258 b of Joas 260 l of Joachim *ibid.* f
Impiety cauſe of calamity 129 b 130 l m 131 c d 132 m 221 d 222 e 224 i 225 m n 229 i 242 a 248 a 251 k 252 b 258 b 260 e 261 m n 262 d e 263 h i &c. 264 d e &c. 265 h i
Imprecation for building of Jericho 123 d
Imprecation of Saul 155 d
Inceſt 94 h of Lot 39 d of Ammon 183 c
Inchanters baniſhed 171 b
Incloſure before the Temple 210 d
Inconſtancy of fortune 681 i
Inconveniencies under a King 149 f g
Incouragement of Moſes 67 c of Joſhua 119 d
Incredulity puniſhed 240 e
Incurſions of the Amalekites 135 b of the Philiſtines h of Adar 217 m
Indebted Acts and devices 763 b
Indulgence cauſe of ſin 157 d
Induſtry of the Romans 660 n
Ingratitude of the Sichemites 137 b of the Iſraelites 153 d of Nabal 168 n of Demetrius 336 b of Malchus 574 h
Inhabitants of Nob ſlain 166 k
Inhabitants of Countries 33 f 341
Inheritance of Jacob and Eſau 501 m of Salphades daughters 113 e
Inhibition of Cambyſes 276 b
Iniquity 577 b of the Jews 740 h
Injuries of Florus 477 f
Injury to David's Embaſſadors 183 o to Thamar 186 l
Injuſtice of Law-makers 814 i
Innocency of David 168 170 l
Inſolence 248 a b 256 b 250 d 733 d
Inſtitution of Circumciſion 38 l 70 l of the Paſſover
Inſtruments of Muſick 210 c
Interpretation of Joſeph's dream 51 c of the Butler's 24 m of the Baker's 240 of Pharaoh's *ibid.* e f of Nebuchodonoſor's 269 o of the hand-writing 271 n
Interpreters royally entertained 302 o
Intent of Florus manifeſted 624 m
Intention of Saul againſt David 160 i m 163 b 164 m
Inteſtine diſcord 686 i
Invective againſt murtherers 178 m againſt the Zealous 687 f of Joſeph againſt the Jews 730 k
Inventer of Muſick, who 29 g
Inventer of the Art of Forging *ibid.*
Firſt Inventers of Letters 781 a
Invocation of God in trouble 74 o
Joab General of David's Army 176 h diſcomfiteth Abner, *ibid.* i ſlayeth Abner 177 d diſcomfiteth the Syrians 189 f reconcileth Abſalon to his father 188 h i
Joab and the Army enter the City mournfully 192 m his Oration unto David, &c. *ibid.* c ſent out againſt Siba 194 m killeth *Amaza* n *ibid.* rebuked, propoſeth conditions of Peace, 194 l one of Adonias's coadjutors 199 d ſlain 204 l

Joachas King of Iſrael ſubdued, 246 F G and why, *ibid.* his repentance and prayer, *ibid.*

Joachim King of *Juda*, 260 E paid tribute *ibid.* 261 i revolteth and is ſlain 261 i not buried 261 m

Joachin King of Judah 261 n See Iechonias

Joas King of Iſrael 247 h called Elizæus's father *ibid.* h his treble Victory *ibid.* k

Joas ſaved, and how 244 d created King of Judah 244 e his piety during Joiadas time 245 l repaireth the Temple *ibid.* n, his impiety after Joiadas deceaſe 246 e ſtoneth Zacharias *ibid.* g bought his peace 246 d dieth *ibid.*

Joatham his works about the Temple 230 f acts of War *ibid.* k 251 i

Joaz King of Judah taken Priſoner 260 e his impiety and death *ibid.* f

Jobel, a Maker of Tents 29 f

Jochabel, Moſes's Mother 63 e ſecretly hid him three months, *ibid.* f appointed to be his Nurſe by Pharoah's daughter 64 k

Jodes killeth Eglon 133 f ſubdueth the Moabites and ruleth Iſrael *ibid.* 134 i k

Joel and Abia govern the Commonweal 249 b

Joiada High-Prieſt 240 c createth Joas King 240 d ſweareth King and People to ſerve God *ibid.* l deceaſeth 256 b

John releaſeth Iſmael's Captives 267 i refuſeth counſel *ibid.* i

John High Prieſt ſlayeth his Brother 293 i puniſhed 293 k

John, Jonathan's Brother ſlain 328 d

John Baptiſt ſlain 485 b

John's acts in Giſchalis 5 m his Treaſon 6 i ſeeketh to murder Joſeph 5 m he and the Embaſſadors reſort to Jeſus 15 a his followers forſake him 21 f a Treacher and Murderer 639 b c flieth into Giſchala 641 a perſwadeth the Tiberians to revolt 641 n moveth to Rebellion 684 i referved to be at the ſiege of Jeruſalem 685 a ſweareth to the People *&c.* 689 e breaketh his Oath *ibid.* g aſſaulted on both ſides 712 m putteth the Zealous to flight 714 i ſeizeth the Temple *ib.* raileth upon Joſeph 744 i apprehended 749 e is condemned to perpetual priſon *ibid.* f

John, Captain of the Idumæans 724 m ſlain *ibid.* m

Jonas cauſe of a Tempeſt, and why 249 i devoured of a whale, and caſt out 249 k preacheth to the Ninevites *ib.* k

Jonathan Saul's ſon 154 i entred the Enemies Camp, and ſlew them 155 b c breaketh the Edict *ibid.* d counſelleth David to flee 162 i pacifieth Saul's diſpleaſure and certifieth David thereof 162 l m diſcovereth Saul's hatred to David, and how 164 l reneweth his Covenant 167 c

Jonathan Governour of the Jews 328 b revengeth his Brother's death 328 k aſſaileth Bacchides by night 329 i putteth Apollonius to flight 334 c appeaſeth Demetrius 336 g putteth Demetrius to flight 339 h reneweth friendſhip with the Romans *ibid.* i *&c.* fighteth with Demetrius 340 a repaireth Jeruſalem, *&c. ibid.* g taken by Triphon 340 f 559 b ſlain 342 c 5,9 c

Jonathan's Letters to Joſeph 13 c

Jonathan challengeth a combat 747 b ſlayeth Pudens 747 c

Joppe a retreat for Thieves 674 k taken *ibid.* n

Joram King of Judah 237 n ſerved Idols 241 i murdereth his Brethren *ibid.* i dieth miſerably 241 m

Joram King of Iſrael, an impious man 236 d asketh aid *ibid.* e in diſtreſs with two other Kings *ibid* e f relieved, and how 237 h overcame the Moabites *ibid.* l beſieged 238 f threatneth Elizæus 239 k certified of the Enemies flight 239 o his expedition to recover Ramath 241 o

Jordan yieldeth the Iſralites paſſage 190 n his fountain 680 l

Jehoſaphat, King of Judah, his piety 311 m his expedition with Achab 232 b m reproved 234 e reneweth the true ſervice of God *ibid.* e prayeth, and why 235 i obtaineth victory, and how 235 k l his ſhips caſt away *ibid.* m aideth Joram 236 e dieth 237 m

Joſeph ſon of Jacob 47 a envied of his Brethren 50 o dreamed a dream 52 o ſold by his Brethren 52 l reſiſted his miſtreſs two fold temptation 53 a e accuſed and caſt into priſon 54 h k expounded dreams 54 m o counſelled the King how to prevent Famine 55 f advanced to honour, and married a wife *ibid.* g ſounded his brethren, and why 56 m ſent them away, but detaineth *Simeon* 57 b c banqueteth them and Benjamin. 58 h ſtayeth their journey, and accuſeth them *ibid.* i k l attacketh Benjamin *ibid.* n maketh himſelf known to his brethren 60 i k reſorteth to Pharaoh with his brethren, &c. 60 burieth his father 62 i giveth charge concerning his bones *ibid.* dieth *ibid.* i

Joſeph preventeth Calamity, and how 308 i *&c.* Embaſſador to Ptolomy *ib.* n Tributes of Cœlofyria committed to him 399 i his wealth and Children *ibid.* n ſendeth his ſon Hircanus to Ptolomy 310 c his death 311 f

Joſeph, Herod's Brother, ſlain 388 c d

Joſeph, Herod's Uncle 397 e ſlain, and why 388 i k l

Joſephus, of the Prieſtly line 433 d 543 a ſtudious from his infancy 1 e expert in the Greek and Hebrew tongues 542 o a Phariſee 1 f his ſhipwrack 2 h deboreth the Jews from ſedition *ibid.* k remaineth in Galilee 4 a procureth the ſafety of the Kings goods 5 c would not be bribed 5 f ſurpriſeth Jeſus 7 d his care of Religion 7 d tranſporteth Corn into Galilee 8 h laboureth to reſtore Ptolomy's Goods 8 m moveth the People to compaſſion 9 b his Oration *ibid.* e eſcapeth from danger 9 d diſmiſſeth the Tarichæans 9 g politickly taketh Tiberias 10 l diſmiſſeth the Tiberians 11 b his dream 12 n his Anſwer to Jonathan 13 f beſieged the ways of Galilee 14 m objecteth treachery to the Embaſſadors 15 e pacifieth ſedition 16 i ſends 180 Embaſſadors to Jeruſalem *ibid.* b certifieth the Galilæans of Jonathan's treachery 18 k taketh Simon 19 c ſurpriſeth Tiberias *ibid.* d proſecuteth his Hiſtory 21 d aſſaileth the walls of Sephoris 22 o putteth the Kings ſouldiers to flight 23 c his accident 23 d diſcharged Captives 24 . entertained by Veſpaſian 24 k envied, *&c. ibid.* maketh ſeventy Elders Rulers in Galilee 638 i fortifieth the City with Walls 638 k inſtructeth the Galilæans in War *ibid.* cometh to Jotapata 663 e defendeth Jotapata 663 g 664 e f 665 c burneth the Engines 666 m leapt into a trench 671 f conſenteth to Nicanor *ibid.* m his ſpeech to his fellows 672 h reſorteth to Veſpaſian 673 d foretelleth Veſpaſian of his future honours 673 f rewarded by Veſpaſian 674 h impriſoned *ibid.* delivered 109 c wounded in the head 737 b his ſpeech to the People 744 i preſent at the Wars of the Jews 783 d ſold his Books to Rome 738 e

Joſias reſtored God's Service 258 e rooteth out Idolatry *ibid.* f cauſeth the Book of the Law to be read 259 l burneth falſe Prophets bones *ibid.* m celebrateth the Paſſover 268 a is ſlain *ibid.* b

Joſhua Captain over the Iſraelites 76 n with Caleb appeaſeth the People 96 m appointed the Succeſſor of Moſes 109 b paſſeth over Jordan 122 l buildeth an Altar 122 m compaſſeth about the City of Jericho 122 o burneth the City 123 c pronounceth them accurſed that re-edifie it *ibid.* d prayeth unto God 123 f taketh and burneth *Ainan* 124 k maketh a Covenant with the Gibeonites 124 o ſlayeth five Kings 125 c ſlayeth the Kings of Canaan and their Army 125 d ſendeth Men to meaſure the Land 126 k divideth it by Lots 126 k &c. his Oration to the two Tribes and half 127 d exhorteth the People to keep the Law 128 m dieth *ibid.* n

Jotapata beſieged 663 e 664 g valiantly defended 665 b c 666 h *&c.* 667 a *&c.* 668 o 669 a b *&c.* taken 670 f 671 h

Jotham, ſon of Gideon 167 b upbraideth the Sichemites *ibid.* b adviſeth them to reject Abimelech 137 c

Journey of the Hebrews 70 l 71 b 72 k n 73 b

Joy of Jacob 61 d of the Egyptians 62 h of Anna 144 i of the Jews 278 c d *&c.*

Ipſan governed *Iſrael* 139 d his Children *ibid.* e

Iron bed of Og 105 b

Iron work forbidden 136 i

Iſaac promiſed 38 l and *ibid.* o is born 39 g why he was called Iſaac *ibid* g legitimate Son of Abraham 40 i maketh a Covenant with Abimelech 44 i ſhould have been offered 41 b marrieth Rebecca 43 c dieth 49 f

Iſachar ſon of Jacob 47 a what it ſignifies *ibid.* a his Sons 61 c

Iſboſeth, Saul's Son, proclaimed King 176 h his Army diſcomfited *ibid.* i reproved Abner, and why 176 n traiterouſly ſlain 138 l m

Iſha, what it ſignifies 28 i

Iſis Prieſts hanged 481 c d

Iſlands, *&c.* called Cethim 341

Ishmael slew *Godolias*, 266. L. taketh many Prisoners, 168. F.
Ishmael, *Abraham*'s Son, 25. K. circumcised, *ibid.* L. his Seed and Progeny foretold, *ibid.* L. his Name, what, 36. K. Banished, and why, 40. L. his Sons, 40. L.
Israel, a Name given to *Jacob*, and why, 48. M.
Israelites Servitude, 62. M. their Male-Children put to Death, 62. O. grievously afflicted, 67. E. and 68. L. celebrated the Passover, 70. K. departed out of *Egypt*, 72. O. are exhorted to put their trust in God, 72. F. go thorow the Red-Sea, *ibid.* sing Songs of Praise to God, 72. M. distressed in the Desart, 78. A. murmure, and why, *ibid.* E. fed with Manna forty Years, 75. D. incensed against *Moses*, and why, *ibid.* E, F. wander in the Wilderness forty Years, 97. A. assail their Enemies, 98. L. War against the Amalekites, 96. I. and get great Spoils, 77. C. come to *Sinah*, *ibid.* D. hear God speaking to them, 79. E. builded the Tabernacle, 80. L. assail their Enemies, and are overcome, 93. M, N. put the Amorites to flight, 103. B. slay *Sehon*, and *Og*, 103. A, B, C. serve strange Gods, 107. D. commanded to destroy their Enemies, 111. A, B, H. bound to keep the Law, 119. B. enjoyed the Fruits of the Earth, 122. N. took *Jericho*, 123. B. also *Ainan*, 124. K. overcame the Canaanites, 125. E. divided their Land amongst them, 126. K, &c. reproved for sparing the Canaanites, 129. G. twice overthrown, 131. D. slay all the Benjamites save six hundred, 131. F. give them four hundred Virgins for Wives, 132. I. their Punishment, Prayers and Fast, 148. I, K, L. their report to *Samuel* of his Sons, 149. D. desire a King, *ibid.* rescue *Jonathan*, 156. I. spare the Cattel of the Amalekites, 157. B. revolt from *Roboam*, 219. I. the Godly return to him, 221. B. their Translation, 250. E. 253. N. dispossessed of their Country, and why, 253. N.
Issue of *Isaac* foretold, 38. L. what should effect, *ibid.* L. of *Abraham* by *Chetura*, 41. G. of *Jacob*, 46. N. O.
Issue of the War, 668. O.
Ittam a Place of Recreation, 216. M.
Jabal, Inventer of Musick, 29. G.
Juda the Son of *Jacob*, 46. N. his Counsel to sell *Joseph*, 52. L. urgeth his Father to send *Benjamin*, 57. D. maketh a Speech before *Joseph*, 59. B. his Children, 61. B.
Judea made tributary, 260. E. described, 659. F. Length and Breadth thereof, *ibid.* G. desolated, 740. I.
Judas Maccabeus, 316. C. slayeth *Apollonius*, and discomfiteth the Syrians, *ibid.* E. F. his Oration to his Souldiers, 317. M. twice discomfiteth *Lysias*, 318. B, C, D. purged the Temple, 318. E. 319. H. warreth with the neighbouring Nations, 319. I, K. succoureth the Jews in *Galaad*, 319. C. 320. D. his admirable Victory, *ibid.* D. besiegeth the Castle in *Jerusalem*, 321. N. and why, *ibid.* his League with *Antiochus*, 323. I. slayeth *Alcimus* Partakers, 325. K. putteth *Nicanor* to flight, 225. H. covenanteth Peace with the Romans, 325. K. abandoned of his Men, *ibid.* N. is slain, 326. C. 559. B.
Judas the *Essean* a Prophet, 350. H. 561. D.
Judas the Arch-Thief, 468. L.
Judas Galilæus Sect, 476. M.
Judg corrupted with Money, 278. E, F.
Judges Qualities, 112. L. their Office, 234. E. placed in every City of *Juda*, *ibid.* E.
Judgment-seat in several Cities, 149. A.
Julian his Valour and Death, 743. D, E.
Julius Ant. for the Jews, 432. L.
Jupiter Capitolius Reliques, 33. D.
Justice is God's Power, 112. K.
Justice of God, 254. C. leaves nothing unpunished, 598. H.
Justice oppressed, 149. D.
Justice neglected, 565. A, B.
Justice of the *Essans*, 613. E.
Justification of *Samuel*, 153. C.
Justus inciteth the People to Rebellion, 3. D. reproved, 19. F. his Country *Tiberias*, 20. K. accused, 23. E. condemned to Death, 20. N. his Book when published, 52. B. desireth to command *Galilee*, 22. M.
Izates King *Adiabena*, 589. A. learneth the Service of God, *ibid.* dissuaded from Circumcision, 259. B. writeth to the *Parthians*, &c. 531. A. calleth upon God, 532. L. delivereth the Kingdom to his Brother, 532. M. dieth, *ibid.*

K.

Keeper of the Prisons Entreaty of *Joseph*, 54. K.
Kind of living most miserable, 731. E, F.
Kindness of *Agrippa*, 12. C.
Kinds of Sacrifice, two, 91. A.
Kindness pretended, 599. N.
Kindness of *Herod*, 59. F.
Fat Kine and lean, what they signify, 55. D.
King desired, 150. I.
King's Field, 37. F.
Five Kings of the Midianites slain, 108. O.
Of a King to be elected, what things are required, 113. B.
The Kings of *Canaan* war against the Hebrews, 125. D. they and their whole Army put to the Sword, *ibid.* E.
31 Kings overcome by the Hebrews, 126. H.
Kings of *Egypt*, why called *Pharaohs*, 214. M, N.
Kings of *Alexandria*, called *Ptolomies*, 214. M.
King of *Moab* sacrificeth his Son, 237. L.
King enjoyned by Oath to serve God, 243. I.
Kingdom of *Solomon* rent, 217. O. 219. H.
A Kingdom how continued, 158. N.
Kingdom promised to *Jehu*'s Posterity, 240. B.
Kingdom of *Herod* divided, 172. D, E.
Kingdom not given, but the Honours thereof, 587. C.
Kingdom of *Agrippa*, 618. L.
Kindred, 43. B. 45. F.
Kinsman, 47. E.
Knowledg of celestial Bodies, 30. K.
Knowledg of Good and Evil, 28. L.

L.

Laban, *Bethuel*'s Son, 45. E. consenteth to *Rebecca*'s Marriage, 43. C. entertaineth *Jacob*, 45. E. appointeth him Master of his Shepherds, 46. I. deceiveth him, *ibid.* L. pursueth after him, 47. C. maketh a Covenant with him, 48. H. his Goods, 47. B.
Labour of the *Essans*, 613. A. of the Roman Souldiers, 660. N. ceaseless, 735. C.
Ladder of *Jacob*, 45. B.
Ladies at variance, 595. E.
Lake *Asphaltites*, 37. C. described, 702. K. the Property thereof, 702. K.
Lake of *Genezar* 679. H.
Lakes *Asphaltites* and *Tiberias*, 701. D.
Lamech his Wives and Issue, 29. F.
Lamech, *Mathusalah*'s Son, 29. O.
Lamentation of *Esau*, and why, 44. N.
Lamentation of *Jacob*, 52. M. of the Hebrews, 112. F.
Lamentation of thirty days, 115. E.
Lamentation for *Abner*, 177. F. for *Aristobulus*, 381. L.
Land of the Amorites possessed, 105. B.
Land-marks not to be removed, 113. B.
Land of *Canaan* divided by Lots, 126. K.
Land of *Sodom* where, 702. M.
Lap of *Saul*'s Garment cut, 167. G.
Largeness of *Titus* to his Souldiers, 761. B.
Largeness of *Jewry*, 790. N.
Laver how sustained, 209. M. round Lavers, *ibid.* N.
A Law most cruel, 62. O.
Laws made by *Moses*, 111, B, C.
Laws of Adultery and Jealousy, 93. F. of the seventh Year, 94. L. of the Fathers forsaken, 109. E. of the Plough, 113. D. of like for like, 117. B. of Violence, 116. M. of War, 118. H, I. against Wall-breakers, 442. I. against Forsakers of their Places, 734. K. of Poysons, 117. A.
Laws of the Jews of great Antiquity, 814. K.
Law-makers of the Gentiles, 814. I.
Laws of the Gentiles, 814. L.
Lea, *Laban*'s Daughter, 46. substituted in *Rachel*'s place, *ibid.* L. bare to *Jacob* four Sons, *ibid.* N.
League of *Isaac* with *Abimelech*, 44. I. of *David* with *Hiram*, 179. E. of him with *Solomon*, 207. D. *Mirtanes* with the Romans, 338. I, K. 346. D. E.
Learning of *Daniel*, 269. O. of *Joseph*, I, E.
Legacies, of *Herod*, 462. K.
Legions of the Romans, 660. K. 711. C.
Lending upon Usury unlawful, 116. I.
Length of the Ark of *Noah*, 30. N.
Length of the Temple, 208. M.
Lenity of *Saul*, 153. A.
Lenity of Magistrates, 157. D.
Lepers driven out of the City, 39. G. 239. N. 249. B. and 250. B. C.
Leprosy of *Ozias*, 250. B.

Letters of *David*, 184. L. of *Senacherib*, 236. C. of *Artaxerxes*, for the ſecurity of the Jews, 291. L. of *Ptolomy*, 390. E. of *Eleazar*, 301. B. of *Demetrius*, 336. E.

Levi, Son of *Jacob*, 46. N. ſlew the Sichemites, 49. C. his Sons, 61. B.

Levite's Wife, 130. H, I. abuſed, dieth, *&c.* 130. M, N.

Tribe of *Levi* ſacred to God, 93. A.

Levites ſing Hymns, 235. K. numbred, 200. N.

Liberality of the Enchantreſs, 171. G. of *Herod*, 583. B. of *Helena*, 530. K. of *Izates*, *ibid.*

Liberty of the Iſraelites, 73. D. reſtored, 133. C.

Liberty of Speech, 231. L. 587. M.

Liberty a precious thing, 514. I.

Liberties granted to the Jews, 800. L, M.

Library of *Ptol. Philadelphus*, 298. D.

Lice a Plague of *Egypt*, 69. C.

Lie of *Poſidonius* confuted, 802. O.

Lie of *Apion* concerning our Oath, 805. B, C.

Life of *Moſes*, 807. B.

Life of Subjects like to their Princes, 221. C.

Light created, 27. E. called Day, *ibid.* E.

Lightnings horrible, when, 78. O.

Lightnings on the Enemies, 148. M.

Limits of the nine Tribes and half's Poſſeſſion, 126. K, *&c.*

Limits of a Kingdom enlarged, 248. G.

Line of *Achab* rooted out, 243. M.

Line of *Joſeph*, 1. B.

Linen and Wollen Garment, 112. H.

Logion, or Rational of the High-Prieſt, 87. C.

Longinus breaketh into the Jews Army, 726. H.

Loſs of the Ark, 144. N. and why, *ibid.*

Loſs of *Saul's* Kingdom foretold, 157. F. and why, *ibid.*

Loſs of the Empire of *Aſia*, 249. K.

Loſs of the General diſmays the Souldiers, 233. K.

Lot, Son of *Aram*, 35. D. had choice of the Land, 36. O. led away Captive, 37. C. reſcued, 11. E. receiveth Angels, 31. A. fled to *Zoar*, 39. C. committed Inceſt. *ibid.* D.

Lot's Wife, 39. C.

Lots caſt, 124. I. 116. K, *&c.* 151. E. 155. G.

Lots caſt to kill one another, 776. L. 673. C.

Love of Women blindeth, 107. E. and cauſeth to ſerve ſtrange God's, *ibid.* E, F. 216. G. 217. H.

Love of *Jonathan* toward *David*, 162. I. 164. H. 164. K. of *Joſeph* to his Country, 731. C.

Lovers of Order, *&c.* 806. O.

Luſt of *Putiphar's* Wife, 53. A. F. of the Gabeans, 130, L. M. of *Caius*, 516. L. of the Egyptians, 36. L.

Luſty Jews reſerved, 758. N.

Lybia of whom called *Africa*, 42. H.

Lycurgus among the Lacedæmonians, 811. E.

Lyſias General of *Antiochus's* Army, 317. I. invadeth *Judæa*, 318. G. is overcome, 318. C. once again invadeth *Judæa*, *ibid.*

Lyſimachus killeth *Apollodotus*, 353. L. betrayeth *Gaza*, *ibid.*

M.

Maacherus killeth many Jews, 387. M. fortifieth *Gath*, 388. D. his Iniquity, 577. D.

Madneſs counterfeited, 165. D.

Midianites Embaſſage to *Balaam*, 105. E. their Daughters ſeduce the Hebrews, 107. D. put to flight and ſlain, 108. L. ſubdue the Iſraelites, 135. C. kill one another, 136. K.

Madus and his Progeny, 33. G.

Magicians could not expound the Dream, 268. E, F. 269. N.

Magicians deceive many, 537. C. Work much Miſchief, 600. N.

Magiſtrates to be obeyed, 110. L, M. to be honoured and reverenced, 112. L, M. 626. K. 882. N. their Duty, 234. E.

Magog Author of the Scythians, 33. G.

Magnanimity of *Herod*, 430. N. of the Romans, 802. M.

Magnificence of *Solomon*, 215. D. 216. M. of *Ezechias*, 253. H, I. of *Herod*, 585. C. of *Veſpaſian's* Triumph, 766. I.

Maidens of *Iſrael* ſing and dance, 160. N.

Malchus King of *Arabia*, 574. H. repelled *Herod*, *ibid.* A. repented him of that dealing, 575. B.

Male Children put to Death, and why, 62. O.

Maledictions of *Moſes*, 118. M, N.

Malefactors executed, 540. I.

Malice of *Pharaoh*, 62. O, of *Doeg* and *Saul*, 166. K, L. of the *Ziphians*, 169. D. of the Egyptians to the Jews, 792. I.

Malichus layeth wait for *Antipater*, 376. F. poyſoneth him, 377. H. ſlain, *ibid.* N.

Mambres, *Abraham's* Friend, 37. F.

Man created, 27. G. called *Adam*, and why, 28. H. impoſed Names on the Creatures, 28. I. placed in Paradiſe, 28. I. tranſgreſſeth, *ibid.* H. caſt out of Paradiſe, 29. A. Author of his own Death, 32. K.

Manahem foretels *Herod's* Reign, 417. N.

Manahem King of *Iſrael*, his Acts, 250. D. bought his Peace, *ibid.* E. dieth, 250. E.

Manahemus chief of the Rebels, 631. A. ſlain, 631. E.

Manaſſes marrieth *Sanaballat's* Daughter, 293. K. retaineth his Wife, *ibid.* K, L. enjoyeth his Deſire, 294. F.

Manaſſes Joſeph's Son, 56. I.

King *Manaſſes* Impiety, 258. B. led away Priſoner, 258. C. repenting, is reſtored, *ibid.* C. his Acts, 258. D. dieth, *ibid.*

Mandate of *Cyrus*, 273. K.

Manethon an Egyptian Writer, 784. N. ſhewing the coming and departure of the Jews, *&c.* 786. K. his fabulous Reports, 792. L. his Lies confuted, 793. E. his Words repeated, 798. K.

Manna, what, 75. B. Food of the Iſraelites, 75. C. how much to be gathered, *ibid.* C. when it ceaſed, 122. O.

Manner of Purification, 103. G.

Manners of the Egyptians, 62. N. of the Eſſeans, 612. M. 613. C. of the Idumæans, 690. M. of the Athenians, 813. D. of the Perſians, 813. G.

Manoach's Wife ſaw an Angel, 139. F. foretold of a Son, and inſtructed, *ibid.* F. is ſeen of both, 140. H, I.

Manſlaughter, 109. E.

Mara, what, 73. E.

March of the Romans, 682. L, M.

Mariam Moſes's Siſter, 63. G. watch'd him, *ibid.* G. fetched his Mother, 64. K. her Death, 103. G.

Mardochæus, *Eſther's* Uncle, 286. G. diſcovered the Traitors, 287. I, K. his lamenting, and why, 288. A, B, honoured, 290.

Marriage, when to be contracted, 114. M.

Marriage with an Harlot forbidden, *ibid.* M.

Marriage with a Bond-woman, 115. D.

Marriages made, 594. N. broken, 595. D.

Mariamne, Wife of *Herod*, 378. C. committed to *Joſeph*, 397. C. accuſed, excuſed her ſelf, 398. D, E. diſpleaſed with *Herod*, 496. E. coldly entertained *Herod*, 407. I. upbraided *Herod*, 586. K. accuſed, and put to Death, 408. M. 586. N.

Marphad ſacked *Syria*, 37. B. killed Giants, *ibid.* B.

Marſus Governour of *Syria*, 522. H. diſpleaſed, *ibid.*

Martial Diſcipline, 638. L, M. 660. M, N.

Maſons, how employed, 207. D. E.

Maſſacre of the Jews, 632. I, *&c.* 633. C, *&c.* 634. K, *&c.* 736. M, N, *&c.*

Maſſada a ſtrong Caſtle, 771. C. for what occaſion builded, 773. A. battered with a Ram, 773. C.

Matter for the building of the Tabernacle, 80. L, M.

Matter committed in truſt, 117. C.

Matthias refuſeth to commit Idolatry, 315. K. ſlayeth an Apoſtate, *ibid.* rooteth out Idolatry, 313. N. his Death, 316. D. maketh War againſt *Antiochus*, 558. K.

Matthias raiſeth Sedition, 460. I. burned, *ibid.* L.

Matthias cruelly handled, 736. M.

Meaſures found out, and by whom, 29. F.

Medimnus, a certain Meaſure, 97. E.

Meeting of the Hebrews thrice a Year, 111. F.

Melancholy of *Herod*, 602. M.

Melchiſedeck King of *Solyma*, 49. E. entertaineth *Abraham*, &c. *ibid.* praiſeth God, and receiveth the Tenths, 47. F.

Men thronged to Death, 618. O.

Menelaus High-Prieſt, 313. I. warreth againſt *Jaſon*, *ibid.*

Mephiboſeth obtains the Poſſeſſion of *Saul*, 182. O. purgeth himſelf of *Siba's* Slanders, 193. E. reſtored to the half of his Poſſeſſions, 194. I.

Merchandiſe brought to *Solomon*, 216. K.

Merchants of *Arabia* buy *Joſeph*, 52. K. ſold him to *Putiphar*, *ibid.* N. of *Tharſis*, 235. M.

Mercy hurtful in War, 726. N.

Mercy of *Varus*, 609. F. of *Titus* towards *Joſeph*, 673. E. to his Enemies, 685.

Meroe a ſtrong City of *Ethiopia*, 65. F.

Meſſengers ſent to *David*, 163. C. to *Nabal*, 168. N.

Meſopotamia troubleſome to Travellers, 42. K.

Meſopotamians ſubmit themſelves 184 i
Method of Morality and Diſcipline 808 i
Methuſala, Enoch's ſon 30 how long he lived 31 c
Mice devour the fruit, &c. 146 m
Micheas reproveth Achab, and why 231 i how rewarded, *ibid.* i foretelleth Achab's death, and Sedechiah's puniſhment 232 d e his allowance 233 h
Michol, daughter of Saul 102 i given to David in marriage, *ib.* i conveyeth David away 163 c deceiveth Saul's meſſengers 163 o reſtored to David 175 o mocked at him 181 a
Midwives of Egypt 62 o
Mildneſs of David 168 i
Military Diſcipline 638 l m 660 m n
A Mind furniſhed with Vertues 158 l
Miniſteries of the Gabeonites 125 a
Miracles 681 k l 220 b 227 n 226 d 226 n 237 o
Miracle of the Sun's going back 257 l
Miracle of Elias 701 e
Miſa King of Moab 237 l put to flight, *ibid.* l ſacrificeth his Son, *ibid.* m
Miſdemeanor of the wicked 30 n of Samuel's Sons 149 d of a Souldier 618 n 619 h
Miſery of the Iſraelites 62 m 63 e 68 h 740 fore-propheſied 222 e of the Jews fore-told 259 k of Judea 476 m of the Jews propheſied 628 n of the people 732 m 739 g
Three Miſeries aſſail Jeruſalem 698 o
Mithridates King of Parthia 355 i
Mithridates King of Pontus ſlain 363 m
Mithridates warreth with the Egyptians 370 b commendeth Antipater to Cæſar, *ibid.* b
Moabites put to flight 134 i War againſt Joſaphat 234 g kill one another 235 l
Module of the Temple 201 m
Module of the Tabernacle propoſed to Moſes 80 m
Moderation of Saul 151 e of David 170 i
Moderation in abundance hardly kept 248 b
Monarchy of the Aſſyrians deſtroyed 257 l
Money taken out of David's Tomb 345 n diſtributed 728 i
Monobazus King of Adiabena 528 l
Moon made 27 f her end and motion, *ibid.* f
Monument of the Prieſthood confirmed 102 l
Monument of Jonathan 343 d of David 345 n of John the High Prieſt 723 c
Morning, what 27 e
Moſes, the Son of Amram 63 b foretold to afflict the Egyptians eſtate, and advanceth the Iſraelites 62 n caſt into the Flood 63 g taken out thereof, *ibid.* h called Moſes 64 k adopted by Pharaoh's daughter, ſpurned the Crown, *ib.* m conducted the Egyptians againſt the Æthiopians 65 c his victory, *ib.* the Jews Law-maker 26 n more ancient than other Law-makers 791 a fleeth to Raguel, and why 66 k marrieth his daughter, *ib.* ſent to deliver the Iſraelites 67 d confirmed in his calling, *ib.* a b perſwadeth Pharaoh to diſmiſs the Iſraelites 68 i worketh Miracles, *ibid.* k l m inſtituteth the Paſſover 70 i k conducteth the Iſraelites 71 b c exhorteth them, *ibid.* f prayeth to God 72 i leadeth them through the red Sea, *ibid.* k praiſes God, *ibid.* n ſacrificed to God, in Sinai, *ib.* o beſeecheth God to ſweeten the Waters 73 g putteth the People in mind of God's benefits 74 m imploreth God's help, *ibid.* o ſtriketh the Rock, bringeth out water 75 f encourageth the Iſraelites 76 l lifting up his hands, &c. 77 a aſcendeth Sinai 78 m how long remaineth there 80 h faſted, *ibid.* asketh counſel of God, &c. 90 o numbreth the people 94 o ſendeth Spies to ſearch the Land 96 i retires the people into the Deſart 99 a ſendeth forces againſt the Madianites 108 m appointeth Joſhua to be his Succeſſor 109 b exhorteth the people to obedience 110 l ſweareth them to keep the Law 119 b exhorteth Joſhua, *ib.* d dieth 119 f g
Mother eateth her Child 239 i 748 o
Mother of the ſeven Brethren 824 n 825 b 826 h i, &c.
Mourning of Reuben for Joſeph 52 l of the Romans 637 b of them in Jeruſalem 711 a
Mourning for thirty days 115 e
Mourning for Moſes's death 119 g for Saul and his Sons 174 f for Abner's 177 g for Herod's 462 n o
Mountain of Sinai 66 n 77 e
Mounts builded, loſt 734 h
Mounts raiſed near the Temple 746 k
Multiplication of Jacob's poſterity 63 d
Multitude of buſineſs 77 g of dead Carcaſſes 740 h
Mundus defileth Paulina 481 d, &c. baniſhed, *ibid.*
Murmur of the Iſraelites 74 i 96 m
Murther of Simeon and Levi 49 c
Murther of Azael 176 k of Abner 177 e of Joram's brethren 241 l of Infants foretold 240 g
Murther of Saul puniſhed 175 e. of Iſhboſheth 178 l
Muſick, by whom invented 29 g
Mutability of Fortune 682 h i
Mutiny in Chore and his Complices 99 d e, &c.
Mutiny about the Golden Eagle 460 h
Mutiny againſt Archelaus 463 f g, &c.

N.

Naas, King of the Ammonites 152 i his outrages offered the Iſraelites, *ib.* i. propoſed hard conditions of peace 151 i k granteth to the Inhabitants of Jabes a truce, *ib.* k is ſlain 152 o
Nabal's Flock ſpared 168 m his curriſh anſwer to David's men, *ibid.* n died for grief 169 d
Nabathæa, the Countrey of Iſmael's poſterity 40 l
Nabathæans ſpoiled 340 b
Naboth falſly accuſed 228 f ſtoned to death, *ibid.* g
Nabuchadonoſor King of Babylon 260 g vanquiſheth Nechao, *ib.* 261 h exacteth tribute, and ſlayeth Joachim 261 h eſtabliſheth Joachin King, *ib.* n beſiegeth and deſtroyeth Jeruſalem 264 d 265 h dreameth a dream 268 d erecteth an Idol 269 m converſed with beaſts, *ib.* o conquereth the rebels 787 e builded a Palace 788 i beſiegeth Tyre, *ibid.* n his death 270 a
Nadab, Aaron's Son, burned, and why 90 i
Nadab, Jeroboam's Son 224 h his Impiety and Death, *ibid.* i
Name of Saul famous 152 o
Naming of the Creatures 28 h
Names of Regions and Nations 33 f
Naomi, her ſorrow 142 n returneth into her Country 143 n her counſel to Ruth 143 b
Norbanus for the Jews 432 l
Narration of the Arabian Wars 443 a
Nathan the Prophet 181 b forbiddeth David to build the Temple, *ibid.* c reproved David 185 c
Nativity of Jacob and Eſau 43 i two Nations proceed of them, *ibid.* e
Nation of the Jews mixed with all people 747 b
Nations whence deſcended 33 g, &c.
Nature forbids a man to kill himſelf 672 l
Nature of the Idumæans 690 m
Navy of Solomon 215 b
Naum the Prophet 250 g foretelleth the overthrow of the Aſſyrians, *ibid.* g
Nazarites 103 c
Nechao his exploits 260 c is overcome, *ibid.* g 261 h 262 f
Neceſſity a ſharp weapon 663 f
Neglect of God's Service cauſe of all evil 219 n
Negligence of Saul's Guard 169 f g
Nehemiah his ſadneſs, and why, 284 e inciteth the people to build the Walls 285 i his ardent care in building them 285 k his death *ibid.* n
Nemrod 33 a b Son of Chus 34 m
Nephanes and Sabach, David's Captains 196 b c
Nephews of Jacob 61 b of Herod 594 m
Nephthalim the Son of Jacob 46 n his Sons 61 b
Nero proclaimed Emperour 536 k his Murthers, *ibid.* l 620 h. amazed at the Acts of the Jews 637 e ſendeth Veſpaſian to govern Syria, 657 f
Nicanor laboureth to ſurprize Judas, 324 e ſlain 325 i
Nicanor known to Joſeph 671 m
Nicanor wounded 723 c
Nicaule Queen of Æthiopia 215 c reſorteth to Solomon *ibid.* d wondereth and praiſeth Solomon's Wiſdom 215 d e giveth him Preſents, *ibid.* f
Nicholaus's Oration 424 i
Nicholaus the Hiſtoriographer reproved 433 c
Nicholaus accuſeth Syllæus excuſeth Herod 442 n proſecuteth

cuteth the King's accuſation 456 m excuſeth Archelaus 466 k 607 b defendeth Herod and Archelaus 459 b 607 b
Nicon, the Romans great Ram 725 c.
Nigar ſlain, &c. 697. b
Nilus 28 k maketh Egypt fertile 61 f how far navigable 694 k
Nineveh admoniſhed 249 k her deſtruction propheſied 250 f effected 251 h
Niſan, a Month with the Hebrews 70 i
Noah, the Son of Lamech 30 o admoniſheth the wicked *ibid.* l buildeth the Ark n ſaved with all his houſhold *ibid.* o ſendeth out a Crow and a Dove 31 e the tenth from Adam 30 o ſacrificeth to God 31 e prayeth to God 32 i is heard *ib.* k God's covenant with him *ib* k his age 31 l his three Sons 32 o his kind of life 34 o was drunken and derided 34 o
Nob, a City of the Prieſts, burnt 169 c d
Nobility ſlain by the Thieves 686 m 12000 ſlain 695 f
Nobility of the Jews fly to the Romans 744 n
Nobles repair to David 178 o
Nobles ſhut up by Herod 460 n 602 n releaſed 462 m 603 b
Nothing attempted by the Romans raſhly 661 d 681 k
Number of the Children of Iſrael 70 l from twenty to fifty years of age 89 b of David's Souldiers 179 a of workmen 207 d e of Jews that returned from captivity 275 f l of High Prieſts 540 n of the captives and ſlain in Jeruſalem 759 b c
Nuptial feaſt 461.

O.

Obed-Edom's felicity 180 n
Obed begat Jeſſe 143 e
Obed, a King of Arabia 354 b diſcomfits Alexander *ibid.*
Obediah hideth the Prophets 227 i
Obedience of Abraham 40 o
Obedience to Magiſtrates 110 l m
Obedience of the Roman Souldier 661 a b
Obimes, Jeroboam's ſon 222 d falleth ſick and dieth *ibid* g
Obodas, King of Arabia 435 b given to idleneſs *ibid* c 438 o
Obſequies of Herod 462 n
Obſervers of God's Laws rewarded 26 i
Occaſion of the Jews War 623 a
Occaſion of victory, what 661 f
Occaſion of violences 687 e f
Occurrences of Kingdoms, and Commonweals 25 f and 106 m
Occurrences of Jeremy 260 d e
Ochozias, King of Iſrael, reproved, and why 235 n o his Souldiers conſumed *ibid.* m 236 b his death foretold 236 c
Ochozias, King of Judah 241 n viſiteth Joram 242 c ſlain *ibid.* g
Office of Judges 112 l m of an Hiſtoriographer 359 g of the Prieſts 707 a
Off-ſpring of Noah, Abraham, &c. Look progeny.
Og, King of Galadine 105 b is ſlain with his Army *ibid.* b his ſtature and great ſtrength *ibid.* b
Oil in the pot multiplied 226 d 237 o
Scalding Oil thrown on the Romans 668 m
Olda, the Propheteſs 259 i
Old man killeth his wife, &c 387 k
Old and weak Jews ſlain 758 n
One ſacred City, one Temple, and one Altar 111 b
Onias High-Prieſt 296 b
Onias High-Prieſt 307 l paid not his tribute *ibid.*
Onias High-Prieſt's Son 323 i wins the favour of Ptolomy 332 g. buildeth a Temple in Egypt 333 h 777 n
Onias ſtoned to death 361 b
Ophni, Son of Eli 143 e his impiety and wickedneſs *ib.* e is ſlain 144 n
Opinion of the Eſſeans and Grecians of the Soul 614 k l
Opinion of the Phariſees and Sadducees 477 b c
Opinion of the wiſeſt Greeks, &c. 805 f
Oppreſſion of the Iſraelites, 133 a o, *ibid.* m 135 b 138 m 139 f of the Jews 631 e f 622 h, &c. 623 a b, &c.
Oracle of God to Joſhua 124 h
Oracles of the Prophets to be reverenced 233 l
Oration of Abraham 41 b of Reuben 56 m and 59 o of Juda 59 b, &c. of Joſeph 60 i k of Moſes to the people 79 b to the ſeditious 100 i, &c. of Zambrias 110 h of Moſes before his death 107 g of the Gabeonites 124 n of Joſhua &c. 127 b of Phinees 127 g of Samuel 148 i 151 b of Saul 165 f of Abias 223 k of Herod 401 b 402 a, &c. 581 b 582 l of Nicholaus 424 l 425 k 456 m 587 f of Agrippa 626 g of Joſeph 640 i 672 k, &c. of Titus 676 m 684 l of Ananus 687 e, &c. of Jeſus 691 a of Cæſar, &c. 717 b of Joſeph to the Jews 728 n 729 a of Titus to the Jews 754 n, &c. of Eleazar 773 f
Orchards 701 f
Order of the Romans 660 n
Order of the ſuperior bodies 30 i
Order of the Army, &c. 95 a b
Order of the Carpenters, Maſons, &c. 207 d e
Order of the Cities of Galilee 638 m n
Order of Titus's Army 711 d e
Ordinance of Artaxerxes 287 n o 291 l m
Ordinance of the Fathers tranſgreſſed 107 e
Oreb ſlain 136 l
Original of the Hebrews 35 b
Original of the Troglodites 42 h
Original of the Iſraelites miſchiefs 253 n
Original of the Grecian Laws 807 e
Original of the Jews Laws 815 b
Ornaments of the High-Prieſt 87 a b c, &c.
Ornaments of Solomon's Palace 213 c
Oronna, or Orphana, a Jebuſite ſpared 179 g. giveth David his Floor, 198 i k
Oſeas King of Iſrael, overcome 252 o made tributary *ibid.* c taken priſoner 253 m his Subjects tranſported and why *ibid.* n o
Oath, how in time paſt taken 42 k
Oath taken to obſerve the Law 119 b 259 m
Oath, how and when to be kept 132 i
Oath of Jonathan to David 164 k l
Oath of Senacharib falſified 255 m
Oath obſerved 452 m
Otho Emperor 705 f ſlain, *ibid.*
Overthrow of the Sodomites 33 a b of the Amorites 104 m. of the Hebrews 98 n and 173 f of Antony 403 m
Outrages of Eli's Sons 143 f of Naas offered the Iſraelites 152 h of Azael 245 m 246 f g of Florus's Souldiers 623 c
Outward Court of the Temple, &c. 721 d
Oxen ſeven, what do ſignifie 55 e how many taken at once 109 a not to be muzled 113 f Ox that ſtriketh 117 b
Oza ſuddenly ſtrucken dead 180 n and why, *ibid.*
Ozias, King of Juda's warlike exploits 249 l m Acts and Studies, *ib.* n o ſtricken with a Leproſie, and why 250 b enjoyned to depart the City, *ib.* and 250 b. his death and burial 250 c.

P.

Pachorus ſendeth Horſemen to Antigonus 380 f 572 i his perſwaſion to Phaſælus 381 i his treaſon and ſubtilty *ib.* k l 572 m.
Pageants built 766 l
Painters cauſe multitude of Gods 813 a
Palæſtine, whence took its name 34 m
Philiſtines overcome the Iſraelites 139 f 144 m invade the Iſraelites 144 i are overcome 155 c d 160 m 180 i k
Palace in Tiberias burned 543 a
Palace built in Jeruſalem 414 b
Palace of Solomon 212 g
Palace of the King 719 d burned, *ibid.* e
Palm-trees 701 d f
Pamphilian Sea divided it ſelf 72 n
Pappus beheaded 389 k 578 o
Paradiſe 28 i where ſituate *ibid.* k adorned with all ſorts of Plants *ibid.* l
Parents compelled to murther their Children 63 a
Paricide a publick injury 457 d

Parricides

See 2 pages further on

why *ibid.* i her and all hers ſaved 123 c
Reign of David 202 e f of Solomon 216 c of Joſaphat 237 m of Herod 462 k of Tiberius 615 g of Caius 617 e of Agrippa 618 l of Claudius 619 g
Railing of Goliah 159 d e
Rainbow a ſign of atonement 32 l
Rain fore-propheſied 227 h
Raiſing of a dead Man 247 i
A Ram offered in Iſaac's ſtead 41 e f
Ram, an Engine 666 k deſcribed *ibid.* ſhaketh the tower 714 l
Rampires builded by the Romans 733 e
Rapines committed by day 686 l
Rapſaces Chieftain of the Aſſyrian Army 255 n perſwadeth Ezechias to ſubmit *ib.* o
Raſis warreth againſt Achas 251 k ſeizeth Elath *ib.* k ſlain 252 a
Rational 87 d
Raviſhment of Dinah revenged 49 b puniſhed *ib.* c
Rayment of Joſeph 53 f a proof againſt him 54 i
Rayment taken in war 127 a
Reading of the law 284
Reaſon deſcribed 815 d hath dominion over paſſions *ibid.* d
Rebecca daughter of Bathuel 35 e ſiſter to Laban *ibid.* e ſheweth courteſie to Abraham's ſervant 42 n 43 a procures his entertainment *ibid* b married to Iſaac 43 c brought forth two twins *ibid.* e her deviſe for her ſon 44 l
Rebellion of Chore 101 c of Siba 194 l m of the Antiochians 337 l m of the Jews againſt the Romans 629 b
Rebellion of Scythians and Sarmates 764 m
Rebellious puniſhed 102 l
Rebels kill an Ambaſſador 635 g
Rebels conquered 429 g
Reconciliation of Abſalom 188 i of Herod and his Sons, 587 d of Pheroras with Herod 438 i
Records of the Greeks for the Jews antiquity 784 m 785 a &c.
Reformation of God's Service 253 i k
Religion contemned, cauſe of calamity 132 n 133 d 144 k ſee piety contemned
Religion renewed 224 n
Religion of the Eſſeans 613 a
Relicks of Jupiter taken away 33 d
Remiſneſs in puniſhing, cauſe of ſin 157 d
Renown of Solomon's vertues 213 e f g
Repairing of the Temple 245 n 259 h
Repairing of the City Jeruſalem 249 m
Repentance of the People 97 b of Achab 229 k of David 185 c of Joachas 246 e of Manaſſes 258 c
Report of Joſeph's death 675 a
Report of the behaviour of Samuel's Sons 149 d
Repoſe 27 g
Requeſt of Jonathan 337 k of the Jews 610 l m of the Romans to Cæſar 717 c
Requital of courteſie 42 m 66 m required 122 i performed 123 c
Reſolution of Joſeph's Brethren 51 e
Reſtitution of things borrowed 116 i
Reſtoring of God's ſervice 245 i k 258 d
Returns of Jacob's ſons 57 c of the Spies 96 k 122 k of Veſpaſian 761 c
Revenues of Prieſts 103 c of Mephiboſheth's lands 183 b
Revenues of Agrippa 524 l of Archelaus 610 n of Pheroras 589 d
Reverence of the Sabbath 614 h
Reverence of the Roman ſouldier 661 b c
Revolt from the laws of the Fathers 107 e
Revolt of the Ten Tribes 219 i
Revolt of the Germans 764 i
Reward of learned Preachers 231 l 263 m
Reward of valiant men 741 g
Reward of ſuch as keep the Law 811 b
Rewards oppreſs Juſtice 149 b
Riches of the Madianities 109 a b of the Ainites 124 l of David 202 f of Solomon 215 c d e of Ozias 249 n
Riddle of Samſon propounded to the Thamnites 140 m diſſolved *ibid.* n
Ripping of Women's Wombs foretold 240 g
River of Arnon 104 k
River Sabbaticus 765 b
Robbers puniſhed 372 c 416 b
Robberies in Trachona 416 a winked at 621 d
Roboam entreated to eaſe the People's burden 218 d denied their Petition *ib.* f abandoned of Ten Tribes 219 i forbidden to make War *ib.* i builded ſtrong Cities 221 b his Wives and Children *ibid.* b impiety *ibid.* maketh brazen ſhields 222 c dieth *ibid.*
Rock yielded forth water 75 f
Road of the Philiſtines 167 a
Rod of Moſes turned into a ſerpent 68 k devoureth the Egyptians rods 68 l
Rod of Aaron fructifieth 103 a
The Romans government how far it extended 661 b
Romans overcome the Jews 568 i k ſack Jericho 576 i get a great prey *ib.* k skirmiſh with the Jews 618 i fire the porches *ibid.* i have ſubdued the Athenians, &c. 626 n yea the whole world *ib.* m and 627 a, &c. flee into the King's forts 631 b are ſlain *ibid.* e burn Joppa &c. 634 n burn the Temple Gates 636 k overcome the Jews 658 e retire without their purpoſe 668 o enter Jotapata 670 e f moved with no compaſſion 670 g their warlike diſcipline 661 b attempt nothing raſhly 661 d drive the Jews to their ſhips 676 k aſſault Gamala 680 l 683 b c many ſlain *ibid* f win Gamala *ibid.* f fight with the Jews 713 c their fear and trouble *ibid.* f overcome the ſeditious 725 b get the firſt wall 725 o driven out by the Jews 728 b hindred by the Jews 728 l plant their courts of guard 735 d fear the deſperateneſs of the Jews 740 k undermine the wall 741 a invade Antonia 742 m ſet Jeruſalem on fire 755 f enter Jeruſalem 758 k find treaſure in the vaults 759 e ruinate City and Temple 760 k
Dining-Room fell down 578 k
Ruben the ſon of Jacob 46 n why ſo called *ib.* his ſons, 61 b his diſſwaſion 51 e and his perſwaſion 52 k intended to ſave Joſeph 52 l pleads before Joſeph, 56 m
Rue of admirable greatneſs 767 g
Ruine of the Iſraelites fought 62 n o
Ruine of the Amalekites foretold 77 d
Rulers of Jeruſalem 637 f
Rumour of Herod's death 397 f
Rumour of the Emperour 492 i 511 g
Ruth her love to Naomi 142 m married to Booz 143 d

S

Saba chief City of Æthiopia 65 f called Meroe, and why *ibid.* f
Sabach and Naphanus, David's Captains 196 b c
Sabbath 27 g called a day of reſt, and why *ibid,* o
Sabinus repaireth to Jeruſalem 465 b and why *ib.* 606 i 607 e f
Sabinus purſueth thoſe that ſlew Caius 511 h alloweth not of Claudius 518 l killeth himſelf 519 b
Sabinus took the Capitol 710 e ſlain *ibid.* k
Sabinus valiant 742 h ſlain *ibid.* l
Sacks of chaff 666 m
Sacred ſanctuary 720 n
Sacrifice acceptable to God 157 e
Sacrifice of Cain and Abel 29 c
Sacrifice of Noah 31 e of Jacob 49 d
Sacrifices of the Princes of the Tribes 90 m
Sacrifice of thankſgiving 91 c
Sacrifice for ſin 91 d
Sacrifice of Pentecoſt 92 m
Sacrifice of Solomon at the dedication of the Temple 212 d
Sacrifice of Samuel 148 l
Sacrifice of Ezechias 253 h i
Sacrifice of Herod 581 g
Sacrifice of the Old Teſtament 89 g 809 e
Sacrifice conſumed of it ſelf 89 f
Sacrilege of Achar 123 e puniſhed with death 124 i of Craſſus 368 c 568 m of John 738 k
Sadoc ſent to David 190 l being purſued, is hidden 190 m
Sadoc eſtabliſhed High Prieſt 204 i *ibid.* m
Sadduces, a ſect 339 m 476 m their Opinion 477 c d
Safety of David reſpected 162 k
Sale of the Jews 679 m

Salmanaſar King of Aſſyria 252 o overcometh Oſeas, and why, *ibid.* d taketh Oſeas Priſoner and tranſporteth the Iſraelites 253 m ſpoiled Syria and Phœnicia, 253 o

Salome accuſeth Mariamne 497 k accuſeth Alexander, &c. 426 l enticeth her daughter, &c. 434 k denied to Syllæus in marriage 435 c d excuſeth her ſelf 434 o marrieth Alexis 449 b diſcovereth Conſpiracies 450 o releaſeth the Nobles 450 m 603 b Princes of Jamnia 618 o dieth 464 l

Solomon's Coronation 202 a King of Iſrael 203 d requireth wiſdom of God 205 b marrieth a Wife 204 n decideth the two women's debate 205 a b buildeth the Temple 207 f prayeth to God 211 k m exhorteth the people to praiſe God 212 c buildeth a Palace *ib.* g diſſolveth hard queſtions 213 f repaireth the walls of Jeruſalem 214 k buildeth Cities, *ibid.* k maketh the Canaanites tributary 215 b buildeth a Navy *ib.* b remunerateth Nicaule the Queen *ibid.* f marrieth ſtrange wives 216 o committeth idolatry *ibid.* o his puniſhment denounced 217 i bad enemies raiſed againſt him *ibid.* k dieth 218 b

Sallis ſubdued the Egyptians 785 a

Samaria beſieged 238 g of whom ſo called 225 n taken 347 m deſcribed 656 d

Samaritans hinder the building of the Temple 275 n o 279 o their offer rejected *ib.* n Jews enemies 281 l kinſmen to the Jews when 295 n diſdain the Jews 314 d ſend letters to Antiochus *ib.* e contend with the Jews 333 i k accuſe the Jews 534 n their ſtrife with the Jews 619 e 11000 ſlain 670 c

Samæus reproveth the Jews impiety 221 f comforteth the people *ibid.*

Samæus his admonition 373 h honoured *ibid.*

Samſon killeth a Lyon 140 l marrieth a wife *ib* m propoundeth a riddle *ib.* m his Acts againſt the Philiſtines 141 d e f prayeth, and why 141 d betrayed by Dalila 142 h the ſlaughter of the Philiſtines, and of himſelf *ibid.* k

Samuel his parents 144 i conſecrated to God *ibid.* i God called him thrice *ibid* k fore-ſhewed the death of Eli, and his ſons 144 l offereth ſacrifice 148 l comforteth the people *ibid.* his victory and recovery of lands 148 n committeth the Common-weal to his ſons 149 b troubled and why 149 e bidden to create a King *ib.* f ſheweth the people's eſtate under a King *ibid.* anointeth Saul King 150 o juſtifieth himſelf, and why 153 b ſtriveth to reconcile Saul to God 157 c killeth Agag 158 i telleth Saul of God's diſpleaſure 157 f anointeth David King 158 n his death, burial and praiſe 168 l

Sanballat Governour of the Samaritans 293 k followeth Alexander 294 b buildeth a Temple *ibid.* f

Sanctuary 93 b 209 h 211 i

Sanctuaries or places of refuge for whom 109 e

Sand like glaſs 616 m

Sara daughter of Aram 35 o Abraham's wife *ibid.* d her beauty 361 King of Egypt enamoured on her *ibid.* b bringeth Agar to Abraham 38 i her age when ſhe conceived Iſaac 38 o preſerved from Abimelech, and how, 39 e brought forth Iſaac *ib.* cauſed Iſmael to be expelled, &c. 40 k l affecteth Iſaac *ib.* m her death 41 f

Saræus, high Prieſt, took Priſoner 265 l

Saturninus Preſident of Syria 438 o 439 a permitteth Herod to enter Arabia *ib.* b his indifferent ſentence 444 m

Saul ſeeketh the loſt Aſſes 150 k anointed King by God's commandment *ib.* o confirmed therein 151 b hideth himſelf *ibid.* f ſaluted by the people for their King *ib.* f promiſeth the Jabeſites aſſiſtance 152 l killeth King Naas *ib.* n ſacrificeth, and is reproved 154 l overcometh the Philiſtines 155 e would have ſlain Jonathan 156 h always a Conqueror *ib.* k taketh and ſpareth Agag 157 b ſlayeth the Amalekites, and razeth their Cities 156 o offendeth God 157 b loſeth his Kingdom, and why *ib.* f denied pardon, renteth Samuel's garment *ib.* g ſlew the Philiſtines 160 m reſolveth to kill David 162 i darteth his Javelin at *David* 163 b propheſieth 163 f queſtioneth about David's abſence, &c. 164 n maketh an Oration to his Captains 165 f purſueth David 167 e condemneth himſelf, and juſtifieth David 168 k purſueth David again, and his life ſaved 199 f baniſheth diviners 171 a by a ſorcereſs is foretold the event of the battel, *ib.* c d praiſed 172 k is ſlain 173 f g

Scarcity fore-ſignified 55 e how to be prevented 55 f among the Iſraelites 95 e very great in Claudius his time 97 d e in Samaria 238 g h

Scarcity of corn 413 i k

Scaurus maketh peace with Ariſtobulus 362 b Preſident of Cœloſyria 363 n his war againſt Aretas 364 h 565 a bribed *ibid.*

Science of the celeſtial bodies 30 k

Schiſar King of the Aſſyrians 133 b oppreſſed the Iſraelites *ibid.* b

Scopas General of Ptolomy's Army 306 a diſcomfited *ib.* overcometh the Jews 306 a b

Scythopolitans kill 3000 Jews 634 l

Sea of Pamphylia divided it ſelf 72 n

Red Sea divided at the ſtroke of Moſes's rod 72 k returning to his courſe, drowneth the Egyptians *ibid.* l

Brazen Sea 209 l

Sebas 196 e

Sebaſte a haven 455 a

Secretary or Prieſt fore-telleth Moſes's greatneſs 62 n willeth him to be killed 64 n

Security promiſed to Rahab and hers 122 i

Sects of the Jews 339 m 477 a 612 l

Secrets of Syllæus diſcloſed 599 d

Sedechias a falſe Prophet 231 e contradicteth Micheas *ib.* e f

Sedechias King of Juda 262 d revolteth *ib.* ſeduced *ib.* 263 h, &c. neglecteth the Prophet's counſel *ib.* o ſurpriſed 264 f his eyes put out 265 h his death *ib.* n

Sedition againſt Moſes 95 e 99 b and 100 i of Chore for the Prieſthood 99 d

Sedition againſt Roboam 219 h of the Samaritans againſt the Jews 298 b among the people 312 k of the Jews 494 h betwixt Senate and people 516 h

Sedition at the Paſſover 464 l between the Jews and Samaritans 534 l for the golden Eagle 605 d in Jeruſalem 607 e 621 d between Greeks and Jews 634 h threefold ſedition 711 f took the City 723 b

Seditious more impious than the Sodomites 724 h

Seditious 620 k l beaten 615 f bribe Albinus 621 d fly to the Temple, and why 624 n gave not ear to thoſe in authority 629 f put the Romans to flight 675 e agree among themſelves 712 o 724 i challenge the ſodden child 749 a ſummon Titus to parley 754 m take away the King's Treaſure 756 i their utmoſt hope 756 m kept in Acra, and in Vaults 757 f

Seed of the Woman 28 n ſhall bruiſe the Serpent's head *ib.*

Seeds at firſt grew out of the earth 27 f

Seeds not to be mixed together 113 d

Sehon King of the Amorites denieth paſſage to the Hebrews 104 m overthrown by them *ib.* o is ſlain *ib.*

Seir what it ſignifies 43 e

Seir Eſau's dwelling place 49 a

Seleucus Nicanor privilegeth the Jews 305 b

Seleucus Soter reigneth in Aſia 311 f

Sem Noah's third ſon 32 o covereth his father's ſhame 35 a his progeny *ib.* b

Semochonitis a lake 680 m

Semiramis built not Babylon 788 k

Senaar a plain 32 o

Senabarus one of the five Kings of Aſſyria 37 a

Senacherib ſurpriſeth the Cities of Judah 255 l beſiegeth Jeruſalem *ib.* m his Army ſtricken with the Peſtilence 256 f himſelf ſlain *ib.*

Senate perſuadeth Claudius to reſign 516 i

Senate's decree, &c. 378 f

Senate's Anſwer to Agrippa 617 f their repair to Claudius 618 i

Senſeleſsneſs of Achaz 252 b

Sentence againſt Herod's ſons 593 e

Sephora Moſes's wife 66 n

Sephoris walled 478 i ſpoiled 22 h entertaineth the Romans 635 b

Sepulchre of David 202 o of Memnon 618 l

Serpents tempting of Eve 28 l his ſubtilty *ib.* l his puniſhment *ib.* o enemy to man *ib.* o wherein his ſtrength lyeth, and how eaſily killed 29 a

Serpents very hurtful deſtroyed 65 d e
Servant of Elizeus 238 c
Servants of Solomon happy, and why 215 e
Servant of Abraham taketh his oath 42 k his Prayer, and care in diſcharge of his meſſage, *ib.* k. and 43 a b
Service of God neglected 252 b
Service of foreign Gods 216 o 248 b 252 b
Service of Antipater 574 m
Services of the Gabeonites 125 a
Servitude of the Egyptians great 61 o of the Hebrews inſupportable 62 n 67 a and 68 i
Servitude of the Iſraelites 133 b and why, *ibid.* 134 k 729 e, &c.
Seth, Son of Adam 30 i a vertuous man, *ib.* i left a godly Iſſue, *ib.* k his age and death 31 b
Sethoſis, King of Egypt 786 h
Seven Men of Saul's Kindred puniſhed 195 n
Seventy Jews with John and Simon ſent into Italy 765 f
Seventy Interpreters 302 o 801 a
Severity of Herod 416 e
Sextus Cæſar, Governour of Syria 372 c writeth in Herod's behalf, *ib.* f ſelleth the Preſident's place 373 l ſlain 376 b
Sheep-ſheering of Nabal 168 n of Abſolon 180 o
Shews at Cæſarea 761 e
Ships of Solomon 216 k of Joſaphat, &c. 235 m
Shipwrack of Joſephus 2 h
Siba manureth Mephiboſeth's Lands 183 b accuſeth him, and getteth his Goods 189 b
Siba, Son of Bochri, incenſeth the People to Rebellion 194 l by Joab 195 k his puniſhment, *ib.* l
Sybil's Propheſie of Babel 33 d
Sicarians 771 c beſieged 772 a Authors of new Calamity 777 i taken, *ibid.* k
Sichima, Joſhua's habitation 128 m
Sichem deflowereth Dina 49 b deſireth to marry her, *ib.* m. is ſlain, *ib.*
Sichemites ſlain 49 c
Sichemites conſtitute Abimelech their Ruler 137 b baniſh him, *ib.* d are ſlain, and their City ſack'd, *ib.* g h
Sickneſs of Jeroboam's Son 222 d
Sickneſs of Ochozias 235 n
Sickneſs of Joram 241 l m
Sickneſs of Adad 240 f
Sickneſs of Ezechias 257 i
Sickneſs of Herod 409 k l
Sicle 89 a
Siege of Jeruſalem 179 c 255 m deferred 703 c
Signs of the Law 112 k
Sign of Ezechias's recovery 257 k l
Signs before the deſtruction of Jeruſalem 753 b c d e
Sign of a true Hiſtory 782 h i
Signification of the golden head 269 k
Silas, Captain of the King's Guard 522 a
Silas groweth into hatred 522 k
Silon corrupted with Money 386 a
Silva beſiegeth Maſſada 772 a
Simei pardoned 193 c puniſhed 204 m
Simeon, the Son of Jacob 46 n why ſo called, *ib.* m he and Levi ſlew the Sichemites 49 c left as a pledge with Joſeph 57 c his Sons 61 b
Similitude 137 b 672 l
Simon ſuccoureth the Galileans 319 n taketh Bethſura 338 e declared High-Prieſt 342 d animateth the People againſt Tryphon, *ibid.* e his Authority 342 e razeth the Caſtle of Jeruſalem 342 f maketh War againſt Antiochus 343 f traiterouſly ſlain 344 b 559 d
Simon degraded 454 i
Simon affecteth the Crown 468 m 608 m
Simon's Counſel againſt Joſeph 640 n o, &c
Simon killeth many of his Countrymen 632 o his Parents and Wife, &c. 633 a b
Simon, the Son of Giora, committeth Rapines and Murthers 642 m
Simon of Garaſa 703 e aſſembleth the Thieves, *ibid.* ſpoileth Idumæa 705 a b aſſaulteth the Temple 706 o his Camp 722 o apprehended 759 e 761 f kept for the Triumph, *ibid.* drawn through Rome with a Halter 767 b
Singing, look Song.
Single Combat 159 d
Sin eſcapes not unpuniſhed 169 d
Sins of the Jews againſt the Law 730 l
Sin cannot eſcape God's Juſtice 169 e 761 g
Siſera Captain of Jabin's Hoſt 134 k put to flight, and ſlain, *ibid.* n
Situation of the Land of the Amorites 105 b
Situation of the higher Galilee 659 b
Situation of Jotapata 664 b
Situation of Gamala 680 m
Situation of Maſſada 772 b
Six thouſand Jews conſumed with fire 752 m
Skirmiſh of the Romans with the Jews 608 i
Skirmiſh between the Galileans and the Romans 669 f
Skirmiſh of Simon and John 712 i
Slaughter one of another 136 i. 155 b 235 l
Slaughter on the Sabbath-Day 632 h
Slavery of the Hebrews, ſee Servitude
Slaughter of Achimelech and his Family 166 k
Slaughter of Ochozias's Servants 243 m
Slaughter of Baal's Prieſts 244 a
Slaughter of Azarias 420 g
Slaughter of the Tapſians 250 e of the Army of Juda 251 l
Slaughter of the Moabites 181 e of Antigonus's Faction 382 of the Jews 624 m in the Temple 712 k 751 c in the Vaults 756 n
Slanders touching the Jewiſh Nation, anſwered 791 f g, &c.
Sleep of Abner and his Souldiers reproved 169 g
Sodom, once a goodly City 36 o her deſtruction foretold 38 o burnt 39 b
Sodomites overcome by the Syrians 33 a b taken and reſcued, *ibid.* d. their Sins 39 a b ſtricken with Blindneſs, *ib.* c. deſtroyed, *ib.* b
Sohemus diſcovereth the King's Secrets 406 f advanced 407 m put to death 408 l
Soil of Peræa 659 d
Souldiers ought to obey their Captains 677 b
Souldiers take Meat out of the Citizens mouths 730 f
Souldiers rewarded 460 n 761 b
Souldier ſheweth his privy Members 533 e
Souldiers require a Monarch 517 f repair to Claudius 518 k
Souldiers diſmiſſed, and why 247 n
Souldiers of the Romans obey their Captains 661 a b
Souldiers that came unto David numbred 179 a b.
Souldiers with their Captains conſumed 236 b c
A Souldier's filthy Fact 618 n
A Souldier burneth the Book of the Scripture 534 h is puniſhed 619 a
Solemnity of the Paſſover 70 k 92 k
Solemnity of the New Moon 164 m
Solemnity of tranſporting the Ark 180 m n o
Solyma, the place where Melchiſedech was King 37 e after called Jeruſalem, *ib.* and 179 e
Song of Praiſe and Thankſgiving of the Iſraelites 72 n
Song of Moſes 72 n
Song of the Women and Maidens of Iſrael 160 n
Son of Viſion 46 n
Sons of Noah 32 o
Sons of Abraham 40 h i and 43 d
Sons of Iſaac 50 k
Sons of Eſau 50 l
Sons of Jeſſe 158 m
Sons of Saul ſlain 173 f
Sons of David 179 g
Sons of Jacob hate their Brother Joſeph 50 o go into Ægypt for to buy Corn 56 k l 57 f impriſoned, and accuſed of Theft 56 o and 58 k l carry Preſents with them 57 f depart into Ægypt with their Father 61 b
Sorcereſs of Endor 171 c raiſed Samuel's Ghoſt, *ib.* c
Three Sorts of Sedition 711 f
Soſius hath charge of the Army 388 c leadeth an Army againſt Jeruſalem 390 b taketh Antigonus 579 e
Sovereignty to be given 158 m
Soul immortal 672 m 784 m tied to a mortal Body, *ibid.* n
Spear of Goliah the Philiſtine 159 c
Spectacle of compaſſion 731 e
Spies ſent into Canaan 96 i ſent to Jericho 121 d ſurvey the

the City *ib.* f promiſed Rahab to ſave her and all that was hers 122 h
Spirit of God forſaketh Saul 258 o and an evil ſpirit troubleth him, *ib.* o
Spirit of God entred into David 158 o
Spoils gotten in War 77 c
Spoils dedicated to God 123 d 225 m
Spoil of the Temple 246 d
Spoils committed in the day 686 l
Spoils, &c. carried in triumph 772 e f
Sports of Olympus 431 b
Stars made, 27 e their end, courſes, and motions, *ib.*
State of Jeruſalem troubled 642 l m
Statue of Gold erected 269 m commanded to be worſhipped *ibid* m
Statue of Caius 494 l
Statue of divers metals 269 m beaten to powder *ibid.*
Statues of Cæſar 480 i k Jews refuſe to admit them *ibid.*
Stature of Og 105 b
Stature of Saul 151 f
Stature of Goliah 159 c
Sterility fore-ſhewed 55 e f
Stock of Baſa deſtroyed 225 m
Stone taken out of the mountain 269 i
Store of the Prieſt, where kept 419 l
Store of proviſion 772 f
Store of all ſorts of moveables 124 l
Store of Corn gotten 240 d e
Store of Victuals 576 h i
Store of Engines and Arrows 767 f
Storm 693 b
Stratagem of Moſes 65 d of the Ephraimites 129 e of Joab 183 e of Ptolomy 297 n of Joſeph 9 d of Ceſtius 637 b of Joſeph 640 l 641 e 665 b of the Jews 747 e
Straton's Tower, or Cæſarea 412 c 414 g
Streights of Engaddi 167 f
Strength of Sampſon 141 e and 142 k
Strength of Eleazar 666 o of Netiras, &c. *ib.*
Strife among the Prieſts 538 h
Stripes thirty nine 114 i
Stuff to build the Tabernacle of 80 l m
Subjection of the Iſraelites to the Moabites 133 d to the Canaanites 134 k to the Paleſtines 139 f to the Aſſyrians 252 a
Subtilty of the Serpent 28 l
Subtilty of Jacob 44 k of Lea and Rachel 46 o of Laban 46 l of Phara 62 o of King Naas 151 g of Michol 163 c of Saul 168 i of a Woman 187 c of the falſe Prophet, 220 d of Silo 578 l m of Florus 624 i
Succeſſion of the High Prieſt 540 n
Succeſſor of Moſes, who 109 b
Succeſſors of Alexander 297 m n
Succeſſors of David 181 d
Succeſſors of Nabuchodonoſor 220 f
Sum of the Iſraelites taken 197 c
Sum of Gold, Silver, &c. towards the building of the Temple 159 b
Sun made 23 e the end, courſe and motion thereof *ib.* e
Sun ſtood ſtill 225 c goes back 157 l
Superſtition of the People reproved 223 k l
Supplication of Moſes to God 74 o
Supplication of Joachas 246 f
Supplication of the Jews ſent to Caius 617 c d
Supplication of the Iſraelites 148 k l
Supplies ſent to Titus 677 c
Surpriſal of the Ark 144 n of Rabatha 180 i
Suſac invadeth Judea 221 e ſpoileth Jeruſalem and the Temple *ibid.* g
Suſtenance faileth the Iſraelites 74 i
Swearing amongſt the ancient Jews 42 k and the manner thereof *ibid.* impoſed, and why 259 l
Sword of Goliah 160 m 165 c
Sycophants of Agrippa 524 h
Syllæus governeth the King's Affairs 435 b deſireth Salome to Wife 435 c d accuſeth Herod to Cæſar 439 e deferreth the payment of Herod's money *ib.* condemned to die 443 d
Symoborus one of the five Kings of Aſſyria 37 a
Syrians war againſt Achab 229 l diſcomfited 239 c *ib.* f led away captive 252 a
Syrians againſt David 181 g

T

Tabernacle builded 81 b erected in the deſart *ib.* d &c. dedicated 89 d and when *ib.* d placed in Siloe 125 e
Table ſet in the Tabernacle 84 m
Tables of the Ten Commandmenrs 79 f 80 k placed in the Ark 84 h
Table of Gold 211 i 301 e
Talents 565 a 568 l m
Talents of Gold 216 i
Talent how much 813 e
Tales credited 436 i
Talions law, or law of like for like 117 b
Talk betwixt God and Cain 29 c
Talk of Jacob with Rachel 45 f
Talk of Laban with Jacob 46 h
Talk of David with Goliah 160 l
Taptians put to the ſword 250 e and why *ib.* e
Tarichea beſieged 676 k taken 677 e f
Taricheans vanquiſhed by Sea 679 h i
Task of the workmen of Solomon 207 d e
Task more grievous impoſed, &c. 68 l
Taxation of the Jews 476 k
Tears of Eſau 44 n
Tediouſneſs of the Hebrews Journey 73 d e f
Teglaphalaſſar King of Aſſyria 251 o led away the Iſraelites Captive 252 a ſlayeth Raſis, and taketh the Syrians Priſoners 252 a Gold and Silver given him *ibid.* b
Temperance of Saul 151 f
Tempeſt after Samuel's Prayer 153 f
Tempeſt cauſed by Jonas 249 i
Tempeſt drowned thoſe of Joppe 674 m
Tempeſt of Miſeries aſſails Jeruſalem 698 o
Temple when builded 207 f heighth, length, and breadth thereof 208 m with all the other things belonging thereunto 209 when conſecrated 210 g ſpoiled 221 g cleanſed 252 e repaired 249 h burned 265 i k began to be builded 279 k finiſhed 281 i dedicated *ib.* g deſolate three years 318 f repurged *ib.* burned 476 m the ſtrongeſt Fortreſs of the City 688 h builded on a ſtrong hill 719 f conſumed with Fire 750 m
One Temple to builded, and why 111 e
Temples of Idolaters to be deſtroyed 111 a
Temple on mount Garizim 296 a laid deſolate 346 c
Temples builded by Herod 417 h
Temple of Apollo 431 a
Temple of Iſis pulled down, and why 481 f
Temple builded by Veſpaſian 769 c
Temple of Onias ſhut up 778 k
Tempting of the Serpent 24 i of Joſeph's miſtreſs 53 a b, &c
Ten Commandments 79 e
Tenths of the Fruits 111 g
Tenths for the poor Levites and Feſtivals 114 k
Term of Man's Life 35 e
Term of Exile for Chance-medley 109 d
Terrour among the Enemies 235 l 239 o
Teſtament of Herod 419 d altered 601 e
Teſtimonies of the Jews antiquity 786 o 787 d 788 n 789 b c d 791 c
Thankſgiving of the Iſraelites for their deliverance 72 n
Tharbis the King's Daughter of Æthiopia 65 g enamoured of Moſes *ibid.* g yieldeth the City of Saba, and is Married to Moſes *ibid.* i.
Thares Abraham's Father 35 c went out of Chaldea to Charran *ibid.* d his Age and Death *ibid.*
Thargal a Captain of the Aſſyrians 37 b ſacked Syria, and extinguiſhed the Gyants 37 b
Theatre built by Herod 410 g
Theft committed, how puniſhed 116 l
Thermuthis Pharaoh's daughter 64 i taketh Moſes out of the water *ib.* i adopteth him for her ſon, and preſerveth him from death 64 m
Theudas the Magician 532 o his perſwaſion to the People *ibid.*
Thieves confident 636 m
Thieves apprehend Ananias's kindred 539 f

Paricides 256 f
Parthians reſtore Antigonus 380 f 373 f complot treachery againſt Phaſælus 381 k l ſurprize him and Hircanus *ib.* n lay a plot for Herod 382 a loſe Armenia 483 d
Parts of the Temple 209 i
Paſcha, or Paſsover of the Hebrews 70 i k celebrated 253 h 269 a 281 k
Paſſage of the Iſraelites over Jordan 122 l m
Paſſages ſtopped up from the Hebrews 71 d.
Patience of Joſeph 54 k
Paulina deceived and defiled 481 c d
Peace bought 245 n 250 e
Peace of the Iſraelites 206 i of the Jews 231 n
Peace better than War 691 d
A Penalty moſt cruel 61 o, &c.
Penalty of a Woman married for a Virgin, &c. 114 m
Penalty publiſhed 156 d what it wrought *ibid.*
Penſioner to Saul, David 159 b
Penitent obtain mercy 731 a
Penury of water 582 i See want
People of Iſrael afflicted 62 m 63 a b 67 a 68 i k departed out of Egypt 71 b exhorted to put their truſt in God, *ibid.* f g and to obey the will of God 110 i k &c. drive away the cattel of the Amalekites 157 b require mitigation of their burthen 218 d revolt from Roboam 219 i are tranſported, and why 253 n fly with their money 731 c
People enjoyned by oath to ſerve God 245 k 259 m
People of Judah bleſs God 235 k l and why, *ibid.* l
Peoples love to Joſeph 18 h
People permit not Pilate to alter their laws 615 d
People exclaim againſt Florus 624 h die for want, &c. 727 e
Perfection of mind reſpected 158 l
Perjury of Florus 622 k
Peroration of Herod 581 e of Joſeph 672 o
Perplexity of the Iſraelites 71 d
Perſwaſion of Jeroboam to Idolatry 219 m
Perſwaſion of falſe Prophets dangerous 233 l m
Perſwaſion of Rapſaces 255 o
Peſtilence one of the Plagues of Egypt 69 e
Peſtilence deſtroyeth Senacherib's Army 256 f
Peſtilence a great affliction 263 k
Petra, a City of Arabia 573 d
Petronius's charge for placing Caius's ſtatue 494 l, &c. executeth it not, and why 494 m n certifieth the Jews of Cæſar's threats 616 n writeth to Caius 496 i receiveth Letters of Caius's death 497 e 617 d his Letter to the Dorites 521 c
Phaceias King of Iſrael 250 e his impiety and wickedneſs *ibid.* e ſlew 120000 Jews 251 l took Achaz's Son Priſoner *ib.* m was ſlain 252 c
Pharao enamoured of Sara 36 l plagued *ib.* m
Pharao his dreams 55 b c delivereth Joſeph from bonds, *ib.* c advanceth him to great honour 55 g rejoyceth at the arrival of Joſeph's brethren 60 m enquireth Jacob's age 61 e. reſtored the Profits of his Subjects Lands 62 h
Pharao killeth the male children 62 o would have killed Moſes 64 n and 66 k his death 67 f
Pharao counſelled to diſmiſs the Hebrews 68 i not moved with miracles, layeth heavier tasks on them, *ib.* l adviſed once more, *ib.* m driveth away Moſes 70 h diſmiſſeth the Iſraelites *ib.* k his Hoſt drowned 72 k
Phariſees, a Sect 339 m 477 a greedy of revenge 357 i exempt from ſwearing 417 l would not ſwear obedience 451 c. 463 d their opinion 614 n
Pharos, a Tower 708 m
Phaſælus his Government 372 c vanquiſheth Fœlix 377 o 571 b made Tetrarch 380 c 571 e taken priſoner 371 n daſheth out his brains 383 i
Phaſælus's Tower and City 530 n 584 n
Pheroras made Tetrarch 416 g accuſeth Alexander and Ariſtobulus 426 l refuſeth the King's Daughter 433 g blamed for Alexander's offence 438 l pardoned, *ibid.* deceived 450 m refuſeth to put away his wife 451 f baniſhed 596 m falleth ſick, and dieth 452 m 596 n his Wife accuſed 452 o ſhe confeſſeth the Poyſon 453 f
Philip rebelleth againſt Antiochus 322 f is ſlain 323 k
Philip King of Syria 355 i beſiegeth Demetrius 355 h
Philip, Herod's ſon 471 d hath part of the Kingdom 471 d repaireth Cities 478 e
Philo-Judæus's defence, &c. 494 i
Philiſtines overcame the Iſraelites 139 f exacted tribute of them, *ibid.* f put to flight 148 m invade the Iſraelites 154 k are overcome 155 b c and 160 m diſcomfit Saul's army 173 f overcome by David 180 i k by Oziaſ 249 l by Ezechias 253 k
Phineas the ſon of Eleazar 108 k ſlayeth Zambrias and Chosbi *ibid.* l overthrew the Madianites 108 l m his Oration to the two tribes and half 127 g ſucceeded Eleazar 128 o foretold the Iſraelites their victory, &c. 131 d
Phineas Eli's ſon 143 e his wickedneſs and impiety *ibid.* e is ſlain 144 n his wife then bare Ichabod 145 c
Phiſon, a flood of Paradiſe 28 k called alſo Ganges, *ib.* k
Phora 28 k
Phraates King of Parthia ſlain 478 o
Phul King of the Syrians 250 d for money made a peace *ibid* d
Piety profitable 224 n o
Piety of Anceſtors remembred 63 b
Piety contemned, cauſe of calamities 132 n 133 d 144 k &c. 168 i 252 c d
Piety of Aſa 224 i of Joſaphat 231 m of Jotham 250 f of Ezechias 252 d of Joſias 258 f g and 259 h i, &c. of Matthias, &c. 315 i
Pigeons dung ſold 238 g
Pilate ſucceedeth Gratus 480 i bringeth Cæſar's ſtatues to Jeruſalem 480 i not admitted 480 k crucifieth Chriſt 480 m putteth Samaritans to flight 482 l accuſed *ibid.* ſendeth the ſtatues from Jeruſalem 480 k beateth the ſeditious 615 f
Pillage taken 255 l
Pillars raiſed 30 k
A Pillar called Galaad 48 i
Pitcher of Water 169 g
Pit to be fenced 117 c
Pit of ſwearing 40 h
Pits bituminous 37 b
Pity of Joſeph towards his brethren 60 i
Placidus repulſed at Jotapata 692 i his victory 682 o burneth Bethenabris 700 i
Placing of the veſſels, &c. in the Temple 250 b c and 210 d 211 h l
Plagues of Egypt 68 o 69 a b c d e f g 70 k
Plague in David's time 197 f
Plague invadeth Judea 409 k 412 g
Plat-forms erected 669 a
Plants ſprang at firſt out of the earth 27 f
Plants not of four years growth 113 c
Plato admired 811 d permitteth not Poets, &c. 813 b
Pledge to be reſtored to the poor 116 k
Plenty fore-ſignified 55 e f
Plotting of Antipater 433 e
The Plough found out, and by whom 29 b
Poem of Homer 781 b
Poets cauſe multitudes of gods 813 a
Poyſon tried, &c. 458 k l 601 b
Policy of Rebecca, &c. for her ſon 44 l of Jacob to pacifie his Brother 48 m of the Gabeonites 124 m of Joſeph 9 e 10 k 13 e of Jonathan 16 m of Joſeph 642 h 665 c 668 h 101 m
Politianus meets with Agrippa, &c. 625 c inciteth the People to peace, *ib.* e
Pompey governour of Syria 362 d marcheth againſt Ariſtobulus 363 l 364 h beſiegeth Jeruſalem 364 l committeth Ariſtobulus to priſon *ibid.* 565 g taketh the Temple 365 k beſtoweth the Prieſthood on Hircanus *ib.* 366 o ſpoileth not the Temple, *ibid.* d. 566. m carrieth Ariſtobulus to Rome 567 a beheadeth conſpirators 566 n o
Popedius accuſed 505 f
Popularity of Alcimus 324 b c
Porch of the Temple 208 m fired 747 a
Port of Cæſarea 415 i
Port made by Herod 584 i k
Portion of Salpades daughters 109 f
Portion of Judea 659 f
Poſſeſſion of Canaan propheſied of 62 i

Posterity of Ishmael 40 l
Posterity of Giants extinguished 37 b
Posterity of Jethro possessed of Land 129 d
Posterity of Noah replenished the World 32 o
Posteriry of Esau 50 l of Jacob 61 b
Poyson not to be used 117 a
Power given to save 59 f
Power of God every where 230 f
Power of Kings, Wine and Women 277 i k l
Power of the Soul 774 l
Power of David and Solomon 805 f
Practice of Simeon and Levi 49 c
Prey that the Israelites got in War 77 b c 109 a 123 e 124 l
Prayer of Noah 32 i of Amram 63 b of Moses 72 i 101 d &c. of Joshua 123 f of Samson 142 k of Solomon 211 k of Samuel and the Israelites 148 k l
Praise of Abraham 43 d of Jacob 62 i of Joseph 62 k of Joshua 77 c and 128 n of Moses 120 k of Samuel 168 l of Saul 172 k of David 202 e of Solomon 218 c of Josaphat 235 m of Nehemias 285 k of Ananus 694 n of Eleazar 819 d
Praise given to God 70 k l
Prediction of things to come 118 m
Preparations for War burned 322 b
Presents of Abraham 42 k of Jacob 57 e of the Egyptitians 70 k of Abigail 169 b of the Mesopotamians 184 i of the Queen of Æthiopia, and of Kings 215 f 216 l of Ptolomy to the Interpreters 392 o of Herod 591 d
Preservation of Moses 63 g 64 n of Daniel and his Companions 269 n
Preservation from Blood-shed 169 b
Presidents in every City 112 k and what manner of men they ought to be, *ibid.* k
Pride of Amasias 248 a of Ozias 249 o of Senacherib 255 n of Nebuchodonosor 269 n of Balthasar 271 h of John 698 m
Priest's vestures 86 m Priests registred 782 m
Priests abstain from Wine 721 f 790 o
Priests executed, and why 754 m
High Priests number and succession 540 n
Priesthood confirmed to Aaron and his sons 102 k
Priesthood to be transported, fore shewed 144 k
Princes of Syria 280 a
Principality affected by Adonais 199 d by Costabarus 409 o 698 m 705 d 711 f
Priscus slayeth Jonathan 747 c
Prisoners dismissed 251 n
Privileges granted to the Jews 305 b 373 o, &c. 374 b c d 375 h i k
Problems of Hiram, &c 786 m.
Prodigies preceding Jerusalem's destruction 753 a b c
Professors of Wisdom burn themselves 774 n
Progeny of Japheth 33 g of Canaan 34 n of the Sons of Sem 35 a of Cham's Sons 34 k of Jacob 61 b of Aaron 540 n of Herod 485 d 480 h i
Prohibition of Arms and Iron-work 154 i
Profit, how great redounded to King Pharaoh 61 f
Promise of God's assistance 110 k l
Promotion of Joseph 55 g
Prophecy of Jacob touching his posterity 62 i k of the sacred Secretary 62 n of Balaam 106 k of Samuel 144 l 157 f of Achias 217 k 218 o of Jadon 220 a of Olda 259 k
Prophecy of the Captivity and Delivery 263 h i
Prophet Moses a good Governour 120 k
Prophet Nathan 181 c 185 c Achias 217 k Jadon 217 o Samæus 221 f Azarias 224 m Elias 227 h Gimon 224 m Elizæus 236 g Esay 256 b Jeremy 260 e Ezekiel 261 n Jonas 248 g Naum 250 g Aggæus and Zacharias 280 d Micheas 232 d
False Prophet discrediteth the true 220 f 232 e
False Prophet deceiveth the people 537 d
Prosperity of Joseph 55 d of Solomon 215 d e f g, &c. of Jeroboam 249 l
Prosperity maketh proud 247 a 249 o
Prospect stopt up 538 n
Providence of God in saving Moses 63 f g 64 n of the Israelites 119 e
Provision of Victuals 179 c 576 h i
Provision for the Priests 285 m
Provision of things necessary for War 660 m n
Proves against Antipater 457 b c 601 b c
Prudence of Joseph 55 c 56 i of Solomon 206 k of Josephus 665 a b
Ptolemais described 616 l besieged 351 b taken 352 d
Ptolomy Lagus obtaineth Egypt 297 m seizeth Jerusalem by a Stratagem, *ibid.* 298 n led the Jews away captive *ibid.* n o
Ptolomy Philadelphus caused the Jews to be translated, &c. 297 n. his Library 298 d his Proclamation 299 k his Liberality 300 c his Epistle to Eleazar, &c. 300 e his Gifts given to the Temple 301 d e 302 i, &c. 303 h, &c. his Banquet 303 n
Ptolomy Euergetes King of Egypt 307 l incensed against Onias, *ibid.*
Ptolomy Philopater warreth against Antiochus 305 e his Death, *ibid.* f
Ptolomy Epiphanes King of Egypt 312 g. his children, *ib.*
Ptolomy Philometor circumvented 313 h succoureth Alexander 335 i his death complotted, *ib.* k. refuseth the Diadem of Asia, *ib.* n his Fight and Death 336 b
Ptolomy slayeth Simon 344 b imprisoneth Hircanus's Mother and Brethren, *ib.* his cruelty against them 344 d murthereth them 344 e
Ptolomy Physcon 347 h the Syrians Request to him, *ib.*
Ptolomy Lathyrus 347 n aideth Antiochus, *ib.* cometh to aid the Ptolemaidans 351 c besiegeth Ptolemais, and why 351 f overthroweth Alexander 352 c driven out of Egypt 352 f
Ptolomy Mennæus fined 362 f adopteth Antigonus 378 b
Ptolomy's wife robbed 538 k is slain 577 b
Punishment of Adam and Eve 28 n of the Serpent, *ibid.* m of Sodom 39 b c a false Witness 112 n of Homicide committed, *ibid.* n of Saul 157 e of Jadon 220 e. of Senacherib 256 f of Nebuchadnezzar 260 g
Punishment for honouring false Gods 217 i 251 k l
Punishment of Aristobulus 350 i
Punishment of ravishers of Virgins 810 i
Purgations of Women 48 i
Of Purifications, the manner 123 g 124 h
Purification used in the Sacrifices 809 f
Purifications of the Body 810 i
Pursuit of Laban after Jacob 47 c of the Egyptians after the Hebrews 71 b
Potiphar, an Egyptian Lord bought Joseph 52 n o
Publick Records burnt 763 b

Q

Quadratus, Governour of Syria 619 e decideth the Jews and Samaritans debate, *ibid.* f
Quails fell amidst the Hebrews Camp 75 b 95 g
Qualities of the Egyptians described 62 m
Quantity of Gold 216 i
Queen's House or Palace 213 c
Queen of Æthiopia, look Nicaule
Queen Vasti refuseth to come to the Banquet 286 d deposed, *ibid.* d e
Hard Questions resolved 213 f g
Questions of Artaxerxes 277 i k l
Quintilius Varus Governour of Syria 445 b pacifieth the Seditious 467 b delivereth the Legion 469 f assisteth the Romans 609 b taketh Cities and Castles, *ibid.* c crucifieth the Seditious 609 e

R

Rachel, Daughter of Laban 45 f bringeth Jacob to her Father 46 h stealeth away her Father's Gods 47 b how she hid them 47 b taught by Jacob to contemn them, *ibid.* dieth in Child bed 49 d
Race of the Canaanites to be rooted out 126 n
Race of Giants remained 129 d
Race of Achimelech murthered 166 k
Rage of Antiochus 817 d
Raguel, a Priest of Madian 66 l Father-in-law to Moses, *ibid.* m cometh to Moses in Sinai 77 f
Rahab hid the Spies 122 h requireth of them an oath, and why

Thieves taken by *Herod* 438 n
Thieves murder in the day 620 l work much mischief *ib.* n
Thieves spoil the Country 686 k make a high Priest 686 n
Thievery punished 416 b 438 m n
Things unclean, 93 b
Thirst oppressed the Israelites 75 e
Thirst of the Arabians 403 k
Thirst of Sampson 141 d of David 816 m
Thobel a warrier 29 c invented the Art of Forging *ibid.* g
Thola a Judge of Israel 138 i
Tholomæus the Arch-Thief 527 d
Ten thousand thronged to death 618 o
Thraldom of the Canaanites 215 b
Three admirable works 721 b
Three valiant Jews 733 g
Threefold sedition divided into two parts 714 k
Thrice in the year the Hebrews ought to meet 111 f
Throne of Solomon 213 d
Thucidides History 781 e
Tiberians meet Joseph 6 k their Letters to Agrippa 10 i intend war against Joseph 18 o submit themselves to Vespasian 675 f 676 b
Tiberias builded 478 n in danger of ruine 22 i recovered 641 e
Tiberius Emperor 478 m rejecteth Venone's suit 479 e punished his Priests 481 f thrusteth the Jews out of Rome 482 k his league with Artabanus 483 f his death 485 e why he deferred to give audience to Ambassadors and Prisoners 488 n &c. why changed not Governours *ibid.* k addicted to the Mathematicks 491 l recommendeth the Empire to Caius *ibid.* d his Funeral 492 l
Tiberius a Governour of Judæa 533 b crucifieth the Sons of Judas *ibid.* c
Tiberius a Governour of Egypt 708 n
Tidings of Nero's death 703 a
Tigranes invadeth Syria 357 n
Tigris a River of Paradise 28 k called Diglat *ibid.* k
Tillage practised by Noah 34 o
Timber precious 215 g
Time of the Israelites deliverance 71 b
Time of the building of the Temple 207 f
Time of the Jews return, 275 l and 278 f g
Time of the Israelites transportation 253 n
Time of the Kings reign of David's line 265 i
Time when Jeremiah lived 260 d
Time of the destruction of Jerusalem and Temple 265 k 751 b 752 i 757 e &c. 758 h i 760 h
Timotheus twice overcome 820 a b
Titus his mighty Army 660 k winneth Japha 669 c taketh Tarichea 677 e f entreth Gamala 683 c repaireth to Jerusalem, and why 710 m putteth his enemies to flight 712 l in what places besieged Jerusalem 717 e circuiteth the walls, 723 b commanded them to be battered 724 h puts the Jews to flight *ib.* m taketh the second wall 726 o 727 f surceaseth the siege, and distributeth money 726 i crucifieth many Jews 732 n accuseth the souldiers 734 l calleth God to witness 736 i dareth John to fight 744 h striveth to save the Temple 745 c beholdeth the souldiers *ibid.* f restraineth his wrath 750 b granteth the Jews life upon condition 755 e promiseth recompence to the souldiers 760 n celebrateth festimes 765 b lamenteth Jerusalem 765 e
Torment of Eleazar 818 m and 819 b
Torment of the Mother and seven Brethren 820 b &c. 821 a &c. 121 d. 822 i 822 m 823 b 824 i
Tortures laid upon many 436 m
Touch of conscience 350 k
Tower of Babel 34 d
Tower of white marble 312 k
Towers erected 214 k 249 m 718 o
Tower of Antonia 419 o
Towers of Herod 718 o 719 a b
Trachonites compelled to civility 438 l Rob again *ib.* m subdued by Herod 439 c
Trajan taketh Japha 669 c
Training up of Souldiers 638 l 669 l m n
Traytor apprehended 452 k
Transgression of vocation punished 250 b
Transgression of Saul 157 c d
Transgressors of God's law threatned to be punished 21 k 157 e f g
Translation of the Bible 303 n o
Translation of the Priest-hood fore-shewed 144 k
Translation of the Israelites 250 e 252 a 253 n and when *ibid.*
Transportation of the Kingdom 157 f
Transportation of the Ark 180 m n
Traveller to be directed in his way 116 n
Travellers not to be forbidden ripe fruit 113 g
Treason intended and discovered, 287 i k 335 k l
Treason practised 225 k 136 g 248 e 250 d *ibid* 580 m 591 e f 598 k 624 i 640 m
Treasury of the Temple emptied 248 d 252 a 255 l
Treasure taken away 368 b 468 h
Treble Wall 717 f
Tree of Life 28 k
Tree of Knowledge *ibid.*
Trees fruitful not to be cut down 118 l
Trembling of the Earth 250 b
Tribe of Reuben, Gad, and the half tribe of Manasses require the land of the Amorites 109 b promise to help their brethren *ib.* c d requireth to perform it 121 e are dismissed 126 i builded an Altar 127 e their answer to Phinees 128 f
Tribe of Dan oppressed 132 i seek a Place to inhabit *ib.* n
Tribe of Levi sacred to God 93 a
Tribe of Judah's accusation and excuse, &c. 194 k l
Ten Tribes revolt, and why 219 i k transported, and why 253 n
Tribunal of Solomon 213 b
Tribune a Captain over a thousand 1600
Tribute exacted of the Israelites 139 f of the Canaanites, 215 b
Tribute imposed 181 f 182 i 235 n 250 f 252 c 350 k 261 i 769 e
Triple-Golden Crown 87 f
Triumph of Titus and Vespasian 766 h i
Troglodites of whom descended 41 g
Trophies of Herod 411 l
Trouble of mind 158 o 165 e
Trouble of the Sorceress 171 d of Saul *ib.* e f.
Troubles in France 700 n
Truce-breaker 255 m 262 b
Truce granted the Inhabitants of Jabes 152 i
Two Trumpets of Silver 95 c
Truth of Joseph's History 237 d 21 c
Truth of God's Promise 211 d
Truth of God's Oracles 240 e 259 n
Truth of Elijah's Prophecy 242 f
Truth prevaileth 277 o 278 a
Tryphon requireth Antiochus 337 i k overcometh Demetrius *ib.* o breaketh covenant 342 b plotteth Jonathan's death 34 of his demands of Simon 342 a obtaineth the Kingdom 343 i k slain *ibid.* l
Tumults in Jury 468 l 615 d in the Army 725 b for a Galilean slain 618 n o
Turpentine-Tree that, &c. 704 o
Twins brought forth at once 43 e
Tyranny of Antiochus 314 b c of Herod foretold 392 g effected 416 d of Caius 503 f of Varus 532 h i l 609 e
Tyrannies breed mischief 514 k
Tyrants enfeeble themselves 443 c
Tyro imprisoned, and why 443 d accused of Treason 445 e 594 i he and 300 Captains were slain 445 f

V.

Valerianus his speech 675 e
Valley of benediction 235 l
Valour of Sampson 130 l and 140 l of David 161 a of David's souldiers 179 d of Herod 577 e of Netyras and Philip 667 a of Vespasian 681 e Titus 713 e of the Jews, decreased 740 m
Vardanes persuadeth Izates 531 c slain *ibid.* d
Variance of Women 433 f
Varus's Tyranny 4 k assisteth the Romans 609 b see Quintilius
Vengeance to be taken on the Amalechites 118 m n
Ventidius fisheth for money 384 f 575 c sendeth for Silon 386 f overcometh the Parthians 387 m

Vertue of the mind reſpected of God 158 l
Vertue of Abraham 43 d
Vertue of David 202 e
Vertue of Solomon 206 k 214 n 215 a b c
Veſpaſian arriveth at Tyre 23 e gathereth forces againſt the Jews 658 n cometh to Ptolemais 658 o helpeth the Sephorites 659 a filleth Galilee with ſword, and fire *ibid.* c d directeth the Romans march 660 h invadeth Galilee 662 e beſiegeth Jotapata 663 e wounded in the ſole of the foot 669 b leadeth his Army to Jotapata 669 b taketh it 670 f taketh Joppe 674 n cometh to Agrippa 675 c overcometh the Taricheans 679 h conſulteth with his Chieftains about the Jews 679 h i beſiegeth Gamala 680 q comforteth his Souldiers 682 h f expecteth Victory, &c. 697 e viſiteth Judea 701 a hath Tidings of Nero's death 703 a invadeth Judea 705 e elected Emperour 708 h 709 h his vertues, &c. 707 d e f diſchargeth Joſeph 709 c proclaimed Emperor 710 l
Veſſels of Gold and Silver given to Solomon 216 i
Veſſels of Gold and Silver taken 109 a
Veſſels pertaining to the Temple 209 l m 210 b
Veſſels of the Temple carried away 265 k ſent back, 275 h i
Veſtments of the High Prieſts in Antonia 482 o
Veſtures of the Prieſts 86 m n 210 g
Vexation of Saul by an evil Spirit 158 n
Victory wherein it conſiſteth 676 o
Victory maketh proud 248 a
Victory of Placidus 700 l of the Jews 717 a
Victory of Moſes and the Egyptians 65 e
Victory of Joſuah over the Canaanites 125 c d
Victory of the Iſraelites over the Benjamites 13 m
Victory of Saul over the Ammonites 152 n over the Amalechites 156 m n
Victory of David over Goliah 160 m of him againſt the Philiſtines 163 a 180 k l
Victory of Joab 183 f 191 d
Victory of Achab againſt the Syrians 230 c
Victory of Amaſias 247 o of Joas *ibid.* k 248 d of Veſpaſian 679 h of the Romans 680 l 683 e
Victuals failed the Iſraelites 95 e f 239 i
Victuals very plenty 240 d e 576 h i
Villany moſt horrible 130 l m
A Village called Abraham's Houſe 36 i
Villages burned 469 f g
Vine of Gold 362 d e
Vineyard planted by Noah 34 n
Vineyard of Naboth 228 f
Vines to be planted 113 d
Violence not to be uſed 116 m
Virgins of the Medianites taken 109 a b
Viſion of Jacob 45 b 48 k
Viſion of Joſeph 91 a b
Viſion of Pharaoh 55 b c
Viſion of Amram 63 d e
Viſion of Nabuchodonoſor 268 d e
Viſion of the Goat and Ram 272 k l
Viſion of Archelaus 473 e f
Viſion of the hand 271 h
Vitellius cometh to Jeruſalem 482 n remitteth the tribute, *ibid.* maketh Jonathan High Prieſt 483 c warreth againſt Aretas 485 b
Vitellius Emperor 703 b encampeth his Army in Rome 707 c forſaken of his ſouldiers 709 f ſlain 710 k
Ulcer one of the Plagues of Egypt 69 e
Uncle of Saul 151 b
Unconſtancy of Man's love 151 c
Unjuſtice death 436 i k
Unjuſt 166 k 227 m n 436 i k
Voice in the Inner Temple 753 d
Vologeſus King of Parthia 531 d incited to kill Izates, 532 h compelled to return 532 l
Volumnius Preſident of Syria 439 a arbiter between Syllæus and Herod *ibid.* his ſentence, &c. 444 m
Voluptuouſneſs of the Iſraelites 107 b c
Vonones diſcomfited 479 e ſubmitteth himſelf to Syllanus 479 f
Vow of Jeptha 138 o
Vow of Anna 143 g
Vows of the Eſſeans 615 f
Voyage of Veſpaſian by Sea 761 d
Urias Berſabe's Husband 184 i refuſeth to repair to his Wife, and why *ibid.* k is ſlain 184 n
Uron, Miriam's husband 77 a holdeth up Moſes's hands *ib.* a
Uſe of the plough by whom found out 29 b
Uſe of the Sea and the ten Lavers 210 a
Uſury and Theft 810 a

W.

Ways paved 216 m
Weight of Gold brought 213 e
Weights found out, and by whom 29 f
Wall built about Jeruſalem 735 b
Firſt Wall taken 725 d
Second Wall taken 726 o
Walls of Jeruſalem finiſhed 285 m
Walls of Jericho fall down 123 b
Walls of Babylon 788 l Walls of the Temple beautified with Gold 208 o
Want of water 678 c
Want of water and victuals 73 d 236 f 238 g &c. 412 g
Warranties of ſecurity promiſed to Rahab 122 i
War how to be undertaken 118 h
War intended for Liberty 688 k
War between Antonius and Auguſtus 581 b
War between the ſeditious and peaceable 630 h
War of the Egyptians with the Æthiopians 65 b c
War of the Amalechites againſt the Iſraelites 76 i
War of the Philiſtins againſt the Iſraelites 159 e 171 b
War of David 180 i 181 e
War of Adad againſt Achab 229 l
Civil War of the Iſraelites 131 b c *ib.* f 135 d e 219 i 223 i
Wars of the Jews written at Rome 783 e
Water poured on the Earth &c. 67 d
Water turned into Blood 67 d
Water failed the Iſraelites 73 d changed *ibid.* g.
Water of Bethleem's Well, &c. 196 g.
Water delivered by meaſure 652 i
Wearineſs of the Hebrews 73 d
Whale devoureth Jonah 249 k
Witch of Endor 171 c
Witch of Arabia 596 n
Wicked Man puniſhed 169 b 240 e f
Wickedneſs moſt horrible 130 m n
Wickedneſs cauſe of calamity 129 b 130 l m 131 c d 132 m 133 b
Widow of Sereptha 226 d
Widow of Obadias 273 n
Wife of Putiphar enticeth Joſeph to lie with her 53 a b c accuſeth him to her husband 54 h i
Wife of the High Prieſt 94 k
Wife of the dead Brother 154 c
Wife of the Levite villanouſly abuſed 130 m
Wife of Phinees 145 e
Wife of Jeroboam 222 d goeth to ask counſel, and why *ibid.* d e
Will of God to be obeyed 110 k l
Winding-Stairs 209 h
Wiſdom of the Law-maker 26 m n of Joſeph 558 c d
Wiſdom of Solomon 205 b c 215 d e
Wiſdom of Daniel 267 o
A falſe Witneſs his puniſhment 112 n
Falſe Witneſſes ſuborned 229 h
Wives of Solomon numbred 217 h inticed him to commit Idolatry 216 g 217 h
Wives of Herod 449 e
Wives of Eſau 44 i
Wives of Jacob 47 b
Wives of Lamech 29 f
Woman Created 28 i tempted and fell *ibid.* l puniſhed n
Women married for a Virgin, &c. 114 m n
Two Women accuſe one another 205 d
Women ſeduce Solomon 216 o
Women at diſcord 433 f
Women eat their own Children 239 h i 734 i k
Women ſing Songs 160 n
Women's Terms 48 i
Word of God not without Fruit 252 g
Work-Maſters of the Tabernacle 72 n
Workmen building the Temple 207 a b e f
Works of God 809 d.

World made in six days 27 e f g
Wrastling of Jacob, &c. 48 m
Wrath of God against the Egyptians 72 k l
Wrath of Saul against David 152 i
Wrath of David against Nabal 168 m
Wrath of God against the Jews 741 d
Wrath of Florus 623 a
Wrath of Herod 586 n 589 c 675 b
Wrath of Vitellius 710 i
Wrath pacified 22 l 562 n
Wrath bridled 750 h
Writers why they omit of speaking of the Jews 791 e
Wrongs done by the Amalekites 118 m
Wrongs done by the Ammonites 183 c

X.

Xantique a month 92 k
Xerxes King of Persia favoureth the Jews 282 b his Letters to the Princes of Syria *ibid.* c granteth Nehemiah's request 284 e f

Y.

Years of Adam 30 i
Years of Jubilee 94 m
7 Years plenty and scarcity 55 d e f
Great Year 32 m
Years between the building and destruction of the Temple 75 f
Years of the Captivity of Babylon 274 e
Young Men pull down the Eagle 460 i put to death, 602 k
Youthly course of Manasses 257 o
Youthly course of Amos 258 d

Z.

Zabulon burned 635 n
Zabulon Jacob's son 47 a what it signifies *ib.* his sons 61 b
Zacharias stoned to death 246 c and why *ibid.*
Zacharias Son of Achaz slain 261 k
Zacharias King of Israel slain 250 d
Zacharias encourageth the People 280 d
Zacharias condemned by the Zealots 696 i acquitted *ibid.* l. slain in the Temple 696 k
Zacharias one of the chief of the Zealous 690 l
Zamaris the Babylonian Jew 449 f
Zambrias marrieth Chosbi 107 f. speaketh against Moses *ibid.* g slain together with his Wife 108 k
Zamri King of Israel 225 m rooteth out Basas's posterity, *ibid.* burneth himself in the Palace 225 m
Zaratus King of Æthiopia 224 k overthrown *ibid.* l
Zeal of Phinees 108 k l
Zeal of the People 259 h
Zeal of Elias 228 a b c
Zeal of Matthias and his Sons 315 i
The Zealous occasion of violences 687 e why so called *ibid.* fight with the Citizens 689 c require help of the Idumæans 690 m their fiction disproved 691 c Tyranize over the living and dead 698 i take Simon's wife 705 a fight with the Idumæans 706 l
Zeb killed by Gideon 136 l
Zelpha Lea's handmaid 460 beareth to Jacob, Gad, and Asar *ibid.*
Zenodorus liveth by spoil 415 n accused by Herod 416 b c his Country given to Herod 438 l
Ziphian's promise to deliver David 167 d labour again to betray David 169 f
Zoilus a Tyrant of Straton 351 b
Zorobabel Prince of the Jews 279 h i obtaineth praise and rewards 278 a and why *ibid.*

An Exact and Orderly Collection of all the Scriptures which are handled by *Josephus* in his History of the Antiquity of the *Jews*, set down in Chapter and Verse as they lie in the Bible, whereby a Man may find on a sudden any thing wherein the Author doth either Expound, Enlarge, or Alter the words of Scripture. And hereby the Reader may turn to every Verse as familiar as to the Bible.

Genesis.

Chap.	Vers.	Fol.	Let.
1	1 *ad finem*	27	e
2	2	27	G
	10 11	28	i
	13 14	28	K
	17	28	i
	19	28	h
	21	28	i
3	1 *ad* 9	28	Kl
	12 *ad* 18	28	lmn
	20	28	H
4	1 *ad* 12	29	a b, &c.
	14 *ad* 24	29	d efg
	25 26	30	hi
5	3 4 5	30	iK
	3 *ad* 24	30	lmn
	24 *ad finem*	31	ab
	32 *ad* 13	30	mn
	14 *ad* 15	30	n
7	2	30	n
	4	31	d
	7 8	30	no
	17 *ad* 20	31	efg
8	1	31	de
	7 8	31	de
	16 17	31	ef
	20 21	32	ik
9	11 *ad* 15	31	lmn
	18 19	31	no
	19 *ad* 25	34	no
10	8 9	33	ab
	10 *ad finem*	33	g, &c.
11	2 *ad* 9	33	bcD
12	1 *ad* 4	35	efg
	7	36	k
	10	36	l
	11 *ad* 19	36	lm
13	1 *ad* 10	36	no
14	1 *ad* 12	37	Bc
	13 *ad* 20	37	de
	20 *ad* 24	37	Ef
15	1 *ad* 13	37	fgh
16	1 *ad* 7	38	ik
	9 10 16 17	38	K
17	1 2, &c.	38	l
18	1 *ad* 16	38	no, &c.
	17 *ad* 23	39	a
19	1 *ad* 8	39	B
	11 *ad* 26	39	c
	30 *ad* 38	39	cd
20	1 *ad* 6	39	d
	11 *ad* 16	39	fgh
21	1 2 3	40	m
	14 *ad* 21	40	ik
	30 31	40	kl
22	1 *ad* 4	40	mno
	7 8 9	41	ab
	10 11	41	de
	12 13 16 17	41	ef
23	*per totum*	41	ghi
24	1 *ad* 23	42	Klm
	22 29 *ad* 60	42	NOab
25	7 8	43	d
	21 *ad* 23	43	e
	24 25	43	e
26	1 2 6	43	f
	13 *ad* 16	43	ig
	19 *ad* 21	44	h
	26 *ad* 29	44	hi
	30 *ad* 35	44	ik
27	1 *ad* 5	44	k
	6 *ad* 30	44	lm
	30 *ad* 42	44	n
	42 *ad finem*	44	mn
28	1 *ad* 10	45	a
	10 *ad* 19	45	bc
	20	45	cd
29	1 *ad* 9	45	de
	9 *ad* 12	45	fg
	12 *ad* 23	46	hi
	21 23	46	i
	23 *ad* 27	46	kl
	27 *ad* 35	46	lm
30	14 15 16	46	no
	18 24	47	aB
31	1 2 3	47	b
	19 23	47	bc
	24 26	47	cd
	31 *ad* 35	47	ef
	46 47	48	i
32	1 *ad* 7	48	kl
	13 *ad* 18	48	m
	24 *ad* 30	48	no
33	1 2, &c.	49	a
	13 17	49	ab
34	2 3 4	49	b
	21 25	49	c
35	1 2	49	cd
	16 17 18	49	de
	26	49	f
36	6 7	50	kl
	per totum	50	lm
37	1 *ad* 4	50	no
	5 *ad* 9	51	ab
	9 *ad* 21	51	cde
	22 *ad* 34	52	hik, &c.
39	7 9 10	52	o
	11 12	53	ef
	14 *ad* 23	54	hik
40	59 *ad* 15	54	mn
	16 18	54	o
41	1 *ad* 17	55	bc
	18 *ad* 36	55	c
	42 43	55	g
	47 *ad* 55	55	f, &c.
42	1 *ad* 10	56	kl
	17	56	o
	21 24	57	bc
	36	57	cd
43	1 *ad* 14	57	de
	11 16	57	ef
	16 29	57	fgh
44	2 *ad* 12	58	ik
	12	58	no
	18 *ad finem*	59	ab
45	1 *ad* 16	60	ik
	16	60	lm
	26 *ad* 28	60	mn
46	1 *ad* 5	61	ab
	6 *ad* 26	61	bc
	30	61	d
47	2	61	d
	3 *ad* 10	61	e
	16 *ad* 20	61	fg
49	33	62	i
50	13 14	62	k
	22 *ad* 26	62	kl

Exodus.

Chap.	Vers.	Fol.	Let.
1	1 *ad* 11	62	mn
	16 22	62	no
2	1 2 3	63	abc
	1 2 3 *ad* 10	63	de
	3 4 5	64	hi
	9 10 11	64	lm, &c.
	11 *ad* 14	66	kl
	16 *ad* 19	66	lm
	21	66	n
3	1 2 3	66	o
4	2 *ad* 9	67	cd
	10 *ad* 26	67	ef
	20	67	g
5	1 2	68	h
	3 *ad* 19	68	lm
6	28	68	m
7	10	68	o
	19	69	a
8	16	69	C
	24	69	D
9	3	69	e
	6	69	e
	10 23	69	e
10	14	69	ff
	22	69	f
	28	70	h
12	2	70	hi
	16	70	i
	29 33	70	k
14	2 7 9	71	ab
	11 12	71	e
	13	71	f
	14	71	g
	15	72	hi
	21 22 27	72	kl
15	1 2 3	72	no
	1 *ad* 22	74	lm
		72	hi
	23 25	72	o
16	1	73	d
	3	73	e
	15	73	e
	23	73	f
	15 16	73	g
17	1 *ad* 5	74	ik, &c.
	8 9 10	76	ik
	13 16	77	cd
18	1 2	77	fg
	13 *ad* 24	78	hi
	24	78	k
19	1 2 3 4, &c.	78	mn
	16	78	o
	25	79	B
20	1 *ad* 17	79	c
21	2 *ad* 7	116	l
	23	117	a
	28 *ad* 32	96	ik
22	14	115	i

A Table of *Josephus* directing to the Bible.

Chap.	Vers.	Fol.	Let.
24	18	80	h
28	12	80	H
	17 *ad* 21	88	K
29	1 *ad* 38	88	m
34	28	80	i k
35	23, &c.	80	k l
36	1 2 3	80	l
	2	89	c
	6	80	m
	8	89	a
	8 *ad finem*	80	a b
37	1 *ad* 6	83	l
	16 *ad finem*	83	g
38	1 *ad* 8	85	e
39	1 *ad* 12	86	m
	2 5	87	B
	6 *ad* 14	87	K
	10 11, &c.	87	d
	30	87	e f
	51	88	i
40	1 2 3	89	d

Leviticus.

1	2 *ad* 10	916	a b
2	14 *ad finem*	92	m
8	*per totum*	89	f
9	24	89	f
10	1 2 3 4	90	i
14	1 *ad* 8	93	K
19	13	117	b c
21	7 8 9	94	K
23	5 6	92	k
24	20	93	m
25	2 *ad* 8	94	l
	8 *ad* 14	94	m

Numbers.

1	23	72	f
5	15 *ad finem*	93	f
6	1 *ad* 12	103	d e
9	15	95	b
10	2	95	b
	14	95	c d
11	1 2	95	e f
13	1 *ad* 24	96	h
	24	96	l
14	1 2 6	96	l m
	23 33	97	a
	43	98	n
16	1 *ad* 4	99	d
	8 *ad* 15	99	g h i
	31 *ad* 35	101	b c d, &c.
		102	f g
17	1 *ad finem*	102	m n
18	8 *ad* 20	103	B c
19	*per totum*	103	g
	10	113	h
20	1 14 *ad* 15	103	E
	21 *ad finem*	104	m
	23 24	104	i
	35	104	l
21	13 14	113	c
22	1 *ad* 5	105	e
	15 21 *ad* 28	105	f g
	28 31	105	g
	35 36	106	h
23	1 *ad* 10	106	k l
	11 12	106	l
24	3 4	106	n
	10 11	106	n o
25	1 2 3	107	c d
	3	113	c
	6 7 8 9	107	e g k l
	16 17	108	l m
27	18	109	a
31	8 *ad* 18	109	a
32	1 2 *ad* 5	110	h
	8 9	126	n
35	34, &c.	109	d
	6 11 14	126	n
36	12	109	e f

Deuteronomy.

2	31	92	l
3	21	109	b
4	1 *ad* 43	110	h
6	6 7	112	k
15	12 *ad* 19	116	l m
16	1 10 13	111	f
17	15	113	b
19	2	126	n o
	14	113	b
20	15 *ad* 20	118	f
	11 *ad* 21	94	*per tot.*
22	10	113	d
	11	112	i
	23 24 25	115	b c
23	1	117	e f
	24	113	B
24	12 13	116	K
	21 22	113	e
25	3 4	113	e f
	5 *ad* 9	115	c
	19	118	m
26	1 2, &c.	113	c
29	1 *ad* 10	119	b
31	3 23	119	m
33	23	119	d
34	8 9	119	e f
	10	130	K

Joshua.

2	1 2 3	121	e
	4 6	122	h
3	1 2 3	122	K
4	1 2 3	122	m
	5 *ad finem*	122	n
5	10 11 12	122	n
6	3	122	o
	20 *ad* 26	123	a b c
7	1	123	d
	5 *ad* 16	123	f g h
	10	124	h
	16 17 18	124	i k
	24 25	124	k
8	1 2	124	l
9	3	124	m
	6 15	124	n o
	21 23	125	a
10	1	125	B
	9 *ad* 13	125	b c
11	1 *ad* 5	125	c d
	7 *ad finem*	125	e f
	23	126	h
13	1 *ad* 12	126	i
	24 29	126	n
14	15 16 *per tot.*	126	k l
20	*per totum*	126	o
	8 9	109	d
22	2 *ad* 6	127	a
	10 *ad* 16	127	d e f
	21	128	l
23	*per totum*	128	m
24	19 33	128	n o

Judges.

1	1 *ad* 5	129	b c
	6 7	129	c
	16	129	e
	22 *ad* 26	129	e
2	1 *ad* 11	129	g
3	1 *ad* 11	133	B c
	12 *ad* 13	133	d e f &c.
4	1 *ad* 21	134	k l m n
6	1 23, &c.	135	b c
	11 12 13	135	d
7	2 *ad* 22	135	e f g, &c.
	22 25	136	k l
8	7 10	136	l
	22 33	136	m
9	1 *ad* 15	137	a b
	23 *ad* 49	137	d e f, &c.
	52 *ad* 55	138	i k
10	2 *ad* 8	138	l m
11	1 *ad* 11	138	n
	30 *ad* 40	138	o
	39	139	B
12	1 *ad* 13	139	B c
13	1 2 3, &c.	139	f g
	9 *ad* 19	140	h i
	24	140	i k
14	1 *ad* 6	140	l
	12 13 14	140	m
	18 19 20	140	n o
15	4 5 6	141	a
	11 *ad* 15	141	c
	18	141	d
16	3	141	d
	6 *ad* 15	142	e f
	16 17 18	142	h
	25 *ad finem*	142	i k
18	2, &c.	132	l
19	*per totum*	130	h
	22 *ad* 26	130	l
	29	130	n
20	1 *ad* 25	131	a
	25	131	c
	29 *ad* 36	131	d e
	35	131	f
	41 *ad finem*	131	g
21	12 *ad* 25	132	i
	20 *ad finem*	132	k

1 Samuel.

1	10 *ad* 13	143	g
	20 *ad finem*	144	i
2	12 *ad* 17	144	h
3	3 *ad* 10	144	k
	11 *ad* 21	144	l
4	1 *ad* 21	144	m n o, &c.
5	1 *ad* 6	146	l
	2 *ad finem*	146	o
6	12 *ad* 18	146	d e
	19 21	147	f
7	3 *ad* 6	147	g
	6 *ad* 12	147	f
	10 14	148	k l
8	1 *ad* 6	149	b c
	6 *ad* 19	149	e f, &c.
9	1 *ad* 3	150	k
	6 *ad* 10	150	l
	15 *ad* 19	150	m
	22 24	150	n
10	1 *ad* 8	150	o, &c.
	17 *ad* 27	151	c d e f, &c
11	1 *ad* 4	151	g
	3 *ad* 15	152	i k l m, &c
12	3 4	153	B
	7 *ad* 18	153	c d e
	20 *ad finem*	153	f
13	2 *ad* 12	154	i k l, &c.
	22 23	154	m n
14	1 *ad* 4	154	n o
	11 12	155	a
	12 *ad* 15	155	B c
	20 *ad* 26	155	c d
	27 *ad* 30	155	d e
	32	155	e
	37 *ad* 47	155	f g, &c.
15	1 *ad* 9	156	m n o, &c.
	10 *ad* 24	157	c d

A Table of *Josephus* directing to the Bible.

Chap.	Vers.	Fol.	Let.
	17 *ad* 22	157	e f
	23 *ad* 28	157	f g
	32	158	i
16	1 *ad* 11	158	k l m
	12 *ad* 21	158	n o
17	2 *ad* 15	159	c d
	26	159	f
	34 *ad* 37	160	i
	38 *ad* 53	160	k l
18	6 *ad* 9	160	n o
	17 *ad* 27	161	a b
19	3 *ad* 10	162	*per tot.*
	14 *ad* 21	163	d e f
20	1 *ad* 11	164	f g h
	16 *ad* 30	164	l m
	33 *ad* 43	165	a b
21	1 *ad* 13	165	c d
22	1 *ad* 19	165	d e f
	9 *ad* 21	166	*per tot.*
23	1 *ad* 14	167	b c d
	19	167	c d
	26 27 28	167	e f
24	5, &c.	167	g
	10 *ad* 17	168	k
25	1 *ad* 35	168	l m
	36 *ad finem*	169	b c
26	*per totum*	169	f, &c.
27	1 2	170	l
	8 *ad finem*	170	l m
28	1 *ad* 5	171	b
	6 7 8 9	171	b c
	8 *ad* 14	171	c d
	16 *ad* 22	171	e f
29	3 *ad finem*	171	f
30	1 *ad* 25	171	f g
31	1 2 3	172	i k
	4 *ad* 13	173	a b c

2 *Samuel.*

1	1 *ad* 15	175	e f
2	1 *ad* 15	175	f g, &c.
	17 *ad* 30	176	l
	30 *ad finem*	176	l
3	1 2 *ad* 17	176	m n
	20 *ad* 26	177	c d
	27	177	d
	31	177	f g
	33 34 35	178	h i
4	1 *ad* 12	178	l m
5	*per totum*	178	n o
		179	b c
6	1 *ad* 16	180	m n, &c.
7	1 *ad* 3	181	b
	5 *ad finem*	181	d, &c.
8	1 *ad* 8	181	e f
9	1 *ad* 11	182	n o
10	1 *ad* 19	183	b c d
11	1 *ad* 8	184	i k
	14 *ad* 17	184	l
	18 *ad* 27	184	n o, &c.
12	1 *ad* 6	185	b
	7 *ad* 13	185	c d
	13 *ad* 24	185	e f g
	27 *ad finem*	186	i
13	1 *ad* 29	186	k l, &c.
	30 *ad* 34	187	b c
14	1 *ad* 25	187	d e
	24 *ad* 33	187	f g
15	1 *ad* 6	188	k
	10 *ad* 14	188	l m
	24 *ad* 32	188	m n
16	1 *ad* 18	189	b c
	20 21 22	189	e f
17	1 *ad* 16	189	g
	17 *ad finem*	190	m n
18	1 *ad* 7	191	c d
	8 *ad* 18	191	e f
	21 *ad* 33	192	i k
19	1 *ad* 9	192	m n
	13 14 15	193	b c
	22 *ad* 37	193	d e f
	41 42 43	194	k l
20	1 *ad* 10	194	n o
	16 *ad* 22	195	k
	23 *ad finem*	195	l
21	1 *ad* 9	195	m n
	16 *ad* 20	196	a b
22	*per totum*	196	d, &c.
23	8 9	196	d e
	13 *ad* 18	196	g h
	20	197	a
24	1 *ad* 10	197	c d
	12 *ad* 23	197	e f

1 *Kings.*

1	1 *ad* 5	198	c d
	11 *ad* 29	199	e f
	30	200	h
	33 *ad* 52	200	k l
2	1 *ad* 4	202	b c d
	17 *ad* 24	203	e f
	25 *ad* 35	204	h i
	38 *ad finem*	204	m n
	1 *ad* 15	204	o a b
	16 *ad finem*	205	d
	24 25 27	205	e f
4	1 *ad* 26	206	i k
5	1 *ad* 12	206	n o
	6 *ad* 10	207	a b
	11 *ad finem*	207	d e
6	1 *ad* 5	207	f g
	22 *ad* 29	208	n o
7	1 8 9	209	l
	27 37 38	209	m
8	1 *ad* 5	210	e f
	22 *ad* 54	211	i k
	55 56, &c.	211	m n
	61 63 66	212	c
9	1 2	212	e
	6 *ad* 9	212	f
	11 12	213	f
	16 *ad* 21	215	a b
10	10 *ad* 18	215	c d
	4 *ad* 13	215	e f
	14 *ad finem*	225	g
	27 28 29	216	m n
11	1 *ad* 23	216	o a b
	26 *ad* 35	217	n o
	30 40	218	i
12	1 *ad* 11	218	c d
	6 7 8	218	e
	8 *ad* 11	218	f
	18, &c.	219	h i
	21 22	219	i
	26 27 29	219	k l
13	1 *ad* 4	220	a b
	7 *ad* 10	220	d
	13 *ad* 32	220	e f
14	2 *ad* 18	222	c d
15	1 *ad* 14	223	o h
	15 17 21	225	i
16	1 *ad* 15	224	o
	28 30 31	226	a b
17	1 *ad* 16	226	c d
	17 *ad finem*	226	f g
18	1 2	227	h
	13 17	227	k l
	21, &c.	227	l
	34 *ad* 40	227	n o
	45 *ad finem*	228	b
19	4 *ad* 6	228	b c
	16 17 19	228	d e
20	1 *ad* 21	229	l m
		230	a b
	23 *ad* 27	230	e f
	31 *ad finem*	231	h i
21	1 *ad* 28	228	f g h
22	2 *ad* 8	232	b
	6	232	c
	14 *ad* 28	232	d
	28 *ad* 38	233	i

2 *Kings.*

1	1 *ad* 10	235	m n
2	11	236	d
3	11 *ad* 17	236	e f
	22 *ad* 27	237	i k l
4	1 *ad* 7	237	n o
6	9 *ad* 19	238	b c d
	24 28	238	g
	31 32 33	239	k l
7	1 *ad* 19	239	l m
	17 18 19	239	m n
8	7 8 9	240	e f
	11 *ad* 22	240	g h
	25 *ad finem*	241	o
9	1 *ad* 6	242	a
	11 13 15	242	b c
	17 *ad* 31	242	d e
		242	f g
10	1 *ad* 14	243	k l
	18 *ad* 30	244	a b
11	1 2 3	244	b c
	17 18	245	k
12	1 *ad* 16	245	l
	18	245	m
13	20 21	247	b c
14	1 2	247	l m
	23 25	249	i
15	14	250	d
	34	250	f
	38	251	k
16	1 2 3 4	251	l
	7 *ad* 20	252	b c
17	3 *ad* 6	252	c
	24	253	m
18	9	255	l m
	17 23	255	o
19	1 2	256	b
	20 *ad finem*	256	e
	35 36 37	256	f
20	1 *ad* 11	257	i k
	14 *ad* 21	257	l m
21	1 2, &c.	258	a
	18	258	d
22	1 *ad* 8	258	d
	4 24	258	f g
	8 13	259	i
	15 *ad finem*	259	k
23	5 11	260	a
	22	260	c
	23 *ad finem*	260	d
24	11 *ad* 20	261	h
	17 20	262	d e
25	*per totum*	260	g
	1 *ad* 10	263	k
	1 *ad* 7	264	d e
		265	h
	4 *ad* 12	262	f
	9 *ad* 18	265	i
	18 *ad* 22	265	l
	27	262	a

A Table of *Josephus* directing to the Bible.

Chap.	Verſ.	Fol.	Let.
	1 Chron.		
22	1 *ad* 6	198	m
	6 *ad* 24	198	n
	7 *ad finem*	198	o
23	13 14	200	n
26	1 *ad* 12	201	l
28	11 *ad* 18	201	m
29	5 *ad* 9	201	n
	2 Chron.		
4	2	209	l
7	1	212	b
11	5	221	b
	11 13	221	b
12	2 *ad* 13	221	ef
13	1 *ad* 13	223	klm
14	*per totum*	224	ik
	9 *ad* 14	224	l
	12	224	m
15	3 4	224	mn
17	1	226	ab
	1 2	226	bc
18	1 *ad* 8	232	b
	5	232	c
	13 *ad finem*	232	de
	27	232	f
	28 *ad finem*	233	hi
19	1 *ad* 17	234	de
20	1 2	234	g
	22 24	235	kl
21	12	241	l
	16 17 18	241	n
24	1 *ad* 14	245	n
	17 *ad* 21	246	bc
25	11 *ad* 16	247	n
	17 *ad* 28	248	de
	18 *ad* 25	247	k
26	1 *ad* 10	249	mn
	16 *ad* 21	250	bc
28	9 *ad* 19	251	lm
29	1 2	252	d
	20 21	253	hi
	30 31	253	i
32	33	257	n
33	1 *ad* 10	258	b
	10 *ad* 13	258	c
	14 *ad* 20	258	d
34	8 *ad* 21	258	e
	23 *ad finem.*	259	k
35	22 23 24	260	c
36	6 *ad* 21	260	g
37	1 *ad* 21	260	klm
	Ezra.		
1	*per totum*	274	e
	3	274	g
	7 *ad* 10	275	ik
2	*per totum*	275	l
3	4 5 8	279	kl
	6 *ad finem*	279	d
4	1 *ad* 6	279	o
	2 *ad* 11	275	n
	11 *ad* 22	276	b
5	3 *ad* 6	278	g
	6 *ad finem*	279	i
	7 *ad finem*	280	e
6	1 *ad* 15	278	b
	4 5 6	278	b
	7 *ad* 16	278	d
	22	278	e
	17, &c.	281	i
	15 16	281	k
7	11 12	281	n
9	*per totum*	283	hi
10	5 10 11	283	n
	Nehemiah.		
1	1 *ad* 5	284	d
	5 *ad* 11	282	c
2	1 *ad* 11	285	i
4	1 *ad* 15	285	k
	16 *ad finem*	285	kl
8	1 *ad* 11	284	b
	Esther.		
1	1	286	b
	10 *ad finem*	286	cd
2	7 *ad* 10	287	h
	21 22	287	i
3	1 2 3 4	287	l
4	1 2	288	cd
	11	288	e
	16 17	288	f
5	1 2, &c.	289	k
	4	289	l
	6 .	287	n
	8 9	287	l
	14	289	n
6	1 2 3 4	289	o
	6 *ad* 13	290	cde
7	1 *ad* 10	290	efg
8	1 2	291	i
	5 *ad finem*	291	l
9	1 *ad* 10	292	cd
10	*per totum*	292	f
		293	*per tot.*
	Isaiah.		
44	5 *ad* 10	274	f
45	1 *ad* 9	274	fg
	Jeremiah.		
22	24	261	l
25	1 *ad* 12	261	l
29	1 *ad* 10	261	lm
37	*per totum*	267	k
39	1 *ad* 14	263	k
40	4	265	g
	6 *ad finem*	265	c
42	*per totum*	265	k
52	10 11	265	n
	31 *ad finem*	267	h
	Daniel.		
1	1 *ad* 16	267	no
	6 17	268	bc
2	20 *ad finem*	268	f
3	1 *ad* 19	269	m
4	1 *ad* 29	269	no
5	5 *ad* 30	271	hi
	24 *ad* 31	271	no
6	4 *ad* 16	272	b
	24 *ad finem*	272	f
7	3 *ad* 27	273	k
9	*per totum*	273	no
	Jonah.		
1	*per totum*	249	hi
2	*per totum*	249	kl
	Nahum.		
2	8 *ad finem*	250	g

FINIS.